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<sup>1</sup> The figures refer to pages; 'n' after a figure, to footnotes; and 'add.' to the additions on pp. v to vii. The following or other abbreviations are used :— *ch.* = chief; *co.* = country; *di.* = district or division; *do.* = ditto; *dy.* = dynasty; *f.* = female; *k.* = king; *m.* = male; *mo.* = mountain; *ri.* = river; *s. a.* = same as; *sur.* = surname; *te.* = temple; *v.* = village or town.







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# EPIGRAPHIA INDICA

AND

RECORD OF THE ARCHAEOLOGICAL SURVEY OF INDIA.

EDITED BY

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# EPIGRAPHIA INDICA.

## VOLUME IV.

No. 1.—BRITISH MUSEUM PLATES OF SADASIVARAYA;  
SAKA-SAMVAT 1478.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GOTTINGEN..

THESE plates were obtained by the late Sir Walter Elliot from a Deputy Sheristadar of Chingleput in the Madras Presidency, and they are now in the British Museum. I edit the inscription which they contain from two of Sir W. Elliot's own impressions, one of which was received by Dr. Hultzsch from Dr. Burgess, and the other from Dr. Fleet.

These are seven copper-plates, the first and last of which are engraved on the inner face only, while the others are so on both faces. They are shaped like the *Uṇamśūjēri* plates of Achyntarāya, of which photo-lithographs have been published above, Vol. III. p. 152 ff., and like those plates, they are numbered, on the first inscribed side<sup>1</sup> of each plate, with the Telugu-Kanarese numerals. Each plate is about 6 $\frac{7}{8}$ " broad and, including the arch at the top, 9 $\frac{7}{8}$ " high; and the writing runs across the breadth of the plates. The plates have raised rims, and the writing, in consequence, is in an excellent state of preservation throughout. They are held together by a ring, on which is a seal which contains the figure of a boar and representations of the sun and moon.<sup>2</sup>—The characters are Nandināgari, excepting the word *śri-Virāḍksha* in line 299, which is in large Kanarese characters; they include the sign for the rough *r*, in the words *māru*, l. 105, *Amārū*, l. 212, and *Āravīti*, l. 242. The size of the letters is between  $\frac{3}{16}$ " and  $\frac{1}{4}$ ". The language is Sanskrit, and excepting the words *śri-Gāṇḍhīpatayē namah* at the beginning and *śri || śri-Virāḍksha* at the end, the whole inscription is in verse. The orthography calls for few remarks. Of the three sibilants, the palatal is nine times employed for the dental, the dental seven times for the palatal and three times for the lingual (in *susyal-*, l. 43, *śamsōṣya* for *śaṁśōṣya*, l. 57, and *nispalām*, l. 293), and the lingual twice for the palatal (in *-darshah*, l. 254, and *-shobhi*, l. 259). The sign of *visarga* is occasionally wrongly omitted, three times before the word *śri*. A superfluous *anusvāra* we find in *sāṁmr̥ījya*, ll. 81 and 273, *kaṁnyā*, l. 244, and *tāṁmra*, ll. 287 and 290; and the sign of *anusvāra* has been several times wrongly employed, generally instead of the dental and once instead of the guttural nasal (e.g. in *-ādiṁ nichayan* for *-ādin=nichayan*, l. 72, and *prādiṁ-nādiyā*

<sup>1</sup> The fifth plate shows the numeral 5 also on the second side, but it has apparently been struck out.

<sup>2</sup> I owe this information to Prof. Bendall.

for *prān-nādyā*, l. 194). The sonant aspirate *dh*, when following upon a vowel, is generally doubled before a semivowel (e.g. in *ddhruvām*, l. 69, *addhyāsyā*, l. 74, and *ddhvāntā*, l. 271); on the other hand, *dh* occurs instead of *ddh* in *tīndhē* for *imddhē*, ll. 258 and 260, and (incorrectly) in *bādhvā* for *baddhvā*, l. 19. Besides, the word *pāñkti* is spelt *pāñti* in *pāñtih*, l. 97, and *Pāñtirathād=*, l. 253 (but not in *Pāñktirathād=*, l. 28), and *śhadhi* *vōshadhi*, l. 101.—Among the more unusual Sanskrit words offered by our text are *āñhati*, ‘a gift,’ in the *bīruda Rājardja-sam-āñhati*, ‘one whose gifts are like those of Kuvēra,’ l. 104; *Asama-kāñḍa=Asama-bāna*, ‘the god of love,’ l. 102; *ahāntā*, ‘conceit,’ l. 121; *vīkshā* in the sense of ‘an eye,’ l. 99; *Sūrasa-nābha=Padma-nābha*, ‘Vishṇu,’ l. 256; *suparvan*, ‘a god’ in *suparatatiñi=sura-nādi*, l. 261; *sañvidalla* (wrongly written *sañvidarlla*), ‘an attendant on the women’s apartments,’ l. 111; *spardhāla* (wrongly spelt *ephardhāla*), ‘emulating,’ l. 112; and *Smṛiti-bhā*, ‘the god of love,’ l. 88. Like the *Uṇḍamāñjēri* and other cognate inscriptions, this one also contains the *bīruda Hīndurāya-surattrānu*, ‘the Sultān among Hindū kings,’ l. 107, and the Kanarese *bīrudas Bhāṣha(she)ge-tappuva-rāyara-gāmḍa*, ‘the disgracer of kings who break their word,’ l. 102, and *Mūru-rāyara-gāmḍa*, ‘the disgracer of the three kings (of the South),’ l. 105. Other *bīrudas*, which wholly or partly consist of Kanarese words, are *āñteñbara-gāmḍa*,<sup>1</sup> perhaps for *bīrud-āñtembara-gāmḍa*, ‘the disgracer of those of whom *bīrudas* are proclaimed,’ in l. 275, *āvirudu-rāya-ṛdhuta-vēsy(śy)-aikabhujaṁga*,<sup>2</sup> ‘the unique paramour of the prostitutes—the troopers of kings with what kind of *bīrudas*!’, in l. 277, and *vīkhyātābiruda-mani(nni)ya-vibhālā-līla*,<sup>3</sup> ‘one whose amusement it is to destroy renowned chieftains,’ in l. 278. The inscription also has the Kanarese *tadbhavas rāya* and *mahārāya* for *rājan* and *mahārāja*; and special attention may be drawn to the occurrence of the term *tīru-nakshatra*,<sup>4</sup> ‘the holy nakshatra,’ in l. 238, perhaps denoting the *nakshatra* under which the god Vishṇu was born. The inscription is remarkable for the large number of village-names in ll. 131-230, the spelling of some of which is not at all uniform.

The inscription is one of *Sadāśivarāya* or *Sadāśivamahārāya* of *Vijayanagara* (or *Vidyānagari*, as the name is given in ll. 80-81); and records that the king, in Śaka-Saivat 1478, at the request of *Rāmarāja*, the ruler of the *Karnāṭa* kingdom (*rājya*), who in turn had been requested in this matter by the prince (*nṛipāla*) *Kondarāja*,—being on the bank of the river *Tūṅgabhadrā*, in the presence of the god *Vīṭhalēśvara*,—granted many villages to ‘the great sage *Rāmānuja*,’ for the proper worship of the god Vishṇu and the support of his devotees. Verses 1-42 (up to l. 115) are taken up with the genealogy of the king, and give a eulogistic account of himself and some of his ancestors. Then follows what is really one huge sentence, extending as far as verse 149 (in l. 284). This part (in vv. 43-44) gives the date, (in vv. 45-53) describes the nominal donee, *Rāmānuja*, (in vv. 54-116) enumerates the 31 villages granted by the king, and (in vv. 117-124) records the usual conditions under which, and the purpose for which, the grant was made. It then (in vv. 125-133) gives the genealogy of *Kondarāja*, (in vv. 134-141) states that that prince, wishing the grant to be made, applied to *Rāmarāja*, (in vv. 142-146) eulogizes *Rāmarāja*, and (in vv. 147-149) records that *Sadāśivamahārāya* at his request made the grant. Verses 150-152 then state that this is an edict (*śāsana*) of the king *Sadāśivarāya*, and that by his order it was composed by *Sabhāpati*, and

<sup>1</sup> This *bīruda* is often met with in the inscriptions in *Epigraphia Carnatica*, Part I., sometimes, as given here, in the form *āñtembara-gāmḍa*, but more commonly in the forms *bīrud-āñtembara-gāmḍa*, *bīrud-āñtembara-gāmḍa*, *bīrud-andembara-gāmḍa*, *bīrud-embara-gāmḍa*; compare, e.g., p. 8, No. 7, l. 4; p. 6, No. 20, l. 9; p. 23, l. 24; p. 40, l. 8; p. 46, l. 16; p. 49, l. 7 from the bottom; etc. I owe the explanation of these terms and of the following to the kindness of the Rev. F. Kittel.

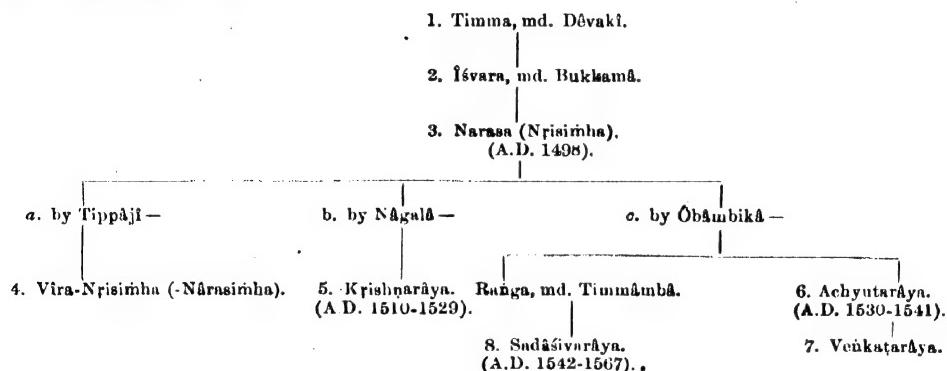
<sup>2</sup> Compare *Ind. Ant.* Vol. XIII. p. 181, plate iv*a*, l. 6; and above, Vol. III. p. 40, note 3.

<sup>3</sup> The word *manniya* see *Ind. Ant.* Vol. XIII. p. 181, plate iii*b*, l. 20; and *vibhālā*, *ibid.* l. 16; compare also *bīrudas* like *manneya-śārdulla*, *ariśāya-vibhālā*, etc.

<sup>4</sup> The same term occurs in *Ep. Carn.* Part I. p. 58, l. 5 from the bottom.

engraved by Viranāchārya, the son of Virāṇa.<sup>1</sup> And the inscription ends with five imprecatory verses (153-157), followed by the words *śri* and *śri-Virāpāksha*.

Of the first part of the inscription the verses 1-26, which bring the genealogy of Sadāśivarāya down to Achyutarāya, correspond to verses 1-22, 24, 25, 32 and 38 of the Uṇamāñjēri plates of Achyutarāya; and the only difference between the two inscriptions so far is this that, while according to verse 14 of Achyutarāya's inscription the lady Obāmbikā bore to the king Nṛsiṁha (Narasa) one son, Achyutēndra, according to verse 14 of the present inscription she had two sons, Raṅga-kshitindra and Achyutadēvarāya. The inscription (in vv. 27-30) then tells us that, on Achyutēndra's death, his son Veṅkatarāya or Veṅkatadēvarāya ascended the throne, and that, when after a short time he too had died, the king (*kshudrapati*) Rāma, the ruler of the great Kārnāṭa kingdom (*rājya*) and 'husband of (Sadāśiva's) sister,' made the ministers install Sadāśiva-mahārāya, the son of Raṅga-kshitindra and Timmāmbā, on the throne of Vidyānagari.<sup>2</sup> The verses which follow, up to v. 42, eulogize Sadāśiva in the usual hyperbolical fashion. What may perhaps be mentioned here, is, that in v. 34 the dust raised by his armies is described as smoke that drove away those gnats—the Śakas (*i.e.*, here, the Muhammadans), and that v. 41 speaks of the Kāmbhōja (!), Bhōja, Kāliṅga and Karahāṭa kings as attendants on his women's apartments.<sup>3</sup> The genealogy of the donor, furnished by this record, accordingly is this<sup>4</sup> :—



The king Rāma, spoken of in the preceding, is mentioned again in vv. 141-147. He is there eulogized as the hero, the glorious Rāmarāja, the instructor in establishing the glory of the great Kārnāṭa kingdom (*rājya*), the fruit of long-continued meritorious works (*i.e.* the son) of the glorious king (*bhūpālu*) Raṅgarāja, the garland of the Sōma vāṁśa, the jewel that

<sup>1</sup> The Uṇamāñjēri plates profess to be engraved by Viranāchārya, the son of Mallāṇa.

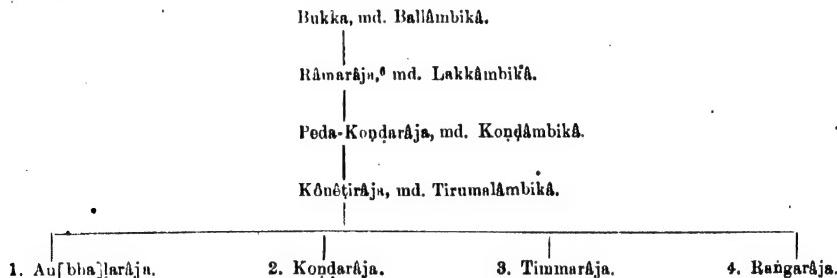
<sup>2</sup> The same account is given in a copper-plate inscription of Sadāśiva's of Śaka-Samvat 1482 [current], described in Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 12, No. 81.

<sup>3</sup> This, of course, is merely an exaggerated reproduction of the verse in the inscriptions of Krishnarāya and Achyutarāya which makes these kings be waited upon by the kings of Āṅga, Vaṅga, and Kalinga.

<sup>4</sup> As regards the dates of these princes, known to me from their own published inscriptions, the earliest date of Krishnarāya (*Ep. Ind.* Vol. I. p. 366) would correspond to either the 23rd or the 24th January, A.D. 1510, and his latest date (*ibid.* p. 399) is Monday, the 23rd April, A.D. 1529. The earliest date of Achyutarāya (*Ind. Ant.* Vol. IV. p. 329) is Monday, the 15th August, A.D. 1530, and his latest date (*Ep. Carn.* Part I. p. 176, No. 120) would correspond to the 25th January, A.D. 1541. The earliest date of Sadāśivarāya (*ibid.* p. 34, No. 42) would correspond to the 27th July, A.D. 1542, and his latest date (*South-Ind. Inscr.* Vol. I. p. 70) is Wednesday, the 5th February, A.D. 1567. Regarding Narasa (Nṛsiṁha) and Vira-Nṛsiṁha I can only say that the only date known to me, which admits of verification, is one of Narasa's reign, corresponding to the 18th December, A.D. 1498 (*Ep. Carn.* Part I. p. 80, l. 16). Compare also *South-Ind. Inscr.* Vol. I. pp. 131-132.

ornaments the Ātrēya gōtra, a king Bhōja<sup>1</sup> in exercising imperial sway over the sentiments of poetry (*sāhitya-rasa*), etc.; and is by some of these epithets shown to be Rāma II. of the third Vijayanagara dynasty.<sup>2</sup> The statement of our inscription that he was the husband of Sadāśivarāya's sister (*bhagini*), need not, I think, be taken in its literal sense. In an inscription published in the *Epigraphia Carnatica*,<sup>3</sup> Rāma is distinctly called Krishna's (i.e. Krishṇarāya's) daughter's husband (*jāmīlī*), and the two statements would in my opinion be best reconciled by taking the word *bhagini* of the present inscription to denote a cousin of Sadāśiva's, the daughter of his paternal uncle Krishṇarāya.<sup>4</sup>

From the account of the third Vijayanagara dynasty, given above, Vol. III. p. 238, it will be seen that Raṅga I., the father of Rāma II. (our Rāmarāja), was a son of Rāma I. and his wife Lakṣ or Lakkha, and grandson of Bukka and his wife Balla or Ballamā, and that, in the inscription there treated of, Bukka's father Pinnama II. is styled "the lord of the city of Āravīti." Taken together with that account, our inscription in vv. 125-140 clearly shows that the prince (*inṛipāla*) Kondarāja, at whose solicitation Rāmarāja requested Sadāśiva to make this grant, was a near relation of Rāmarāja's. For Kondarāja is here described as the second of four brothers who also were descended from the king (*kshamāpa*) **Bukka** of the famous Āravīti,<sup>5</sup> thus:—



Kondarāja, therefore, was a grandson of (Peda-Kondarāja, who was) a brother of (our) Rāmarāja's father Raṅga I. He apparently is the same person who, in an inscription<sup>6</sup> of the reign of Sadāśiva which is dated (one month earlier than the present inscription) at the time of a solar eclipse, on Monday, the new-moon day of Kārttika of Śaka-Sainvat 1478 (=Monday, the 2nd November, A.D. 1556), is styled "the *Mahāmanḍalēśvara* Komāra Kondarājajayadēva, the great king (*mahi-arasu*)."

Our inscription is dated (in vv. 43-44) in the Śaka year counted by the Vasus (8), the horses (7), the oceans (4) and the moon (1), in the year Nala, at the time of an eclipse of the sun on the new-moon tithi of the month Mārgaśirsha, on a Sunday. By the southern luni-solar system the year Nala (Anala) does correspond to Śaka-Sainvat 1478

<sup>1</sup> From this epithet it is clear that Rāmarāja was a poet or at least a patron of poets.

<sup>2</sup> See Dr. Hultzsch in *Ind. Ant.* Vol. XIII. pp. 154-155, and Mr. Krishna Sastri, above, Vol. III. p. 238.

<sup>3</sup> *Ep. Carn.* Part I. p. 216, l. 1; see also Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 250.

<sup>4</sup> On the very loose way in which words denoting relationship are used in the Kanarese country, see Dr. Fleet's *Kanarese Dynasties*, p. 48, note 1. My reason for attaching, in this particular point, rather greater value to the inscription in the *Epigraphia Carnatica* is, that in the historical account furnished by that inscription the exact relationship between Rāmarāja and Krishṇarāya is a matter of some importance, and therefore likely to have been described correctly.

<sup>5</sup> This name is written Ārītti, *Ep. Carn.* Part I. p. 19, No. 12, and Aruvīti, *ibid.* p. 212, No. 181.

<sup>6</sup> The writer, in l. 244, has omitted the two *aksharas* *Rāma*, but there can be no doubt about the intended reading.

<sup>7</sup> *ibid.* p. 174, No. 108. Kondarāja (the *mahi-arasu*) is also mentioned in two short Bādāmi inscriptions of Sadāśiva's of the year Śobhākṛti (Śaka-Sainvat 1465); *Ind. Ant.* Vol. X. p. 64.

expired, but otherwise the date is quite incorrect. For the new-moon *tithi* of the *amānta* Mārgasīrsha of Śaka-Saṁvat 1478 expired occupied about the whole of the 1st December, A.D. 1556, which was a Tuesday, not a Sunday, and on which there was no eclipse. There was a solar eclipse, which was visible in Southern India, 6 h. 15 m. after mean sunrise of Monday, the 2nd November, A.D. 1556, the new-moon day of the *amānta* Kārttika of Śaka-Saṁvat 1478 expired, and that eclipse is correctly quoted in the inscription of Sadāsiva's reign which has been mentioned in the preceding paragraph.

According to vv. 45-53 the grant recorded in our inscription was made 'to him who has become the best of instructors in inaugurating the path of the Vēda; who knows the Dravidā doctrine<sup>1</sup> which is the essence of the rays of light of such Vēda; who is the foremost instructor in establishing the tenets of the six *darśanas*; who breaks the pride of mind of those who maintain (the doctrine of) illusion;<sup>2</sup> who has conquered disputants; who takes away the conceit of crowds of those most learned in magical formulas; who is termed a Garuḍa of the dissolute (?), while he protects those come for refuge; who repeatedly has sanctified the earth by his circumambulations, and whose mind is quite spotless from his bathing at various holy places; whose birth was reverenced by Sanaka<sup>3</sup> and crowds of other great contemplative saints; whose mind's eye is busy in discerning the course of the past, present and future; whose fame deserves to be proclaimed before that of Prahlāda, Nārada, Vyāsa, Parāśara, Śuka and other great devotees of the Holy one; who always is full of bliss, whose mind (?) is given to truth, who gladdens the circle of the good, and who is thus another form of Lakshmi's husband who was always approached by (his foster-father) Nanda, whose heart (?) is devoted to (his wife) Satyabhāmā, and who possesses a discus and (his sword) Nandaka; whose soul is ever engaged in meditating on the footsteps of Nārāyaṇa; who, in order that he may worship Ādikēśava (Vishṇu), has assumed the form of an image<sup>4</sup> in the sacred place, the excellent town named Pirumpūndūru;<sup>5</sup> to him who also is called the holy Amperumāl,<sup>6</sup> to the great sage Rāmānuja, ever mindful to propitiate Rāma.'

Below, in vv. 117-119, it is again stated that the villages granted by the king were to be enjoyed (or possessed), free from all taxes, etc., and as long as the moon and the stars endure, by the great sage Rāmānuja. As the great reformer Rāmānuja lived about 500 years before Sadāsivarāya, the meaning of this can only be, that the donation was made in favour of the sect founded by Rāmānuja, or more particularly, of those of its members who were settled at the sage's birth-place, Śriperumbūdūr, or of the Vaishṇava temple which contained the image of Rāmānuja, before alluded to. At any rate, the object of the grant (according to vv. 120-124) was, to enable the devotees to carry on the regular and incidental worship of Ananta (Vishṇu) with incense, lights, oblations of food, flowers, dancing, singing, music, umbrellas, chāmaras, etc.; to celebrate in proper style the yearly festival of Vishṇu on 'the holy

<sup>1</sup> *Dravida-vēda* and *Dravid-āmnāya* are in Mr. Kittel's *Kannada-English Dictionary* explained to mean 'a Vaishṇava popular exposition of the Vēdas in Tamil verse.' *Dravid-āmnāya* I find in *Ep. Carn.* Part I. p. 45, l. 10 from the bottom, and p. 46, l. 14 from the bottom. Compare also Sir M. Monier-Williams's *Brahmanism and Hindūism*, p. 125.—[The Dravida-vēda is identical with the collection of Tamil hymns generally called Nālāyira-prabandham.—E. H.]

<sup>2</sup> Dr. Bhanderkar, in his *Report* for 1883-84, p. 74, says: 'It was, therefore, Rāmānuja's endeavour to put down the pernicious doctrine of Māyā or unreality, and seek a Vedāntic and philosophic basis for the religion of Bhakti or Love and Faith that had existed from time immemorial!'

<sup>3</sup> This is the name of a Rishi who was considered to be a son of Brahman.

<sup>4</sup> See Dr. Buchanan's *Journey through Mysore*, Vol. III. p. 463, where an image of Rāmānuja in a temple at Śriperumbūdūr is spoken of.

<sup>5</sup> Below, the name of this place is spelt *Perumbūdūr*.

<sup>6</sup> Compare the name *Emberumāndr*, translated by 'Rāmānuja,' in *Ep. Carn.* Part I. p. 58, No. 94, l. 5 from the bottom.—[Emberumāndr, i.e. 'our lord,' is the name under which Rāmānuja is generally referred to by the Vaishṇavas.—E. H.]

*nakshatra*,<sup>1</sup> as well as the yearly car-festival; and every day to provide food of all kinds for the Vaishnava twice-born and their wives, children and aged people, at 'the extensive hall of the holy Rāmānuja here constructed.'<sup>2</sup>

For these purposes, then, the king granted thirty-one villages which are enumerated, and the exact position of which is specified, in vv. 54-116 (lines 131-230). Verse 54 shows that all were in the *Chandragiri rājya* of the *Jayañkonda-Chōla mandala*.<sup>3</sup>

Sixteen villages belonged to the *Māhañur nāduka* of the *Śenkañtu kōṭaka*;<sup>4</sup> they were:—  
1-5 (vv. 55-59). The villages *Kachchipattu*, *Perumbūdūru*, *Kilepattu*, *Kuśapañtu*, and *Pūtēri*, all in the *Kachchipattu simā*,<sup>5</sup> and situated east of *Pātichchēri* and *Vatamaṅgañla*, south of *Malepattu* and *Śriperumbūdūru*,<sup>6</sup> west of the Brāhmaṇa (?) tank of the village *Veñkātu*, and north of *Pōlūr*, *Iruṅgōla* and *Māmpāka*.—*Śriperumbūdūr* is in the Conjeeveram talukā<sup>7</sup> of the Chingleput district, lat. 12° 55' N., long. 80° E. About 2½ miles west of it the map shows Padicheri [Pātichchēri] and Vadamaṅgalam; about 3 miles east-south-east of it Veñkādu, with a large tank to the north of it; about 4 miles south-west of it Māmbakkam; and about 2 miles south-west of it Iruñkulam.

6 (vv. 60-62). The village *Achchamperumpēṭa(du)*, east of *Valletāñchēri* and *Tattanūruvilāha*, south of *Kundimperumpēṭi(du)*, west of *Ūranēri* and *Nallānperuntēri*, and north of *Periñchipākakuppā* and *Maññāñchēri*.—The map shows no name corresponding to *Achchamperumpēṭa(du)*; but from 4 to 5½ miles south by east of *Śriperumbūdūr* we find *Tattanūr*, *Valatāñchēri*, *Kunduperumbēdu*, *Nallānperumbēdu*, and *Periñjempākkam*.

7 (vv. 63-64). The village *Pudra(du?)chchēri*, east of *Sōmamaṅgañla*, south of *Mēlahara*, west of *Nadupāñtu*, and north of *Mañimāṅgal[a]* and *Koṭṭakāla*.—The map has Puducheri [Puduchchēri] 7 miles east and slightly south of, and Mañimāṅgalam about 7 miles south-east of *Śriperumbūdūr*; close to Puducheri on the west it has *Sōmaṅgalam(!)*, and on the east *Nāduvirappāñtu* (*Nadupāñtu*). ·

<sup>1</sup> According to Mr. Krishna Sastri, the Vaishnavas generally understand by *tiru-nakshatra* the *nakshatra* under which Rāmānuja was born. His birth is believed to have taken place under the *nakshatra* Tiruvādirai (Ārdra in Sanskrit); compare *Ind. Ant.* Vol. XXIII. p. 121, No. 51.—[A recent instance of the use of *tirunakshatra* is supplied by the subjoined 'notice' of the publishers of the Bangalore Sanskrit journal *Mānasollāsint*:—“Our readers are requested to excuse us for not having published the issue of the last Monday, the 29th April 1895, on account of the absence of our compositors and others for Rāmānujāchār’s *Tirunakshatram*.”—E.H.]

<sup>2</sup> I take *Rāmānuja-kīṭa* to be equivalent to *Rāmānuja-a-mandapa*, and believe that the building referred to is the one described by Dr. Buchanan in his account of *Śriperumbūdūr* (*Journey through Mysore*, Vol. III. p. 468), thus: ‘Near this is the spot where the great man (Rāmānuja) was born. A stone chamber has been erected over it; and between this and the temple is one of the finest *Mandapas*, or porticos, that I have seen erected by Hindus. It is of great size, and supported by many columns; but, as usual, it is neglected, and has become ruinous and dirty.’—*Rāmānuja-kīṭa* also occurs in *Ep. Cara.* Part I. p. 57, l. 16.

<sup>3</sup> On the *Jayañkonda-Chōla mandala* see above, Vol. III. p. 149. The *Chandragiri rājya* apparently was so called after the town *Chandragiri* in the *Chandragiri talukā* of the North Arcot district; see *ibid.* p. 119.

<sup>4</sup> The place *Māhañur*, after which the *nāduka* is named, I cannot identify; *Śenkañtu* is the genitive of *Śenkañdu*, village about 5 miles north by west of *Śriperumbūdūr*.—In order to save repetition, I shall give more at once the names of the villages contained in the *Map of the Chingleput and Madras Districts*, which appear to correspond to the names given by the inscription. For places which are not in the Chingleput district (the villages 30 and 31, and their boundaries) the necessary information has been kindly added by Dr. Hultzsch, who also has revised the spelling of the names of places in the Chingleput district on the basis of the official English and Tamil lists of the villages in each talukā.—I must express here my respectful thanks to the authorities of the India Office for the readiness with which they have placed at my disposal a copy of the *Map of the Chingleput and Madras Districts*, to enable me to edit this inscription.

<sup>5</sup> This apparently refers to the five first villages only.

<sup>6</sup> As *Perumbūdūru* itself is one of the villages granted, I do not understand what the author means by this.—[*Perumbūdūru* may have formed a hamlet of *Śriperumbūdūr*, which was excluded from the grant.—E. H.]

<sup>7</sup> The same remark holds good of all the villages enumerated under 1-15, and perhaps also of those under 16.

8 (vv. 65-66). The village **Pāfīchālippattu**, east of **Koṭṭapāka**, south of **Pre(pe?)-rumaṇittāṅgal**, west of **Penna(nne?)lūru**, and north of **Kileppattu** and **Śri-perumbūdūru**.—Here the map only shows **Bimantāṅgal** (**Perumaṇittāṅgal?**) about  $1\frac{1}{2}$  miles north-east, and **Pennalūr** about  $2\frac{1}{2}$  miles east and slightly north of **Śriperumbūdūr**.

9 (vv. 67-68). The village **Nelmalī**, east of **Kotkāda** and **Āyakkulattūru**, south of **Mannūr** and **Vāṭapura**, west of **Kārapattāṅgal** and **Inuṅkātakōṭa**, and north of **Koṭṭapāda**.—The map has **Nemmalī** (**Nelmalī**) about  $2\frac{1}{2}$  miles north and slightly east of **Śriperumbūdūr**; and around it, on the north **Mannūr** and **Vāṭapuram** (**Vāṭapura**), on the west **Toṇukkādu** (= **Kotkāda?**) and **Āyakolattūr**, on the south **Kārantūḍgūl**, and on the east **Iruṅkātukōṭai** (**Inuṅkātukōṭa**).

10 (vv. 69-70). The village **Pau(pō?)ndūru**, east of **Mā[m]pāka**, south of **Kaśchi(chchi)pattu**, west of **Pullapāka**, and north of **Vāṭakāl** and **Pa(?)duhappattu**.—**Pōndūr** is about 3 miles south and slightly west of **Śriperumbūdūr**; west of **Pōndūr** is **Māmbākkam**, north-east of it **Pillapākkam** (**Pollapāka**), and south of it **Vāḍukāl**.

11 (vv. 71-72). The village **Nagarikuppa**, east of **Kileppattu**, south of **Pennelūru**, west of **Veṅkātu**, and north of a small river, flowing into a tank or lake, and of **Veṅkātu**.—The map shows no name like **Nagarikuppa**, but it has **Pennalūr** and **Veṅkādu** (which have been already mentioned) about 3 miles east of **Śriperumbūdūr**.

12 (vv. 73-74). The village **Ku[n]dipperumpēdu**, east of **Kannittāṅgal**, and **Tattanūru**, south of **Koṭṭānkāraṇa**, west of **Māṅgāni**, and north of the lake of (?) **Achchaperumpēdu**.—**Kundipperumpēdu** is **Kunduperumbēdu**, about 4 miles south by east of **Śriperumbūdūr**. To the west of it the map has **Kannantāṅgal** and **Tattanūr**, to the north **Ottānkāraṇai** (**Koṭṭānkāraṇa?**), and to the east **Māṅgāniyam** (**Māṅgāni**). About 2 miles south of it we find (not **Achchaperumpēdu**, but) **Nallāmperumbēdu**, mentioned already above.

13 (vv. 75-76). The village **Tirumāṇikkuppa**, east of **Koṭṭūri**, south of **Pandūr** and (?) **Mummādiikkuppa**, west of **Aharittirumanī**, and north of **Yakkantāṅgal**.—**Tirumāṇikkuppa** is about  $3\frac{1}{2}$  miles west of **Śriperumbūdūr**. About one mile north-west of it the map shows **Mummādiikkuppa**, and  $2\frac{1}{2}$  miles also north-west of it **Koṭṭayūr** (**Koṭṭūri?**); and close to **Tirumāṇikkuppa** on the east is **Agaram** (**Aharittirumanī?**).<sup>1</sup> The map contains no name like **Yakkantāṅgal**.

14 (v. 77). The village **Muļāśuru**, east of **Bēlūr** and (?) **Nandimēdu**, south of **Pandūr**, and west and north of **Tirumāṅgala**.—**Muļāśuru** is **Moļāśur**, about 5 miles south-west of **Śriperumbūdūr**. To the north of it is **Tiruppandiyūr** (apparently **Pandūr**), to the south-west **Nandimēdu**, and to the south-east **Tirumāṅgala**.

15 (vv. 78-79). The village **Ettantāṅgal**, east of **Tirumāṇikkuppa**, south of **Tirumāṇyahara**, west of **Vadamaṅgala**, and north of **Pandūr**.—**Ettantāṅgal** ought to be looked for about  $3\frac{1}{2}$  miles west of **Śriperumbūdūr**, but the map shows no name like it. **Tirumāṇikkuppa**, **Vadamaṅgala** and **Pandūr** have been mentioned before. Judging from the position of these places, I incline to think that **Tirumāṇyahara** is the same village which above is called **Aharittirumanī**, and that it is represented by the village **Agaram** of the map, east of **Tirumāṇikkuppa**.

16 (vv. 80-81). The village **Pandūr**, east of **Sōliṅgapura**, south of **Vellatūr**, west of **Amaṇēri**, and north of **Pāṇdenallūru**.—These villages I am unable to identify on the map. There is a place named **Velatūr** about 13 miles west of **Śriperumbūdūr**, but none of the other villages are anywhere near it.

<sup>1</sup> See below, under 15.

The two next villages were in the **Sarattur** *nâduka* of the **Puliyûr kôfaka**<sup>1</sup>:—

17 (vv. 82-83). The village **Pambalî**, east of **Ânekkoṭaputtûru**, south of **Kuļachchalûru**, west of **Malettapi** and (?) **Varattûru**, and north of **Piruṅganallûru**.—Pambalî must be the village Fammal, about 12 miles east of Śriperumbûdûr, in the Saidâpêt tâlukâ of the Chingleput district, lat.  $12^{\circ} 58\frac{1}{2}'$  N., long.  $80^{\circ} 11\frac{1}{4}'$  E. Close to it on the north-west the map shows **Âṇakâpattîr** (**Ânekkoṭaputtûru**), and about 2 miles north and slightly east of it **Polichallur** [**Polichchalûr**] (probably Kulachchalûr).

18 (vv. 84-85). The village **Śemmeṇpâka**, also called (?) **Aruntanallûr**, east of **Kîlpâka**, south of **Pichchamseri**, west of a big hill near **Nammaṅgala**, and north of **Śittileppâka**.—This is Śembakkam, also in the Saidâpêt tâlukâ, lat.  $12^{\circ} 56'$  N., long.  $80^{\circ} 13'$  E., about 14 miles east by south of Śriperumbûdûr. The map shows Râjaktîpâkkam south-south-west of it, Śiṭṭalapâkkam nearly north-west (not south) and Nañmaṅgalam north-east of it, with a hill or mountain south of Nañmaṅgalam.

The next village was in the **Vellenalluru** *nâdu* of the **Poļili kôfaka**<sup>2</sup>:—

19 (vv. 86-88). The village **Âyalchêri**, east of the field of Likuta at **Vayalânallûr**, south of the bank of a small river flowing into (?) the river of **Vayalânallûr**, west of **Kannapiṭepâlaya** and north of **Vayalânallûr**.—Âyalchêri also is in the Saidâpêt tâlukâ, lat.  $13^{\circ} 5\frac{1}{4}'$  N., long.  $80^{\circ} 8\frac{1}{2}'$  E., about  $12\frac{1}{2}$  miles north-east of Śriperumbûdûr. It is quite close to and south of the 'Cooum' river, and the map shows about one mile south-west of it Vâyilânallûr, and  $1\frac{1}{2}$  mile east of it Kannapâlaiyam.

The two next villages were in the **Kâkajûr** *nâduka* of the **Îkkâtu kôfaka**<sup>3</sup>:—

20 (vv. 89-91). The village **Âyattûr**, east of **Atañchânkappa**, south of **Surakulattûru**, west of a small river flowing into (?) the tank of the village **Pâka**, and north of **Turûru** and (?) **Kandankolla**.—Ayattûr (Âyattûr) is in the Tiruvalîlûr tâlukâ of the Chingleput district, lat.  $13^{\circ} 8\frac{1}{2}'$  N., long.  $80^{\circ} 3'$  E., about 12 miles north by east of Śriperumbûdûr. To the north of it the map shows Śirukalattûr, and to the north-east Pâkkam; and south-west of it are Kandigai (Kandankolla ?) and, about  $1\frac{1}{2}$  mile distant from it, Tolûr (Turûru ?).

21 (vv. 92-93). The village **Nelmalyahara**, east of **Kîlavîlâha**, south of a small river flowing into the tank of **Pâdûr**, west of a *kuppa* (?) 'a hill' or 'a hamlet') on the bank of the river north of **Viḍayûru**, and north of the river east of (?) **Viḍayûru**, and of a Rudra temple.—Nelmalyahara is Nemmiliagaram, also in the Tiruvalîlûr tâlukâ, lat.  $13^{\circ} 7'$  N., long.  $79^{\circ} 53\frac{1}{2}'$  E., about 13 miles north-west of Śriperumbûdûr. According to the map it is situated on the eastern bank of the 'Kusastala' river, and close to it are, on the north, Kîlvîlâgam (Kîlavîlâha), and on the south, Viḍaiyûr (Viḍayûru).

The next village was in the **Kachchhûr**<sup>4</sup> *nâduka* of the **Puļili kôfaka**:—

22 (vv. 94-95). The village **Nađuppatu**, east of **Sôtipperumpêdu**, south of the river **Kôrasthalêru** and of a great forest, west of **Nâyeru**, and north of **Pûđur**.—Nađuppatu apparently is the village Sûrappatî of the map, in the Ponnêri tâlukâ of the Chingleput district, lat.  $13^{\circ} 15'$  N., long.  $80^{\circ} 15'$  E., about 25 miles north-east of Śriperumbûdûr. It is about 2 miles

<sup>1</sup> Sarattur I cannot identify. The Puliyûr *kôfaka* apparently was so called after Puliyûr, which is close to Madras in the Saidâpêt tâlukâ of the Chingleput district, lat.  $13^{\circ} 3\frac{1}{2}'$  N., long.  $80^{\circ} 17'$  E.

<sup>2</sup> The place after which the *kôfaka* was called, Poļili or, as it is spelt below, Puļili and Puļali, is the village of Poļal near Madras on the road to Nellore. **Vellenalluru** is perhaps only another form of **Vayalânallûr**, which will be mentioned presently.

<sup>3</sup> The places after which the *nâduka* and *kôfaka* were called are the Kâkajûr and Îkkâtu of the map, both close to each other in the Tiruvalîlûr tâlukâ of the Chingleput district, about 12 or 13 miles north by west of Śriperumbûdûr.

<sup>4</sup> This place I cannot identify.

south of the 'Kusastala' river, and to the west of it the map shows Śōttuperumbēdu, to the south Būdūr (Pūdūr), and to the east Nāyar (Nāyeru<sup>1</sup>).

The four next villages were in the Nāyattu<sup>2</sup> nāduka of the Puṣali kōṭaka :—

23 (vv. 96-97). The village Valuya(dha?)lammēdu,<sup>3</sup> east of Nāyara, west of Mudiyūru, and north of Sērumulla.—Valuya(dha)lammēdu is the Valudalambēdu of the map, also in the Ponnēri tālukā, lat. 13° 15' N., long. 80° 17' E., about 28 miles north-east of Śrīperumbūdūr. According to the map it is about one mile south of the 'Kusastala' river, one mile east of Nāyar (Nāyara), and one mile west of Maḍiyūru (Mudiyūru).

24 (vv. 98-99). The village Sirupāka, east of Mālipāka and Āmūrukappa, south of Ilavampatti, west of Vanippāka<sup>4</sup> and (?) Achchirumuha, and north of Nāyeru.—Sirupāka is the Śiguvākkam of the map, also in the Ponnēri tālukā, lat. 13° 17' N., long. 80° 16' E., about 28 miles distant from Śrīperumbūdūr towards the north-east. It is on the northern bank of the 'Kusastala' river, and the map shows to the west of it Mājivākkam (Mālipāka) and Āmūr, towards the north-east Elavampēdu, and towards the south-east Vannippākkam. About 2 miles south of it and south of the 'Kusastala' river is Nāyar (Nāyeru).

25 (vv. 100-101). The village Eluvittāngal, east of Vannippāka, south of Nālūr and Muriyadichchānpatti, west of Panappāka and north of Pūdūrvilāha.—Eluvittāngal I cannot identify, but it must have been in the neighbourhood and east of Sirupāka; for the map shows Vannippākkam one mile south-east of Śiguvākkam, and Murichampēdu (Muriyadichchānpatti) 1½ mile north-east and Nālūr about 2½ miles east of it. [In the Index to the Ponnēri tālukā map, the villages Nālūr, Iqvittāngal and Panappākkam are clubbed together].

26 (vv. 102-103). The village Pūdērivilāha, east of Nāyaru, south of Sirupāka, west of a lake near the boundary of Veludhalammēdu, and north of Nāyaru.—This village also (apparently the same which above is called Pūdūrvilāha) I do not find on the map; but its position is indicated by the three other villages which have been already mentioned and identified.

The two next villages were in the Amarūr nāduka of the Peyyūru kōṭaka<sup>5</sup> :—

27 (vv. 104-105). The village Kiraippāka, east and south of Ummippātu, west of Perūnkalī, and north of Kōlūra.—Kiraippāka probably is the village Kīrapākkam of the map, also in the Ponnēri tālukā, lat. 13° 28' N., long. 80° 16' E., about 39 miles north by east of Śrīperumbūdūr. About 2 miles south-west of it the map has Ummippēdu (Ummippātu), and 3 miles south-east of it Kōlūr.

28 (vv. 106-107). The village Śottuppādu, east of Kāraṇa and (?) the tank of Pūpasetti, south of a big forest near that tank, west of the road of Mādanallūra, and north of Kāraṇa and Kottapālaya.—These I cannot identify.

The next village was in the Kachchūru<sup>6</sup> nāduka of the īkāṭṭu kōṭaka :—

29 (vv. 108-110). The village Sōmidēvapatti, east of Udappi, south of Kuñjara and Mailāppūr, west of Payyūru and (?) Gollakuppa, and north of Kurakkuntāndala.—Sōmidēvapatti is the village Sōmadēvampaṭu of the map, in the Tiruvalīlūr tālukā of the Chingleput district, lat. 13° 14' N., long. 79° 58' E., about 18 miles north by west of Śrīperumbūdūr. To the north of it the map shows Kuñjaram and Mailāppūr, to the south-west Odappai (Udappi), to the south-east Kōṇkantāndalam (Kurakkuntāndala), and to the north-east Meyyūr (Payyūru?).

<sup>1</sup> The name of this place is spelt below also Nāyaru and Nāyara.

<sup>2</sup> This nāduka is evidently named after Nāyaru; see the preceding note.

<sup>3</sup> See below, under 26.

<sup>4</sup> Below, this name is spelt Vannippāka.

<sup>5</sup> 'Peiyur Kottam' is mentioned in the Chingleput Manual, p. 438, as belonging to the Ponnēri tālukā.

<sup>6</sup> This nāduka is distinct from another of the same name in the Puṣali kōṭaka; see above under 22.

The last two villages were in the Malaya<sup>1</sup> *nâduka* of the Îkâttu kôfaka :—

30 (vv. 111-113). The village Vellattukôta, east of the temple of (the goddess) Malaya-Nâ[ch]ehiyâr at Allikuli, south of the tank of Vilânkâdu, west of the garden of Timma at Nelvâdi, and north of Kottûr and (?) Ariyapâka.—‘Vellattukota’ is found on the map of the Kâlahasti Zamindâri, to the west of ‘Neluay’ (Nelvâdi). Its western boundary, Allikuli, belongs to the Tiruvallur talukâ.

31 (vv. 114-116). The village Kôlpâka, east of the Allikudi mountain and (?) of the tank of Pennelûru, south of the Chandramauji tank, west of Amanpâka and of the road to the village Pennallûru, and north of the tank of Chélekâtu.—Allikudi is the same as Allikulî, the western boundary of the village No. 30. The Kâlahasti Zamindâri map shows, to the east of Allikuli, ‘Ammambâkam’ (Amanpâka), and to the north-north-west of the latter a very indistinctly printed name which may be meant for ‘Pernallur’ (Pennelûru or Pennallûru).

As the chief interest of this inscription will probably be considered to lie in the unusually large number of districts and places mentioned in it, I conclude this abstract of the contents with the following alphabetical list of the *kôfakas*, *nâdukas*, and villages and other localities, the names of which occur in lines 131-230. The figures after the names refer to the lines of the original text.

(a) List of *kôfakas* :—

Îkkâttu-k. 188, 218, 222.	Peyyûru-k. 212.
Pujili-k. 199; Puñili-k. 195; Polili-k. 183.	Šenkâttu-k. 132.
Puliyûr-k. 176.	

(b) List of *nâdukas* :—

Amarûr-n. 212.	Malaya-n. 223.
Kachehûru-n., in Îkâttu-k. 219; in Puñili-k. 196.	Mâhalûr-n. 133.
Kâkalûr-n. 188.	Vellenalluru-n. 183.
Nâyattu-n. 199.	Sarattur-n. 175.

(c) List of villages, etc. :—

Achchaperumpêdu 162; Achchamperum-pêta(dn) 143.	Ûranêri 142.
Achchirumuha 203.	Etattângal 171.
Atañchânkkuppa 189.	Ejuvittângal 209.
Amanpâka 229.	Kachchipatту 137, 154; -simâ 133.
Ariyapâka 225.	Kandañkolla 191.
Aruntanallûr 181.	Kannapillepâlaya 185.
Allikudi mountain 227; Allikuli 223.	Kannittângal 160.
Aharittirumañi 164.	Kâraña 215, 217.
Ânekkoñaputtûra 176.	Kârañattângal 153.
Âmûrukuppa 202.	Kiraippâka 214.
Âyakkulattûra 151.	Kîavilâha 192.
Âyatânu 191.	Kilepattu 138; ppattu 149, 157.
Âyalchêri 187.	Kilpâka 179.
Inuñkâtakôta 153.	Kuñjara 219.
Iruñgola 136.	Ku[n]dipperumpêdu 162; Kundim-perumpêti(dn) 141.
Ilavampattu 203.	Kurakkuntañdala 221.
Udappi 219.	Kuñchehalûru 177.
Ummipattu 213.	Kuñapattu 139.
	Koñkâda 151.

<sup>1</sup> The name of this *nâduka*, which means ‘the hill division,’ may be connected with that of the temple of Malaya-Nâchchiyâr which belonged to it.

(c) List of villages, etc.—*contd.*

Kottakâla 146.  
 Kottankâraṇa 161.  
 Kottapâka 147.  
 Kottapâda 153.  
 Kottûr 225.  
 Kôttîrî 163.  
 Kottapâlaya 217.  
 Kôrasthalêru river 197.  
 Kôlûra 214.  
 Kôlpâka 230.  
 Gollakuppa 220.  
 Chandramauļi tank 228.  
 Chélekâtu 229.  
 Tattanûru 160.  
 Tattanûruvilâha 140.  
 Tirumaṅgala 167.  
 Tirumaṅkuppâ 166, 169.  
 Tirumanyaḥara 169.  
 Turûru 191.  
 Nagarikuppa 160.  
 Naḍupatâ 145; Naḍuppatâ 199.  
 Nandimêdu 167.  
 Nammaṅgala 180.  
 Nallânperuntêri 142.  
 Nayara 200; Nayaru 209, 211; Nayera  
     198, 204.  
 Nâlûr 206.  
 Nelmalî 154.  
 Nelmalyahara 195.  
 Nelvîdi 224.  
 Pa(?)duhappatâ 156.  
 Panappâka 207.  
 Pandû[r] 175.  
 Pandûr 163.  
 Pandûru 167, 171.  
 Pambâli 179.  
 Payyûru 220.  
 Pâka 190.  
 Pâñchâlipatâ 151.  
 Pâtichchêri 134.  
 Pândenallûru 175.  
 Pâdûr 193.  
 Pâpasetâ tank 215.  
 Pichchamâsêri 179.  
 Pirunganallûru 175.  
 Pudra(du?)chchêri 146.  
 Pullapâka 155.  
 Pûdu 108.  
 Pûtêri 139.  
 Pûdûrvilâha 208.  
 Pûdêrvilâha 211.

Pennalûru 149; Pennallûru 229; Penne-  
     lûru 157, 227.  
 Periñchipâkakuppa 143.  
 Peruñkali 213.  
 Perumbûdûru 137, 150; Šrip° 135, 150.  
 Pôlûr 136.  
 Pau(pô?)ndûru 156.  
 Pre(po?)rumañttâṅgal 148.  
 Bêlûr 166.  
 Mañchêri 143.  
 Mañimâṅgal[a] 146.  
 Mañnûr 152.  
 Maleottani 178.  
 Malepaṭtu 134.  
 Mâṅgâni 162.  
 Mâdanallûra 216.  
 Mâmpâka 136, 154.  
 Mâlipâka 202.  
 Muñiyûru 200.  
 Mummadikkuppâ 164.  
 Muriyadichchânpaṭtu 206.  
 Muñasûru 168.  
 Mêlahara 144.  
 Mrai(mai)lâppûru(r) 220.  
 Yakkantâṅgal 165.  
 Vaṭakâl 155.  
 Vaṭapura 152.  
 Vaṭamaṅgaļa 134; Vâda° 170.  
 Vanippâka 203; Vannippâka 205.  
 Vayalânanallûr 184, 185, 186.  
 Varâtûru 178.  
 Vallettâñchêri 140.  
 Vaļuya(dha?)lammêdu 201; Veludha-  
     lammêta(du) 210.  
 Viđayûr, Viđayûru 194.  
 Vilâñkâdu 224.  
 Venkâtu 135, 158, 159.  
 Vellâtûr 173.  
 Vellâtñukôṭa 226.  
 Ŝittileppâka 181.  
 Ŝettuppâdu 217.  
 Ŝemmenpâka 182.  
 Ŝerumulla 200.  
 Ŝotipperumpêdu 196.  
 Ŝoliṅgapura 172.  
 Sirupâka 205, 210.  
 Surakuñattûru 189.  
 Sômamaṅgala 144.  
 Sômidêvapattu 221.

TEXT.<sup>r</sup>

## First Plate.

1 Śrī-Gaṇḍhipatayē namah ॥(॥) २Namas-tuṅga-siraś-chuṁbi-cham̄dra-chūmara-  
 2 chāraṇvē । trailekya-nagar-āraṁbha-mūlastambhāya Śaṁbhavē ॥(॥) [1\*] Harē=li-  
 3 lā-varāhasya daṁshtrā-damqāḥ sa pātu vah । Hēmādri-kalaśa yatra  
 4 dhātri chechha[t\*]tra-śriyām dadhau ॥(॥) [2\*] Kalyāṇāy=āstu tad=dhāma pratyūha-ti-  
 5 mir-āpahām । yad=Gajō=py=Agaj-ōdbhūtaṁ Hariṇ=āpi cha pūjyatē ॥(॥) [3\*]  
 6 Asti kṣhīramayād=dai(dē)vair=mathyamānān=mahām budhēḥ । navanī-  
 7 tam-iv=ōdbhūtam=apanīta=tamō mahāḥ ॥(॥) [4\*] ३Tasy=āsīt=tanayas=tapō-  
 8 bhir=aḍulair-anvartha-nāmā Budhāḥ ॥<sup>4</sup> punyair=asya Purūravā bhujā-ba-  
 9 lair=āyur=dvishām nighnītāḥ । tasy=Āyur=Nahushō=sya tasya pu(pa)rushō  
 10 yuddhē Yāyāti[h\*] kshitau ॥<sup>4</sup> khyātas=tasya tu Turvasur-Vasu-nibhāḥ śrī-Dē-  
 11 vayānī-patēḥ ॥(॥) [5\*] ५Tad-vāṁśe Dēvakī-jānir=didīpē Timma-bhūpatiḥ । ya-  
 12 gaśvi(svī) Tuļuv-ēṁdrēshu Yadōḥ Krishṇa iv=ānvayē ॥(॥) [6\*] Tatō=bhūd-  
 Bukkamā=jānir=ī-  
 13 śvara-kṣhitipālakah । atrāsam=agunabhrāṁśai mauli=ratnai mahībhujām [॥ 7\*]  
 14 Sarasād=udabhū[t=\*=] tasmā[n=\*=] Naras-āvanipālakah । Dēvaki-naīndanāt=Kā-  
 15 mō Dēvakī-naīndanād=iva ॥(॥) [8\*] ६Vividha-sukṛit=ōddāmē Rāmēśvara-pramu-  
 16 khē muhur=mudita-hṛidaya sthānē sthānē vyadhatta yathāvidhi [!\*] budha-pari-  
 17 vritō nānā-dānāni yō bhūvi shōdaśa tribhuvana-jan-ōdgītam  
 18 sphītaṁ yaśāḥ punarukta�ayaktayan<sup>7</sup> ॥(॥) [9\*] ८Kāvērim=ā-  
 19 ān ba[d\*]dhvā bahala-jala-rayām tām vilāṅghy=aiya śatruṇ  
 20 jīva-grāham gribhītvā samiti । bhujā-balāt-Tamcha-  
 21 rājyām tadiyām । kṛitvā Śrīramga-pūrvam tād=api ni-  
 22 ja=vaśe pattaṇam yō babhāsē ॥<sup>9</sup> kīrti-stambhām piñkhāya tribhuvu-  
 23 na-bhavana-stūyamān-āpadānāḥ ॥(॥) [10\*] Chēram Chōlam cha Pā[m\*]dyam  
 tam-api cha Madhu-  
 24 rā=vallabhaṇā māna-bhūshām ॥<sup>9</sup> vīry-ōdagrami Turushkām Gajapati-nṛipatiṁ  
 ch=āpi jitvā tād-anyān [!\*]

## Second Plate; First Side.

25 A-Gaṅgātīra-Lāmkā-prathama-charama-bhūbbrit=tat=āntarā nītāntarā ॥<sup>10</sup> khyā-  
 26 taḥ kshōṇipatiṇām srājam=iva śiraśām(sām) sāsanām yō vyatānī-  
 27 t ॥(॥) [11\*] १०Tippāji-Nāgalā-dēvyōḥ Kausalyā-śrī-Sumitrāyōḥ । dē-  
 28 vyōr=iva Nrisimhēmdrāt=tasmān(t)=Pāṇktirathād=iva ॥(॥) [12\*] Vīrau vina-  
 29 yināu Rāma-Lakṣmaṇāv=iva naīndanau । jātau Vīra-Nrisimhē-  
 30 dra-Krishṇarāya=malipati ॥(॥) [13\*] ११Rāmgakshitimdr-Āchyutadēvarāyau rā-  
 31 kshā-dhūrīnāv=iva Rāma-Krishṇau । १२Obāmbikāyām Narasa-kshi-  
 32 tiñdrād=ubhāv=abhūtānmarugēmdra-sārau<sup>12</sup> ॥(॥) [14\*] १३Vīra-śrī-Nārasimha-  
 33 s=sa Vijayanagarē ratnasimhāsana-sthāḥ kīrttyā nītyā nirasya-

<sup>1</sup> From Sir W. Elliot's impressions, supplied to me by Dr. Hultzsch.<sup>2</sup> Metre of verses 1-4: Śloka (Anushtubh).<sup>4</sup> These signs of punctuation are superfluous.<sup>6</sup> Metre: Hariṇi.<sup>8</sup> Metre of verses 10 and 11: Sragdharā.<sup>10</sup> Metre of verses 12 and 13: Śloka (Anushtubh).<sup>12</sup> Read 'tām narakēmdra'.<sup>3</sup> Metre: Śārdūlavikrīdita.<sup>5</sup> Metre of verses 6-8: Śloka (Anushtubh).<sup>7</sup> Read punarukta�an.<sup>9</sup> These signs of punctuation are superfluous.<sup>11</sup> Metre: Upajāti.<sup>13</sup> Metre of verses 15-18: Sragdharā.

34 [n=\*] Nṛiga-Nāla-Nahnshān=apy=avanyām=ath=ānyān | ā Sētōr-ā Sumē-  
 35 rōr=avanisuru-nutah svairam=ā ch=ōdayādrēr-ā<sup>1</sup> pāschāty-āchāl-ām-  
 36 tād=ākhila-hridayam=āvarjya rājyām sāsāsa [(II)] [15\*] Nānā-dānāny=ākā-  
 37 rshīt=Kanaka-sadaśi(si) yaḥ śrī-Virūpākshadēva-sthānō śrī-Kālahast-i-  
 38 śit=api nāgarē Veinkatādrua cha Kāmichyām | Śrīsailē Śōṇasailē mu-  
 39 hati Hariharē=hōbalē Sē(sam)igamē cha <sup>13</sup> Śrīraṅgē Kuñbhaghōpē hata-ta-  
 40 masi Mahānāmādi-tīrthē Nivṛittau [(II)] [16\*] Gōkarṇē Rāma-sētā jagati  
 41 tad-itārēshv=apy=aśeṣhēshu punya-sthānēshv ārabdhā-nānāviḍha-baha-la-  
 42 mahādāna-vāri-pravāhāih | yasyā-ōdaṁchat-turaṅgah-prakara-khura-rajaḥ-<sup>3</sup>  
 43 śusya(shya)d-āmbhōdhi-magna-kshmābhrit-puksha-chchlih-ōdyatta(tka)ra-kuliśadhar - ḥ-  
 44 tkāmīhitā kumīhit=ābhūt [(II)] [17\*] Brāhmāindāni viśva-chakrañ ghaṭam-udita-ma-  
 45 hābhūtakām ratna-dhēnuñ <sup>14</sup> sapt-āñbō(bhō)dhūnś cha kalpa-kshitiruha-latī-  
 46 kē kāmīchānūm kāma-dhēnuñ | svarṇa-kshmā[m] yō hirāny-āśva-ratham- api  
 47 tulā-pūrṇashūm gō-sahasram hēm-āśvai r̄hēma-garbhañ kūnaku-kāri-ratham  
 48 pañcha-lāṅguly=atānīt [(II)] [18\*] Prājyam<sup>5</sup> prasāsya nirvighnam rājyām ni-  
 49 rvighnam<sup>6</sup> rājyām dyām-iva sāsītum | tasmin=guṇēna vikhyātē kshi-  
 50 tēr=īmādrē divām gatē [(II)] [19\*] Tatō=py=avārya-vīrya[ḥ\*] śrī-Kṛishṇarāya-mi(ma)-.

*Second Plate; Second Side.*

51 hīpatih | bibhartti īaṇikēyūra-nirviśēshām mahīm bhujō [(II)] [20\*] Ki-  
 52 rtyā yasyā samaṁtatah prasāri(sri)tayā viśvām ruch-aikyanā vrajēd-īty-āśaṅkyā  
 purā Pu-  
 53 rārīr=abhadav-bhāl-ēkshāṇah prāyaśah | Padmākshō=pi chatur-bhujō ja-  
 54 ni janī<sup>8</sup> chatur-vaktrō=lbha(bha)vat=Padmabhōḥ <sup>10</sup> Kālī khadgam-ayā(dhā)=  
 Ramā  
 55 cha kamalām vīṇām cha Vāñi karē [(II)] [21\*] Saṭrūnām<sup>10</sup> vāsam-ētē dadata  
 56 iti rūshā kiṁ nu sapt=āñburāśi(sī)n-nānā-sēnā-ttu(tu)ratiṅga-tṛi(tru)tā-  
 57 va-umatī-dhūli-kāpālikābhīh | śāṁsōsya<sup>11</sup> svairam-ētat-prati-  
 58 nidhi-jaladhi-śrēṇikā yō vidhattē <sup>12</sup> brahmāindā-svarṇamētrū-  
 59 pramukha-nija-mahādāna-tōyair=amēyaih [(II)] [22\*] Stutya-audāryah ssndhibhīh<sup>13</sup>  
 60 sa Vijayanagarē ratnasimhāsana-sthāh <sup>14</sup> kshmāpālān-Kṛishṇarāya-  
 61 kshitipti=adharikritya nītyā [Nṛi]g-ādā(dī)n | ā pūrvādrēr-a-  
 62 th-āstakshiti=dhara=kāṭakād-ā cha Hēmāchal-āntād-ā<sup>15</sup> Sētōm(r) arthi-  
 63 sārtha-śriyam-īha bahalikritya kīrtyā babhūṣō [(II)] [23\*] Kṛitavati<sup>16</sup> su-  
 64 ra-lōkām Kṛishṇarāye nīj-āmśām tad=anu tad-anujanmā punya-karm-Ā-  
 65 chyutēmdraḥ | akhilam=avani-lōkām sv-āñśam-ēty=āri-jētā vi-  
 66 lasati Hari-chētā vidvad-ishta-pradātā [(II)] [24\*] Āmbhōdēna<sup>17</sup> nipīya-

<sup>1</sup> The original has a sign of punctuation between *drē* and *rā*.

<sup>2</sup> This sign of punctuation is superfluous.

<sup>3</sup> Read *turaṅga-prakara*; and compare above, Vol. III. p. 152, notes 7 and 8.

<sup>4</sup> This sign of punctuation is superfluous.

<sup>5</sup> Metre of verses 19 and 20: Ślōka (Anushtubh).

<sup>6</sup> The words *nirvighnam* *rājyām* have been erroneously put twice.

<sup>7</sup> Metre: Sārdūlavikṛītā.

<sup>8</sup> These two *aksharas* have been erroneously put twice.

<sup>9</sup> This sign of punctuation is superfluous.

<sup>10</sup> Read *sāmādēshya*.

<sup>11</sup> Read *sudhēbhīh*.

<sup>12</sup> The original has a sign of punctuation between *ta* and *dō*.

<sup>13</sup> Metre: Mālinī.

<sup>10</sup> Metre of verses 22 and 23: *Sragdhara*.

<sup>12</sup> This sign of punctuation is superfluous.

<sup>14</sup> This sign of punctuation is superfluous.

<sup>17</sup> Metre: Sārdūlavikṛītā.

67 māna-salilō-gastyēna pīt-ō[j\*]jbitas=taptō Rāghava-sāya-  
 68 k-āgni-sikhayā samitapyamānah sadā | aīntashair=vadabā(vā)-mukh-āna-  
 69 la-sikhā-jālair=viśushkō ddhruvaṁ || yad-dān-āmbu,ghan-āmbur-āmbudhi-  
 70 r=ayaṁ pūrṇah samu[d\*]dyotatō I(II) [25\*] Samajani<sup>2</sup> narapālah satya-dharma-pra-  
 71 tishthō Vijayanagara-rājad-ratnasimhāsana-sthāḥ ||\* Nṛiga-Nala-Na-  
 72 [hu]sh-ādīm(dīn)=nichayan-rāja-nityā nīrupama-bhujavīry-andārya-bhūr=A-  
 73 [chyu]tēmdrah I(II) [26\*] <sup>3</sup>Kshiti-pratishthāpita-kīrtti-dēhē prāptē padāṁ  
     Vaishṇavam=A-  
 74 [chyu]tēmdrē | addhyāsyā bhadr-āsanam=asya sūnur=vīrō babhau  
     Vemkata-dēva-  
 75 rāyah I(II) [27\*] Praśāsya<sup>4</sup> rājyaṁ Praśa(su)vāstra-rūpē vidvan-nidhau  
     Vemkata-rā-  
 76 ya-bhūpē | abhāgadhēyād=achirāt-prajānām-Ākhāndal-āvāsam-a-  
 77 th-ādhirūdhē I(II) [28\*] <sup>5</sup>Tīmmāmba-vara-garbha-mauktikamāṇi Rāmgakshiti-m-

Third Plate; First Side.

78 dr-ātmajah |<sup>6</sup> kshatr-ālāmīkaraṇēna pālita-mahā-Karṇātā-rājya-si-  
 79 yā | śaury-andārya-dayāvatā sva-bhaginī-bhartītā(rtrā) jaga[t\*]-trāyinā(nā)  
 80 Rāma-kshmāpatin=āpy-amātya-tilakaih klīpt-ābhishēka-kramah I(II) [29\*] Śri-Vi-  
 81 dyānagari-lalāmani mahā-sāmīmrājya-simhāsanē<sup>7</sup> |<sup>8</sup> samītāna-  
 82 drur-iva sphuran=sura-girau saṁhṛitya vidvēśhiṇah | ā Sētō=a-  
 83 pi ch-ā-Himādri rachayan=rājñō nūj-ājñā-karān-sarvām pālayu-  
 84 tē Sadāśiva-mahārāyas-chirāya kshamān I(II) [30\*] <sup>9</sup>Vikhyāta-vikrānti-  
 85 nayasya yasya patti-ābhishēkē niyatām prajānām | ānānda-bāshpai-  
 86 r=abhishichyamānā dēvī-padaṁ darayatē dharitri I(II) [31\*] <sup>10</sup>Gōtr-ōddhūra-vi-  
 87 śāradamī kuvalayāpīḍ-āpahār-oddhurām saty-āyatta-mati[m\*] sama-  
 88 sta-sumana-stōm-āvān-ai kāyanān |<sup>\*</sup> samījāta-smṛitibhū-ruchiin savi-  
 89 jayām saīnāmīdaka-śrībharām<sup>11</sup> ya[m\*] samīsaṁti yaśōdayāmīchita-guṇām  
 90 Krishn-āvātarām budibhā I(II) [32\*] Vikhyātain babu-bhōgaśīmga-vibhava=uddā-  
 91 ma-dān-ōddhurām dharmēṇa smṛitimātratō-pi bhuvanē dakshām prajā-  
 92 rakshanē | prāptām yasya bhujām bhujāinga-mahibhrī-digdaṁti-kūrm-  
     ōpamām  
 93 pātivratya-patākik=ēti dharanī[m\*] janāmītu sarvē janāh I(II) [33\*] <sup>12</sup>Yat-sā-  
 94 nā-dhūli-pāli Šaka-maśaka-samuchchātanē dhūma-rēkhā rōm-āli

<sup>1</sup> This sign of punctuation is superfluous.

<sup>2</sup> Metre: Mālinī. The Ṛgānāñjēri plates of Achyutārāya in verse 38 (above, Vol. III. p. 154), instead of *samajani*, have *sa jagati*, which undoubtedly is the original reading.

<sup>3</sup> Metre: Indravajrā.

<sup>4</sup> Metre: Upajāti.

<sup>5</sup> Metre of verses 29 and 30: Śārdūlavikrīḍita.

<sup>7</sup> Read -sāmrājya-.

<sup>6</sup> This sign of punctuation is superfluous.

<sup>9</sup> Metre: Indravajrā.

<sup>8</sup> This sign of punctuation is superfluous.

<sup>10</sup> Metre of verses 32 and 33: Śārdūlavikrīḍita.—<sup>11</sup> Him, who knows how to elevate his family, who strives to alleviate the suffering of the orb of the earth, whose mind is addicted to truth, who is solely intent on fostering the whole multitude of well-disposed people, who has the pleasing appearance of the god of love, who is victorious, whose wealth of fortune gladdens the good, and whose excellent qualities are rendered even more illustrious by his fame and compassion,—him the wise call an incarnation of Krishna, who knew how to lift up the earth, who exerted himself to take away (the elephant) Kuvalayāpīḍa (the vehicle of Karṇa), whose heart is devoted to (his wife) Satyabhāmā, who is solely intent on protecting the whole host of the gods, who takes delight in (his son) the god of love, who has a divine car (or, who is accompanied by his attendant Vijaya, etc.), who bears (his sword) Nandaka and Lakshmi, and whose excellent qualities were honoured by (his foster-mother) Yaśodā.

<sup>11</sup> Read *san-namāaka*.

<sup>12</sup> Metre: Srāgdhārā.

95 kṛtti-vadhyā iva bhuvanam=idam sarvam=arītar=vahamityāḥ | vēṇī n-ā-  
 96 nīyas=īva prakatita-vihrīter=vīra-lakshmyā rāṇ-āgrē |<sup>1</sup> sāmtyā jī-  
 97 mūta-puṇ[k\*]tih kila śa(sa)kala-khala-stōma-dāvānalānām [|| 34\*] <sup>2</sup>Tuṅgām=ā-  
 98 va dayām padāmbuja-yugam Śōṇam cha Kṛishṇā[m\*] tanu[m\*] raktā[m\*] nīla-  
     śi(si)tā[m\*]  
 99 Trivēṇīm=aṅghām vīksħām girām Narmadām [||\*] tīrthān=iti samāvā-  
 100 haty=avayavaīh Śēshādri-vāsi vibhuñh prāyō yasya • visēshabha-  
 101 kti-muditāḥ pāṭṭābhishēkā-śriyē ||(II) [35\*] <sup>3</sup>Vō(ō)shadhipaty-upamāyita-ga-  
 102 das=Tōṣhaṇārūpa-jit-Āsamakāndāḥ [||\*] Bhāṣha(she)ge-ti(ppu)na-rāyara-  
 103 gaṇḍāḥ Pōṣhaṇa-nirbhata-bhū-nayakhaṇḍāḥ ||(II) [36\*] <sup>4</sup>Rājādhīrāja-birudō

*Third Plate; Second Side.*

104 Rājarāja-sam-āmībatih | Svārāja-rājamānāḥśri<sup>5</sup> śrī-Rāja-  
 105 paramēśvarah ||(II) [37\*] Mūlurāyaragaṇḍ-āmīdō Mēru-lainghi-yaśōbharaḥ |  
 106 Śāraṇā[ga\*]ta-māmīdārāḥ Pararāya-bhayaṇikaraḥ ||(II) [38\*] Karad-ākhilabhiṇpā-  
 107 laḥ Paradāra-sahōdaraḥ | Iimduvāraṇa-si-  
 108 khāmaṇīḥ ||(II) [39\*] Gaj-augha-gaṇḍa-bhēruṇḍō Haribhakti-sudhānidhīḥ | Va-  
 109 rddhamān-āpadānāḥśri<sup>6</sup> Arddhanārī-naṭēśvarah | ityādi-birudai-  
 110 r=vaṇidi-tatyā nityam=abhiṣṭutāḥ ||(II) [40\*] Kāmbhō(bō)ja-Bhōja-Kāliṅga-  
     Karahā-  
 111 t-ādi-pārthivaiḥ | sauvidarlla(lIa)-padam prāptaiḥ saṁdārsita-rn̄i(n̄i)pōpadaḥ ||(II)  
     [41\*] Sō<sup>7</sup>  
 112 yaṁ nīti-visāradāḥ surataru-spha(sp)a)rddhāla-viśrāṇanāḥ sarv-ōrvīśa-  
 113 mataḥ Sadāsivamahārāya-kshamānāyakāḥ | bāhāv=āṅgada-nirvi-  
 114 sēsham-ākhilām sarvāṁsaḥām=uḍvāhan-vidvattraṇa-parāyanō vijayn.<sup>8</sup>  
 115 yatē vīra-pratāp-ōnnataḥ || [42\*] <sup>9</sup>Kramād=vasu-hay-ābdh-iṁdu-ganitē Śaka-va-  
 116 tsarē | Naṇa-samvatsarē māsi Mārgaśīrsha iti śrute ||(II) [43\*] Sūryōparā-  
 117 gē-māvāṣyā-tithā(thau) Mārttāmāda-vāsare | Tuṅgabhadrā-nadi-tirē Vi-  
 118 tthaleśvara-saṁnidhan ||(II) [44\*] Prapēṇdushō vēda-mārga-pratishīḥ-āchāryavaryantām |  
 119 tālīg-vēda-sikhā-sāra-Dramidāgama-vēdinē ||(II) [45\*] Shaḍdurśan-ārtha-siddhām-  
 120 ta-sthāpan-āchārya-maulayē | māyāvādi-manō-garva-bhēdinō jita-vā-  
 121 dinē ||(II) [46\*] Māmītravādi-manīshīmīdra-vyīṇd-āhānt-āpahāriṇē | <sup>10</sup>ambhaga-  
     Garu-  
 122 d-āmīkārya(ya) śaraṇāgata=rakshinē ||(II) [47\*] Pradakshinaiḥ kṛitavatō  
     pāvānī(m̄)m=ava-  
 123 nūn muhuh | nūnāvidha-mahātīrtha-sthā(snā?)n-ātivimal-ātmanē ||(II) [48\*]  
     Sanak-ādi-

<sup>1</sup> This sign of punctuation is superfluous.<sup>2</sup> Metre: Sārdūlavikrīdita.—Tuṅgā is ‘high, strong,’ and ‘the river Tuṅgā, one of the two components of the Tuṅgabhadr;’ Śōṇa, ‘red,’ and ‘the river Śōṇa;’ Kṛishṇā, ‘black,’ and ‘the river Kṛishṇā;’ Narmadā, ‘giving pleasure,’ and ‘the river Narmadā.’ The eye is black, white, and raktā, ‘red’ and ‘loving,’ and is therefore the holy Trivēṇi, ‘the place (now called Allahabad) where the Gaṅgā joins with the Yamunā and is supposed to receive underground the Sarasvatī.’<sup>3</sup> Metre: Dōdīhaka.<sup>4</sup> Metre of verses 37-41: Ślōka (Anushṭubh).<sup>5</sup> Read <sup>6</sup>māṇa-śrī.<sup>6</sup> Read <sup>7</sup>dānaśrī=.<sup>7</sup> Metre: Sārdūlavikrīdita.<sup>8</sup> Read vīja-.<sup>9</sup> Metre of verses 43-124: Ślōkā (Anushṭubh).<sup>10</sup> I am unable to give the meaning of the word ambhaga. If the reading is correct, its connection with the word Gāruda would seem to indicate that it is equivalent to bheṣāṅga, in the double sense, conveyed by the word, of ‘a snake’ and ‘a dissolute person.’

124 ma-yogîndra-samûh-âdrita-janmanô | kâlatraya-gati-jñâna-kârmaṇa-jñâ-  
 125 nachakshushê I(||) [49\*] Prahlâda-Nârada-Vyâsa-Parâsara-Śuk-âdîshu |  
     Bhagavadbhakta-  
 126 varyêshu prathamâkhyêya-kîrttayê I(||) [50\*] Sadânamâda-samêtâya saty-âya[tta]-  
     sva-<sup>1</sup>  
 127 rê(chê)tase | sachchakra-nâindakâya Śrîsahây-âparamûrttayê I(||) [51\*]  
     Nârâyana-pada-  
 128 ddhyâna-parâyaña-nijâtmânê | purê punya-sthalê śrêshthê Pirumþumâdûru-nâ-  
 129 makê<sup>2</sup> | Âdikêśava-sâv-ârtham-archchâ-ru(rû)pu=upâyushê I(||) [52\*] Śrîmad-  
     Âmperumâ-  
 130 l-âkhyâm-aparâm cha prapêdushê | Râmânuja-munîndrâya Râm-âradhana-

*Fourth Plate; First Side.*

131 chêtasô<sup>3</sup> I(||) [53\*] • Jagatkhyâta-Jayañkomâ-Chôla-maîdala-vâsinam |  
 132 śrî-Chandragiri-râjyô cha prâjyê vâsam=upâśritam || 54\*] Śemkattu-kôtuk-  
     aînta-  
 133 sthain Mâhalûr-nâ[ta(du)]kô sthitam | [śrî-\*]Kachchipattu-sim-âîntarbhâvan  
     ch-âpi samâsri-  
 134 tain || \* 55\*] Śrî-Pâtichchêri-simâîntâ-prâchyam cha Vatamarigalat |  
     Malepa-  
 135 ttu-Śri perumbudûru-simâînta-dakshinam || 56\*] Veṅkattu-grâma-[bh]ûdêva-  
 136 ta[â]kâd-âpi paśchimam ||\*] yukta-Pôlûr-Irumgoâ-Mâmpâk-avadhîb-ûttâ-  
 137 ruin || 57\*] Kachchipatetur-iti khyâta-nâmânam grâmam=utta[ma\*]m |  
     Perumbudû-  
 138 ru-nâmânam-âpi grâmam manôharaiñ || 58\*] Kilepatv(ttv)-âhvayam grâmam=a-  
 139 pi sasy-ôpaśobhitam ||\*] Kuśapattu-grâmakam cha Pûteri-grâmam=ap[y]-a-  
 140 muñ || 59\*] Vallettâmchêri-nâmno-âpi simâîntâd=grâmaka[chya?]t<sup>4</sup> |  
     Tattanûru.  
 141 viñhasya kshetrât-prâchîm diśam śritam || 60\*] Grâmât-Kumdiimperum-  
     pêti(du)-  
 142 nâmakâd-âpi dakshinam ||\*] khyât-Ôranérê[h\*] śrî-Nallanperumtêrêś=cha  
     paśchi-  
 143 maim || 61\*] Perimchipâkakuppâch=cha Maṭamchêri[śchi]t-ôttaram |  
     grâmam-Achchampe-  
 144 rumpêta(du)-nâmânam=âpi viśrutam I(||) [62\*] Sômamamgalaḥ prâchyam  
     śrî-Mê-  
 145 lahara-dakshinam | Nađupatv(ttv)-âhvayam(yu-)grâmam(ma-)simâîntâd=âpi  
     paśchimam ||(||) [63\*]  
 146 Mañimamgala-Kottakâla-simâîntâd=âpi ch=ôttaram | . śrî-Pudra(du?)chehé-  
 147 ri-nâmânam khyatam cha grâmam=uttaram I(||) [64\*] Koṭapâk-âbhidha-  
     grâma-si-

<sup>1</sup> The *akshara* in brackets appears to have been originally *sa* or *sta*; compare line 87 above.

<sup>2</sup> Below, this name is spelt *Perumbudûru*.

<sup>3</sup> The preceding words in the Dative case and the following words in the Accusative case, up to verse 119, are dependent on the word *dattavarâ* in line 284.

<sup>4</sup> Originally *\*kachyat* was engraved, but the *akshara chya* seems to have been altered. Perhaps the intended reading may be *grâmakasya cha*.

<sup>5</sup> Here, too, the *akshara* in brackets, which yields no satisfactory meaning, seems to have been altered. One might suggest reading *\*râs=tath=ôttaram*.

- 148 māmītāt=prāg-diśi sthitam | grāmāt=Pre(pe?)rumaṇittāmgal-nāmakād=n-  
149 pi dakshinam I(||) [65\*] Peṁna(ne?)lūru-varagrāma-simāntād=api paśchimam |  
Kile-
- 150 ppaṭṭu-Śriperumbudūru-grāmad[v\*]ay-ottaram | prakhyātam cha bhvni grā-  
151 marū Pāṁchālippaṭṭu-nāmakam I(||) [66\*] Kotkād-Āyakkulattūru-simāntāt=prā-
- 152 g-diśi sthitam | Mamnūr-Vaṭapura-grāma-simāntād=api dakshinam I(||) [67\*]  
Pa-
- 153 śchimam Kāraṇattāmgal-grām-Ēnumkātakōṭayōh | uttarām Kotṭapādāch-cha  
154 Nelmalī-grāmam-uttarām I(||) [68\*] Prāchyam Ma[m\*]pāka-simā[īn\*]tān(t)=  
Kaśchi(chchi)paṭṭōś=cha [da]-
- 155 kshinam | Puḍḍapāk-ābhidha-grāmā[t-\*] paśchimam diśam-āśritam I(||) [69\*]  
Vaṭakā-
- 156 1-Pa(?)duhappatṭu-śrī-simāntād=api ch-ottaram | grāmam Pau(pō?)mādūru-  
nāmāna-

*Fourth Plate; Second Side.*

- 157 m-api sasy-ōpaśobhitam I(||) [70\*] Kiloppatṭor-varāt-prāchyam Peṁnelūrōś=cha  
158 dakshinam | Veṇkāṭu-grāma-simāntāt=paśchimām-āśritam diśam I(||) [71\*]  
159 Taṭākam(ka)-gāmī-kulyāyā Veṇkāṭor-api ch-ottaram | grāmam cha ghanasa-  
160 sy-ādhyām Nagarikuppa-nāmakam I(||) [72\*] Kāmnittāmgal-Tattanāru-  
grāmābhāyām  
161 prāg-diśi sthitam | Kotṭānkāraṇa-simāntād-āśritam dakshinām  
162 diśam I(||) [73\*] Māmgāne[h\*] paśchimam ch-Āchchaperumpēdu-h[r\*]ad  
ottaram | grāmam Ku[m\*]-  
163 dipperumpēdu-nāmakam cha manōramam I(||) [74\*] Prāchyam Kotṭuritah  
Pām-
- 164 dūr-Mūmmadikkuppa-dakshinam | khyāt-Āharittirumaṇi-grāmāt=paśchi-  
165 mataḥ sthitam I(||) [75\*] Yakkantāmgal-iti khyātād-grāmād-uttaratām=i-  
166 tam | grāmam Tirumāṇikkuppa-nāmānam-api viśrutam I(||) [76\*] Prāchyam  
Bēlū-
- 167 r-Nāmdimēdu-kshētrāt-Pāmdūru-ta(da)kshinam | Tirumāṇgala-simāntāt=paśchi-  
168 maṇi ch-ottaram tathā | Muļāśūrur-iti khyāta-nāmakam grāmakaṇi cha tam  
I(||) [77\*] Prā-
- 169 chīm Tirumāṇikkuppa-simāntād=diśam-āśritam | Tirumāṇyahara-grā-  
170 mā(ma)-simāntād=api dakshinam I(||) [78\*] Saṁprāptam paśchimām-āśām  
grāmākād=Va-
- 171 dāmaṇgalāt | Pāmdūru-grāma-simāntād=uttarasayām diśi sthitam | E-  
172 ttāntāmgal-iti khyāta-grā(nā)maka[m\*] grāmam=apy-aṇumām I(||) [79\*]  
Sōlingapura-simām]-
- 173 tāt=prāchīm=āśām=upārītām | Vellāṭūr-grāma-simāntād=dakshinām  
174 diśam-āśritam I(||) [80\*] Amaṇeri-varagrāma-simāntād=api paśchimam I(||)\*  
175 uttarām Pāmdēnallūrō[h\*] Pāmdū[r\*]-grāmam cha viśrutam I(||) [81\*]  
Śarattur-nādukē khyām-
- 176 tam Puliyūr-kōṭakē sthitam | ramy-Ānekkoṭaputtūru-simāntāt=prā-  
177 g-diśi sthitam I(||) [82\*] Kuḷachchalūru-simāntād=dakshinām diśam-āśritam |  
178 Malettāṇi-Vaṭṭūru-simāntād=api paśchimam | Pirumāṇganallūr-ū-

<sup>1</sup> This first should have been omitted.

- 179 dīhyam **Pambali**-grāmam=apy=amūnī |(||) [83\*] Prāhyam **Kilpaka**-sīmāntat=Pi-
- 180 chchāmśerēś-cha dakshinām | **Nāmmaingal**-āmītasīmā-stha-mahāsailāch=cha  
paśchi-
- 181 māmī |(||) [84\*] Uttarā[m] **Sittileppaka**-sīmāntād=āśritam diśam  
**Arūhtanallū-**

*Fifth Plate; First Side.*

- 182 r̄ity<sup>1</sup>=ākhyātām=aparāmī śritam | **Śemmenpāk**-āhvayam grāmam=api  
183 sasyai[h\*] sad=ānvitam\* |(||) [85\*] **Vellenalluru**-nādu-stham Po[li]li-kōṭakē  
184 sthitam | prāg-diśam **Vayalānallūr**-Likuta-kshetrata[h\*] śchi(śri)tām |(||) [86\*]  
Da-
- 185 kshinām **Vayalānallūr**-nādī-kulyā-tatād=api | paśchimamī śri-Kām-  
186 nāpillepālayasya-āvadhi-sthalāt , |(||) [87\*] Uttarāmī **Vayalāna-**  
187 llūr-sīmāntād-diśam-āśritam | **Āyalchērir-i-**  
188 ti khyāta-nāmānamī grāmam=apy=amūnī |(||) [88\*] **Kākalūr**-nādu-āmītastham=īkkātu-kō-
- 189 tākē sthitam | **Atamchānkappa**-sīmāntād=āśamī prāchīm=upāśritam |(||) [89\*]  
Du(di)śam
- 190 **Surakuļattūru**-sīmāntād=dakshināmī śritam | **Pāka**-grāma-taṭō(tā)kasya kulyāyā-  
191 ś=ch=aiva paśchimamī |(||) [90\*] **Turūru**-Kāmdamkolla-śri-sīmāntād=api eh-  
ottaram | **Āyattū** .
- 192 r̄-āhvayam grāmam=api ch=ōtta[ma]-viśutam |(||) [91\*] Prāhyam **Kīlavilāh-**  
ākhyā-grāma-
- 193 sīm-āvadhi-sthalā[t\*] | **Pādūr**-ttaṭāka-gāminyā[h\*] kulyāyāś=ch=āpi  
dakshipām |(||) [92\*]
- 194 **Viḍayūr**-(ū)ttara-nādi-tīra-kuppāch=cha paśchimamī | uttaram **Viḍayūrōh**  
prām(n)-na-
- 195 dyā Rudr-ālāyād=api | niravadyam=api grāmamī **Nelmalyahara**-nāmakanī  
|(||) [93\*] **Pu-**
- 196 jili-kkōṭak-āmītasthamī sthitam **Kachchūru**-nādukarām(kē) | prāhyamī  
**Sōtipperūmpē-**
- 197 du-grāma-sīm-āvadhi-sthalāt |(||) [94\*] **Kōrasthalēru**-saritō mahārayāch=cha da-  
198 kshināmī | paśchimamī **Nāyeru**-grāmāt=Pūḍur-grāmā(ma)var-ottaramī |  
praklyātāmī cha
- 199 **Nāduppatū**-nāmānamī grāmam=uttara(ma)mī |(||) [95\*] **Nāyattu**-nādukē  
khyātamī **Puṭali**-khyā(kō)-
- 200 ta(ta)kē sthitamī | prāhyamī **Nāyara**-sīmāntān=Muḍiyūrōś=cha paśchimamī |(||)  
[96\*] **Śerū-**
- 201 mulla-varagrāmā(ma)-sīmāntād=api ch=ottaramī | khyātamī **Valuya(dhā?)la-**  
• mīmēḍu-nā-
- 202 makamī grāmam=apy=amūnī |(||) [97\*] Śri-**Mālipāka**-sīmāntāt=prāhyā(chya)mī  
Āmūrukuppataḥ |
- 203 Ilavāmpatū-sīmāntād=dakshināsasyāmī diśi sthitamī |(||) [98\*] **Vanippak-**  
Āchchirū-
- 204 muha-sīmāntād=api paśchimamī | **Nāyeru**-grāma-sīmāntād=uttaramī diśa-  
205 m=āśritamī | grāmamī cha **Sirupāk**-ākhyam grīh-ārām-ōpāśobhitamī |(||) [99\*]  
**Va-**

<sup>1</sup> The verse is wanting two syllables. The intended reading may possibly be ity=ākhyātām prāhyātām=aparām.

206 **nnippâk-âbhidha-grâmâ(ma)-sîmântât-prâg-disi** sthitam | **ârî-Nâlur-Mu-**  
 207 **riyadichchânpattu-sîmânta-dakshinam** |(II) [100\*] **Sri-Panappâka-sîmântât-pa-**

*Fifth Plate; Second Side.*

- 208 **s**chimâm diśam=âgritain | **Pûdûrvilâha-sîmântât-uttarasyâm** disi sthitam [I\*]  
 209 **prakhâyatam=Eluvittâmgal-âhvayam** grâmam=apy=amurîm |(II) [101\*] Prâhyam  
**Nâyaru-sîmântât-**  
 210 **t-Sirupâkach-cha** dakshinam | paśchimam **Veludhalammêta(du)-sîmânta-**  
**sthalâ-hradâd=api** |(II) [102\*]  
 211 **Prakhâyâta-Nâyaru-grâma-sîmântât=api** ch=ôttaram | **ârî-Pûderivilâh-âkhya-**  
**grâ-**  
 212 **m**an ch=âpi manôharam |(II) [103\*] **Amarûr-nâdûk-ântastham** sthitam  
**Peyyûru-kôtagam(kê)** | **Ummi-**  
 213 **p**pattoś-cha sîmântât=prâhyam tasmâch=cha dakshinam |(II) [104\*] **âsâm**  
**Perumkalî-grâmât=paśchi-**  
 214 **m**âm samupâśritam | **Kôlûra-grâma-sîmântât-uttaram=âśritam** diśam |  
**Kiraippâ-**  
 215 **k-âbhidhâna** cha grâmakam khyâtam=uttamam |(II) [105\*] Prâhyam  
**Kâraṇa-sîmânta-Pâpasottî-tatî-**  
 216 **katah** | tat=tatâka=samipastha=mahâranyâch=cha dakshinam |(II) [106\*] Paśchimam  
**Mâdanallûra-mâ-**  
 217 **rg[â\*]d=âsâm=upâśritam** | uttaram **Kâraṇa-grâma-sîmântât-Kottapâlayâh(t)** |  
**Settu-**  
 218 **ppâdure-iti** khyâta-nâmânam grâmam=uttamam |(II) [107\*] **Ikattu-kkôṭak-**  
**ântastham** khyâtam  
 219 **Kachchûru-nâdûkê** | **U[da]ppi-grâma-sîmântât=prâchîm=âsâm=upâśritam** |(II)  
 [108\*] Prâptam **Kum[ja]-**  
 220 **ra-Mrai(mai)lappuru(r)-sîmântât=dakshinam** diśam | **Payyûru-ârî-Gollakuppa-**  
**sîm[âm]-**  
 221 **tâd=api** paśchimam [II 109\*] **Kurakkumtandala-grâma-sîmântât=api** ch=ôttaram  
 [I\*] **ârî-Sômidê-**  
 222 **vapatv(ttv)-âkhya** grâmakam cha bhushi śrutam |(II) [110\*] **Ikattu-kkôṭakê**  
**khyâtam** sthitam  
 223 **Malaya-nâdûkê** | **Allikuli-ârî-Malayanâchyâ[â\*]²** [prâhyam var-â-  
 layât |(II) [111\*] Dakshinam cha **Vilâmkâdu-ârî-tatâkavar-ântarât** | **ârî-Ne-**  
 225 **lvâdi-grâma-sîmânta-Tîram-ârâmâch=cha** paśchimam |(II) [112\*] **Kotîr-  
 Ariyapâka-**  
 226 **ârî-sîmântât=api** ch=ôttaram [I\*] **Veljâtukôṭa-nâmânam** khyâtam cha  
 grâmakam varam [II 113\*]  
 227 **Allikudi-mahâsailât-prâchîm=âsâm=upâśritam** | **Pennelûru-varagrâmâ(ma)-ta-**  
 228 **tâk-ântaparâsurâ(?)** |(II) [114\*] **Sampraptam** dakshinam=âsâm[â\*]³  
**Chandramauli-tatâkâ-**  
 229 **tah** | **âmanpâkâpteñnallûru-grâmâ(ma)-mârgâch=cha** paśchimam |(II) [115\*]  
**Chêlekâtu-tatâkâm(kâ)-**

<sup>1</sup> Read -eīha.

<sup>2</sup> [Nâchhyâd is the Sanskrit Genitive of the Tamil substantive nâdhchi (used generally in the honorific plural nâdhchiyâp), 'a goddess'.—E. H.]

<sup>3</sup> This ârî should have been omitted.

<sup>4</sup> Read Amanpâkât-Pennallûru.

230 ch=cha saṁprāptam̄ diśam=uttarām̄ | grāmaṁ Kōlpaka-nāmānam̄ pratītam̄ cha  
ma-

231 nōharaīn̄ !(II) [116\*] Sarvamānyam̄ chatus-simā-sainyutam̄ cha samāntataḥ |  
232 nidhi-nikshēpa-pāshāna-siddha-siddhyā-jal-ānvitam̄ || [117\*]

*Sixth Plate; First Side.*

233 Akshiny-āgāmi-sainyukta[m\*] dēva-bhōgyam̄ sa-bhūruham̄ | vāpi-kūpa-tatā-  
234 kaiś=cha kaśchchh(chchh)-ārāmaiś=cha sainyutam̄ !(II) [118\*] Rāmānuja-  
munīmdrēna bhōgyam=ū-chāmdra-tā-

235 rakam̄ !(II) [119\*] Dhūpa-dīpa-sudhāhāra-nān-āpūpa-nivēdanaiḥ | nānā-pushpō-  
236 pahāraiś=cha naika-dīpa-pradipanaiḥ !(II) [120\*] Nṛitta-gīta-mahāvādyā-  
chchha[t\*]tra-

237 chāmara-vaibhavaiḥ | nitya-nāmīttik-Ānamātāpūjām̄ karttum viśēshataḥ !(II) [121\*]  
238 Prati-abdām̄ Tiru-nakshatrē tasya j(ch)=ōtsava-samāpadam(dē) | prati-samāva-  
239 tsaram̄ ch=āpi rathātsava-samīddhayē !(II) [122\*] Aṁnam̄<sup>1</sup> nivēditam̄  
sarvam̄<sup>2</sup> rasai[sh=sha]-

240 dbhi(dbbi)s=samanvitam̄ | śri-Rāmānujākūṭē-smiṇ viśālē parika-  
241 lpitē !(II) [123\*] <sup>3</sup>[Sa-stri]-bālaka-vṛiddhōbhyaḥ kshudhitēbhyo viśēshataḥ |  
Vaishnavēbhyo

242 dvijātibhyaḥ prā(pra)dātum̄ prati-vāsaram̄ !(II) [124\*] <sup>4</sup>Bhū-kalpasākhi prathit-  
Āra-

243 viti-Bukka-kshamāpō=jani punya-śilah | <sup>5</sup>Ballāmbikā tasya babhūva

244 patnī Puramāda[rā\*]sy=eva Pulōma-kaṁ(ka)nyā !(II) [125\*] Jajñē<sup>6</sup> tatas=śri-  
vara-[Rāma\*]rā-

245 jō vijñēya-śilō vibudh-ādhīpānām̄ | Lakshmī=iv-Āmbhōruha-

246 lōchanasya Lla(la)kkāmbik-āmushā(shya) mahishy=alāsīt !(II) [126\*] <sup>6</sup>Puṇyair=   
aganyaiḥ Peda-

247 Komādarājāḥ purā-kṛitō(tai)r=asya vibhōs=sutō=bhūt | Komādāmbikā tasya  
248 manō-nukūlā <sup>7</sup>guṇ-ōśnat=ūśit=kula-dharmapatnī !(II) [127\*] Kulādri-sārō=

249 sya guru-pratāpah Kōnētirājāḥ <sup>8</sup>prathitas=sutō=bhūt | dharmāya yām Dha-  
250 rmajam=āmanarāndi(ti) Manuūn̄ cha nityā nipuṇā(nām) mahatyō(tyā) !(II)  
[128\*] <sup>9</sup>Day-ājnābudhē-

251 r=abūt=tasya dēvi Tirumalāmbikā | Naļasyn̄ Damayaṇit-īva na-  
252 vya-chāritra-bhūshitā<sup>10</sup> !(II 129\*) <sup>11</sup>Asmānrupād=Au[bha]larāja-varyo Rabhūdvī<sup>12</sup>  
253 hāḥ Pañ[k\*]tirathād=iv=ūśit | sthir[ō]dnya-śri-sthagit-ōrupunya(nyō?)

254 jan-ēsh[t?]a-darsha(rśa)ḥ sphuritāji-haritā<sup>13</sup> !(II) [130\*] Tasy=ānujō rājati  
Komāda .

255 rājāḥ prakhyāta-śauryo Bharat-ōpamānah | sad=āgrajanma-prathamānu(na-  
256 bhaktis=sa[t\*]tv-āchitas=Sārasanābha-mūrttiḥ . !(II) [131\*] Yasy=ānjanmā var-  
Tim-

<sup>1</sup> Read *annam̄*.<sup>2</sup> What is engraved looks like *tsarvam̄*.<sup>3</sup> The reading of the first *akshara* (*sa*) is doubtful; the *akshara* looks as if the engraver had first engraved *stet*.<sup>4</sup> Metre : Upajāti.<sup>6</sup> Metre : Indravajrā.<sup>5</sup> Metre of verses 127 and 128 : Upajāti.<sup>7</sup> Read *guṇ-ōśnat=*.<sup>8</sup> Originally *prathitō* was engraved.<sup>9</sup> Metre : Ślōka (Anushṭubh).<sup>10</sup> Perhaps the word actually engraved is -bhūshitām̄ .<sup>11</sup> Metre of verses 130-133 : Upajāti. Read *āsmāna=nripadd=*.<sup>12</sup> Read *Raghūdvā-*.<sup>13</sup> Read *sphuritāsi-hastāḥ*.

*Sixth Plate; Second Side. •*

- 257 marājō yaśonidhi[r=\*\*]Lakshmapa-chāru-mūrtih | jyāghdsha-dūrīkṛita-mē-  
 258 ghanādah kurvan-sumitr-āśaya-harsham=iindhēt [ || 132\* ] Prakhyātu-  
     Sa(sā)trughna-parākrama-
- 259 śī[h=\*\*] śī-Rāmgarājō-varajō yadīyah | śu(su)bāhu-shō(sō)bhī madhur-ānubhāvah ku-  
 260 rvan=sumitr-āśaya-harsham=iindhē [ || 133\* ] Yasya<sup>3</sup> viśrāṇa-guṇat labdhū-kāmā-  
 261 s=sura-drumāḥ [\*] tapasyamīti jatāvamītas=suparvatatiñ-tatē ||(II) [134\*] Hirā-  
 262 nyā-kaśipu-kshētra-dāna-sām(sam)varddhit-ādāraḥ [||\*] Nṛsiṁha-bhāvan=ayatā-  
 263 siṁha-samhanād hi yaḥ ||(II) [135\*] Sa-kampa-svēda-rōmāñchās-samarō-  
     na(ma)karām-
- 264 kitāḥ | <sup>3</sup>yasy=ādhīs-suratās=satyamīn śatravō bhīravō=bhavan ||(II) [136\*] A-  
 265 kshobhya-hṛidayasy=āpi yēna kēn=āpi bhūbhritām(tā) | du(dri)shtām sāmudrikam<sup>4</sup>  
 266 chihnaṁ yasy=āmgb sa[t=\*\*]tva-sālināḥ ||(II) [137\*] Anēna dhārina-silōna  
     Haribhakt-ā-
- 267 nuka[m=\*\*]pinā [||] Kamalāvallabh-āś[r=\*\*]āṁtakai[m=\*\*]kary-āsakta-chētasā ||(II)  
     [138\*] Nakta-
- 268 div-āmna-dānā<sup>5</sup> Nābhāga-nibha-kīrttinā | naralokanar-ākāra-  
 269 nākanāyaka-sākhināt ||(II) [139\*] Nītiśāstra-viśesh-ārtha-nīrajan-ḍllāsa-bhā-  
 270 nunāḥ | Komdarāja-nṛipālēna guṇaratna-payōdhinā ||(II) [140\*] Vijūpitasya  
 271 vinayād=vimata-ddhīvānta-bhāsvataḥ | prājya-Karnātarājya-śri-sthāpanā-  
 272 chārya-viśtēḥ ||(II) [141\*] Śrī-Rāmgarājya-bhūpūla-chirapuṇyaphal-ātmamāḥ |  
 273 sāhitya-rasa-sāmīmrājya-bhōga-Bhōjamahībhujāḥ ||(II) [142\*] Sōmavāṁś-āva-  
 274 tarīnsasya Sutrāma-sāma-tējasah | satyavāg-Rāmachāndrasya śarayāgata-  
 275 rakshita(ya)ḥ ||(II) [143\*] Ātrēya-gōtr-ālambukāramanē=Manu-naya-sthitēḥ |  
     āntēmba-
- 276 ra-gamdasya<sup>7</sup> Haribhakt-āgrayāyināḥ ||(II) [144\*] <sup>8</sup>Nahush-ōpamasya  
     nānāvaraṇa-śrī-
- 277 manḍalika-gamdasya | ēbirudu-rāya-rāhuta-vēsy(sy)-aikabhujainga-bi-  
 278 ruda-bharitasya ||(II) [145\*] Vīkyātūbiruda-mani(nni)ya-vīphāla-lilasya vija-  
 279 ya-śilasya | viśvānbharā-bhṛiti-sphuṭa-viśrūta-Dharaṇīvarāha-  
 280 birudasya ||(II) [146\*] <sup>9</sup>Vinay-audārya-gāmbhīrya-vikram-āvāsa-vēśmānāḥ | vīra-

*Seventh Plate. •*

- 281 śī-Rāmarājasya vījñaptim=anupālayan ||(II) [147\*] Parītah prayataiḥ sni-  
 282 gdhaiḥ purōdita-purōgamaiḥ | vividhair-vibudhaiś=śrautapathikai-  
 283 r=adhibhair=girā ||(II) [148\*] Sadāśiva-mahārāyō mānauṇyō . māna-

<sup>1</sup> In Ind. Ant. Vol. XIII. p. 129, Plate ii. b, line 8, this verse ends with -harsha-pōshām. The words meghānādā and sumitrā have also to be taken as proper names.

<sup>2</sup> Metre of verses 134-144: Ślōka (Anushtubh). I take yasya and the relatives in the following verses to refer to andra in verse 138.

<sup>3</sup> Read =āvīs-suratās=. I take the word makarīmkitēḥ to mean both 'full of love' and 'made to move round by the (makara) array of his troops.'

<sup>4</sup> This word is derived both from samudra, 'the sea' (which is kshobhya), and from sāmudra, 'a mark on the body, indicative here of good fortune.'

<sup>5</sup> Read -ānna-dīkṣā-. The following word is perhaps Nābhōga- in the original.

<sup>6</sup> Read -sāmrājya-.

<sup>7</sup> This Pāda of the verse, as it stands, contains only seven syllables; the intended reading perhaps is birud-āntēmba-gamdasya.

<sup>8</sup> Metre of verses 145 and 146: Gīti.

<sup>9</sup> Metre of verses 147-149: Ślōka (Anushtubh).

- 284 svinām | sahirasya-payôdhârâ-pûrvakam dattavân=mudâ || [149\*]  
 285 <sup>1</sup>Sarasa-Sadâśivarâya-kshitipati-varyasya kîrtti-dhuryasya [||\*] sâ(śâ)-  
 286 sanam=idam sa(śa)râsana-Dâsa(śa)rathôr=amita-hêna(ma)-dâna=rathô(yô)ḥ || (II) [150\*]  
     <sup>2</sup>Mṛida(du)-pa-
- 287 dam=iti tâm(tâ)mra-sâsan-ârtham mahita-Sadâśivarâya-sâsanâna [||\*]  
 288 abhaṇad=anuguṇaiḥ vachô-mahimnâ sarasatarêna Sabhâpati-Sva-  
 289 yariubhûḥ. ||(II) [151\*] <sup>3</sup>Sadâśiva-mahârâya-sâsanâd=Vîraṇ-âtmajah. | tva-  
 290 shîṭâ śrî-Vîrapâchâryô vyalikhâ=tâm(tâ)mra-sâsanaiḥ ||(II) [152\*] Dâna-pâla-  
 291 nayôr=madhyê dâñâch=chhîrûyô=nupâlanam | dâñâ[t\*]=svargam=avâpnôti pâ-  
 292 lanâd=achyutam padam. ||(II) [153\*] Sva-dattâ[d=\*] dviguṇâñ(na-)punyam  
     para-datt-ânuपâlanam [||\*]  
 293 para-datt-âpahârêna svâ-dattam nispha(shpha)lam bhavet ||(II) {154\*} Sva-  
     dattam para-  
 294 dattâp vâ yô harêta vasumîndharâm | \*shashthîr-varsha-sahasrâṇi vishthâ-  
 295 yâm jâyatâ krimih ||(II) [155\*] Ēk=aiva bhaginî lôkê sarvâshâm=eva  
     bhûbhû-  
 296 jâm | na bhôjyâ(gyâ) na kara-grâhyâ déva-dattâ vasumîndharâ ||(II) [156\*]  
     Sâmânyô<sup>5</sup>  
 297 yañ dharma-sêtur-nripânâm kâlê kâlê pâlanîyô bhavadbhis=(dbhiḥ ||) sarvâ-  
 298 n=âtâñ=bhâvinâḥ pârtthiv-êindrân=bhûyô bhûyô yâchatâ Râmachaindraḥ || [157\*]  
     Śrî ||  
 299 Śrî-Vîrûpâksha [||\*]

## No. 2.—SRAVANA-BELGOLA EPITAPH OF PRABHACHANDRA.

BY J. F. FLEET, I.C.S., P.R.D., C.I.E.

This inscription was first brought to notice in 1874, by the text and translation published by Mr. Rice in the *Indian Antiquary*, Vol. III. p. 153. The translation has also been given by him in his *Mysore Inscriptions*, p. 302, published in 1879. And the text and translation have finally been revised and reproduced by him, with lithographs, as No. 1 in his *Inscriptions at Sravana-Belgolä*, published in 1889.<sup>6</sup> From ink-impressions received from Dr. Hultzsch in 1892, I published some remarks on Mr. Rice's treatment of the record, and on its real meaning, in a paper entitled "Bhadrabâhu, Chandragupta, and Sravana-Belgolä," in the *Indian Antiquary*, Vol. XXI. p. 156 ff. And I now edit it in full, with a lithograph, from some better ink-impressions more recently sent by him.<sup>7</sup>

<sup>1</sup> Metre : Gîti.<sup>2</sup> Metre : Pushpitâgrâ.<sup>3</sup> Metre of verses 152-156: Ślôka (Anushubh).<sup>4</sup> Metre : Śâlinî.<sup>5</sup> Read *shashthîr varsha*.  
<sup>6</sup> The lithograph attached to the text in Roman characters, is not a purely mechanical one; and it does not represent the original with fidelity, though it suffices to give a general idea of the palaeographic standard of it. To the text in Kanarese characters, there is attached a mechanically produced lithograph; but it is very indistinct, and is in fact practically useless.<sup>7</sup> There are many *aksharas*, legible enough in the ink-impressions, which are hardly discernible, if at all, in the lithograph. And this interesting record doubtless deserves a better reproduction than that now offered. But the best that could be done with the ink-impressions, without any tampering with them, has been done. And it is questionable whether any better materials, for purely mechanical reproduction, can be obtained.

**Śravāna-Belgoḷa** is a village between two hills in the Channarāyapāṭṭa tālukā of the Hassan district, Mysore. From early times it has been a very important Jain centre; and it abounds with Jain records of various dates. The present inscription is cut in the rock, somewhere on the east side of a Jain temple known as the Pārvanātha *basti*, on the hill which is now called Chandragiri but is spoken of in the record itself by the ancient name of **Katavapra**.

The writing covers a space of about 15' 6" broad by 4' 8" high. It would seem that it has received but very little damage; and that, where the ink-impressions fail to represent it quite fully and clearly, this is probably attributable to difficulties, due to an uneven surface, in making the impressions. There are only three *akṣaras*, in line 2, which have to be supplied from Mr. Rice's reading, which, I suppose, was primarily based on an examination of the original itself.—The characters belong to the southern class of alphabets. The size of the ordinary letters varies from two to three inches; and the *śri* of *śrimad*, line 1, is seven inches high.—The language is Sanskrit. There are verses in lines 1 and 2.—In respect of orthography, the only points calling for special notice are (1) the doubling of *k* before *r* in *kkram-ābhyaṅgata*, line 4, and (2) the doubling of *dh* (by *d*, in the usual manner) before *y* in *avabuddhya*, line 8.

In explaining the substance of the inscription, it is unnecessary to recapitulate the proof that there is no foundation in fact for the meaning allotted to the principal portion of it by Mr. Rice,—evolved, partly from an erroneous reading and translation in line 6; partly from certain local traditions, of the ninth and following centuries, which mention a Jain saint called in them Chandragupta; and partly from his deliberate alteration of a statement in a compilation entitled *Rājāvall-kathe*, put together in the present century and utterly worthless, even if accepted as it stands, for any purposes of ancient history,<sup>1</sup> which purports to furnish grounds for identifying that Chandragupta with an otherwise quite unknown grandson of the great Maurya king Aśoka,—and standing to the effect that Bhadrabāhu I., the last of the Jain Śruta-Kēvalins, died at Śravāna-Belgoḷa, tended in his last moments by the great king Chandragupta, the grandfather of Aśoka; for all that, reference may be made to my article in the *Ind. Ant.* Vol. XXI. p. 156 ff.<sup>2</sup> It is sufficient here to say what the contents of the record

<sup>1</sup> It seems likely (see *Inscriptions at Śravāna-Belgoḷa*, Introd. p. 5, note 5) that the account in the *Rājāvall-kathe* may be based on a "well-known" Sanskrit work by Ratnānandin, entitled *Bhadrabhūcharita*, which Mr. Rice thinks may have been written about A.D. 1450 (see also *ibid.* p. 32, note 10). If Mr. Rice rightly represents the *Bhadrabhūcharita* (see *ibid.* p. 10, note 4) as placing the establishment of the Śvētāmbara community in Vikrama-Saṁvat 836 (A.D. 779-80), its nature may be estimated at once. But it seems likely that he has misread *gatē śāśvādām* instead of *gatē śāśvādām*; the adoption of this would give V.-S. 136 (A.D. 79-80), as to which date see Dr. Hoernle's remarks in the *Ind. Ant.* Vol. XXI. p. 60. Its apocryphal character, however, may be easily recognised from the fact that it places the event in the time and at the city of a king Lōkāpāla of Vallabhi (*sic!*) in Surāṣṭra. \*

<sup>2</sup> Some of my remarks, there made, require to be cancelled: because, (1), near the beginning of line 6, the reading is not *āśhāṇ-aīra*, as I then thought, but *kramāṇ-aīra*; and (2) line 8 does not speak of Prabhachandra as "much afraid of journeying (any further)," and, therefore, there is nothing in the record tending to place the death of Prabhachandra during the migration to the South. But these corrections do not in any way affect the main point then at issue, which was that there is nothing, either in this record, or in any genuine local traditions or legends, to connect Chandragupta, the grandfather of Aśoka, with Śravāna-Belgoḷa.—In his *Epigraphia Carnatica, Inscriptions in the Mysore District*, Part I. (published in 1894), Introd. p. 5, note, Mr. Rice has attempted a reply to my exposure of the imaginary history published by him, and partially created by him through his deliberate alteration of the distinct statement of relationship which is made in the *Rājāvall-kathe*.—In this reply, he has called in question, generally, the authority of the Jain *pattāvalis* or lists of the succession of pontiffs, one of which I quoted in the course of my remarks. On this point, I must leave the answer, that is to be given to him, to any of the scholars who have made a special study of the lists in question. I can only say that it is precisely to such lists that we must chiefly look for any true chronological and historical information that may have been preserved by the Hindus, otherwise than in epigraphic records and in the *prātaṇis* of their doctrinal books; that I am aware of no *prima-facie* reasons for refusing to accept them as at least approximately correct; and that it is a curious mind which can reject them offhand, and yet believe the statements of such a compilation as the *Rājāvall-kathe*.—As regards the rest of his reply, the lameness of it will be evident to anyone who will contrast

really are. And, in doing so, I will incorporate some notes on it published by Dr. Leumann in the *Vienna Oriental Journal*, Vol. VII. p. 382 ff. The record opens with some verses in praise of **Vardhamāna**, the last of the Jain *Tīrthamkaras* (died, B.C. 543, or thereabouts),— otherwise called **Mahāvīra** (by which name he is mentioned again in line 3),— whose doctrines, it says, were still flourishing at **Viśālā**, i.e. Ujjain. The remainder of it is in prose; and, as pointed out by Dr. Leumann, this portion of it is to be divided into two parts. The first part, from the beginning of line 3 to the word *prāptavān* in line 6, forms, as he says, a sort of historical introduction. First it sketches, in outline and imperfectly, the **succession of Jain teachers who came after Vardhamāna**. It names first his *Gazadharā* Gautama, one of the three *Kēvalins*. Naming also the other two *Kēvalins*, it calls them *Lōhārya*, the “veritable disciple” (of Vardhamāna), and *Jambu*: the latter is the *Jambūsvāmin* of the usual list:<sup>1</sup> the former name, Lōhārya, however, appears as a surprise, taking the place of the well-known Sudharma of the usual list; and all that can be said with certainty at present, is, that it is unmistakably given in this record.<sup>2</sup> Next, it names four of the five *Śruti-Kēvalins*,— *Vishnudēva* (=Vishṇunandin of the usual nomenclature), *Aparājita*, *Gōvardhana*, and *Bhadrabāhu I.* (died somewhere about B.C. 380). Then it mentions seven of the eleven *Daśapūrvadhārins*,— *Viśākha*, *Prōshthila*, *Kṛittikārya* (the usual name is Kshatriyāchārya), *Jayanāman* (usually called Jayasēnāchārya), *Siddhārtha*, *Dhṛitishēna*, and *Buddhila* (=Buddhilingāchārya; died about B.C. 230). And finally it names a person, *Bhadrabāhusvāmin*, who is evidently intended to stand at some appreciable interval of time after the last of the previously mentioned persons,— for, the record says, there were other teachers, left unnamed, between Buddhila and him,— and who is, in fact, to be identified with the *Minor-Āṅgin Bhadrabāhu II.*, who, according to the *pattāvalis*, became pontiff in B.C. 53. This person, it says, at Ujjain, announced a period of difficulty<sup>3</sup> that should last twelve years. And in consequence of this announcement, it continues, the entire **sāṅgha or community left Northern India and came to the South**, and eventually arrived at a populous, rich, and flourishing country,— meaning, apparently, the

it with my statement of the case in the *Ind. Ant.* Vol. XXI. p. 156 ff., to reproduce which here, would be to occupy a great deal of valuable space unnecessarily. I have not the slightest doubt as to what verdict will be given by anyone who can himself read and understand the present record. As regards Mr. Rice, it is useless to attempt to argue the matter any further with one who can believe, as he does, that the reading in line 6 is *Prabhāchandréñ-ām=dvani*, etc.: not only is that reading one which would have to be amended if it did exist, but it is actually non-existent; it does not exist even in Mr. Rice's lithograph.— He would have us now understand that the true reading had suggested itself to him; for he says that his footnote to his translation is sufficient to shew that he was aware that the reading adopted by him was not free from doubt. The only footnote that I can find, on the point in question, runs (*Inscriptions at Śravana-Belgola*, p. 116, note 7).— “The construction is stated to be *Prabhāchandréya + ām + avanitala* etc., [āmā saha-saumipā cha—*Amara-Kōśa*.]” And I do not see in this any hint of a recognition of the true reading,— *Prabhāchandré ñām=avanitala*, etc. But, if the true reading did suggest itself to him, it becomes utterly incomprehensible that he should reject it in favour of the absurdities that he has written.— Mr. Rice has now suggested that the name of *Guptigupta*— (for this person, see page 26 below)— has not “leaked out” anywhere else than in the *pattāvalis*, and that there is no other trace of it. But, as pointed out by me plainly enough (*Ind. Ant.* Vol. XXI. p. 159, note 8), it actually had come to notice, from Mysore itself, and through Mr. Rice himself, in the Kadab grant, which purports to be dated in A.D. 813 in the reign of the Rāshtrakūta king Gōvinda III., and which expressly mentions the “*Guptigupta-muni-vrinda* or body of saints (i.e. community) of *Guptigupta*” (*Ind. Ant.* Vol. XII. p. 16, line 1). By one of his other names, Arhabalin, he is mentioned in a local record of A.D. 1397-98 (*Inscriptions at Śravana-Belgola*, No. 105), which apparently describes him as establishing a four-fold division of the *sāṅgha*.

<sup>1</sup> See, for instance, Dr. R. G. Bhandarkar's *Report on Sanskrit MSS.* for 1883-84, p. 124 f.; also, the *pattāvalis* published by Dr. Hoernle in the *Ind. Ant.* Vol. XXI. p. 341 ff., and Vol. XXII. p. 57 ff.; also, a list published by Prof. Peterson in his *Second Report on Sanskrit MSS.*, which, however, I have not at hand for reference.

<sup>2</sup> It seems just possible, however, that it is the name, misplaced, of the *Minor-Āṅgin Lōhāchārya I.*, who came next after *Bhadrabāhu II.* (see, e.g., *Ind. Ant.* Vol. XX. p. 349, and Vol. XXI. pp. 58, 70).

<sup>3</sup> See page 28 below, note 3.

country round Śravana-Belgoḷa. The second part of the inscription, beginning with the word *ataḥ* in line 6, recites, as Dr. Leumann tells us, the fact which caused the record to be engraved; viz. that, "on this mountain named Kaṭavapra," i.e. on the Chandragiri hill at Śravana-Belgola, where the record is, an Āchārya named Prabhāchandra committed suicide by starvation, in accordance with a practice that was very frequent among the followers of the religion to which he belonged.

The inscription is not dated. But the period to which it is to be referred, is plain enough on palaeographic grounds. As I said when I first dealt with it,— "it is to be allotted to approximately the seventh century A.D.: it may possibly be a trifle earlier; and equally, it may possibly be somewhat later." And Dr. Leumann considers that the palaeographic evidence places it clearly in that century. Any more precise location of it depends upon the identification of the Āchārya Prabhāchandra, whose epitaph it contains. As to this point Dr. Leumann considers that the person "whose death required this very elaborate and almost unique commemoration, was certainly no common ascetic." He would identify him with the well-known Digambara writer Prabhāchandra,— author of the *Pramāṇakalamalārtandā* and *Nyāyakumudachandrādaya*,— whose merits are praised by, among others, Jinasēna, the preceptor of the Rāshtrakūṭa king Amōghavarsha I. (A.D. 814-15 to about 877). And in this, I should say, he is correct; though the identification entails fixing an earlier date for Prabhāchandra than has been proposed for him. On this last point, we have to consider the following facts, which I take from a paper by Mr. K. B. Pathak, entitled "Bhartṛhari and Kumārila," in the *Jour. Bo. Br. R. As. Soc.* Vol. XVIII. pp. 213-238. From a passage in the writings of the Chinese pilgrim I-tsing, we learn that the Sanskrit author Bhartṛhari died in A.D. 650 (*loc. cit.* p. 213). Kumārila quotes Bhartṛhari (pp. 214, 216), and therefore came after him; and so he can hardly be placed much before A.D. 700.<sup>1</sup> Prabhāchandra quotes Bhartṛhari, and mentions Kumārila (pp. 221, 229); and so, following both of them, he can hardly be placed before the first quarter of the eighth century A.D. On the other hand, Jinasēna mentions Prabhāchandra in his *Ādi-Purāṇa* (pp. 221, 222). The difference of style shews that, when he wrote the Jain *Harivāṁśa*, finished in A.D. 783-84, Jinasēna must have been very young (p. 224). He himself shews that he lived on into the reign of Amōghavarsha I., by mentioning that king with the paramount title of *Paramēśvara* in the colophon of his *Pārvābhūdaya*, the composition of which Mr. Pathak refers to the early part of Amōghavarsha's reign (pp. 224, 225). And he did not live to finish his *Ādi-Purāṇa* (p. 225), which, for that reason, as well as because it "admittedly ranks very high as a piece of literary workmanship," is doubtless correctly stamped by Mr. Pathak as his last work. As Jinasēna is mentioned in the *Jayadhvavalatikā*, which gives A.D. 837-38 as the date of its own completion (p. 226), and as he must then [if still alive] have been very old, A.D. 838-39 may be safely accepted as the latest date<sup>2</sup> of the *Ādi-Purāṇa*, and as the latest admissible date for Prabhāchandra who is mentioned in it (p. 227). Mr. Pathak further tells us (pp. 220-22) that Prabhāchandra names, as his teacher, the well-known Akalaṅka, Akalaṅkadēva, or Akalaṅkachandra, who also is mentioned in the *Ādi-Purāṇa*; and that the extreme limits for these two persons enable us to accept, as correct, the opinion of Brahmanēmidatta, "though a modern writer," that Akalaṅka was a contemporary of the Rāshtrakūṭa king Kṛishṇa I. who reigned between A.D. 754 and 782. And he finally arrives at the conclusion that Prabhāchandra must have lived on into the first half of the ninth century (p. 227). This would be irreconcilable with the period of the Śravāṇa-Belgoḷa epitaph, which

<sup>1</sup> Mr. Pathak concludes that "Kumārila must have flourished in the first half of the eighth century" (p. 216).

<sup>2</sup> Mr. Pathak considers that we thus obtain "the date" of the *Ādi-Purāṇa*. This, however, is a non-sequitur. We doubtless thus obtain the latest possible date for it; but certainly not conclusively the actual date of it.

certainly cannot be placed so late. But all that Mr. Pathak discloses about the opinion of Brahmanemidatta, is by reference to a verse in the *Kathâkôśa*, which, with a correction, stated by him, of *Bharatê* for *bhavati*, simply says (see *Ind. Ant.* Vol. XII. p. 215) — “ Hero, indeed, in (*the land of*) Bharata, at the excellent city named Mânyakhêta, there was a king named Śubhatunga; his councillor was Purushottama.” Here, at least, there is no mention of Akalaṅka. Further researches point distinctly to the fact that the foundation of Mânyakhêta was commenced in the time of Gôvinda III. (about A.D. 783-84 to 814-15), and consequently to the conclusion that the Śubhatunga of the verse in question is at any rate not Krishṇa I. And, plainly, even if Brahmanemidatta says anything more explicit, the opinion of this “modern writer” must be rejected in favour of the palaeographic evidence. The Śravaṇa-Belgola epitaph, and the death of Prabhâchandra which it records, may be placed in the early part of the eighth century A.D.; possibly even as late as A.D. 750; but, I should say, certainly no later than that.

The migration to the South, mentioned in this record, is, Dr. Leumann tells us, “the initial fact of the Digambara tradition.”<sup>1</sup> It established the separate existence of the Digambara and the Śvētâmbara communities. It must, under any circumstances, be placed before A.D. 600; for, the Jain inscription at Aihole in the Bijâpur District, of A.D. 634-35 (*Ind. Ant.* Vol. VIII. p. 237), and the copper-plate charters of the somewhat earlier Kadamba kings (*ib.* Vol. VI. p. 22 ff., and Vol. VII. p. 33 ff.), establish the fact that the Jains were a flourishing community in Southern India by the end of the sixth century. And, if the present record is correct, it must be placed just after the time when the Minor-Āṅgin Bhadrabâhu II. became pontiff, which was in B.C. 53 according to the *paffâvalis* themselves, or in B.C. 61 according to an adjustment proposed by Dr. Hoernle.<sup>2</sup> As a matter of fact, the statement of the present record is in accordance with an opinion arrived at by Dr. Hoernle, from independent sources,<sup>3</sup> that the migration to the South, due to a severe famine in Behâr, the original home of the undivided Jain community, took place under Bhadrabâhu II. himself. And, if this is the case,—if Bhadrabâhu II. did come in person to Southern India,—we have at once a substantial basis for the traditional assertion, appearing first in records of about the ninth century A.D., that the summit of the hill at Śravaṇa-Belgola was marked by the impress of the feet of Bhadrabâhu (see *Ind. Ant.* Vol. XXI. p. 156); and ample corroboration of my conclusions (*ibid.* p. 159), that the Bhadrabâhu in question is, not the Śrûta-Kévalin Bhadrabâhu I., who died about B.C. 380, though later amplifications of the tradition represent him as such, but the Minor-Āṅgin Bhadrabâhu II., and that the Chandragupta whom the same traditions connect with him, is in reality Guptigupta, otherwise called Arhadbalin and Viśâkhâchârya,<sup>4</sup> the disciple, and in B.C. 39 or 31 the successor, of Bhadrabâhu II.

#### TEXT.<sup>5</sup>

1 Om Om Siddham Om Om Svasti<sup>6</sup> [||\*] Jitam<sup>7</sup>=bhagavatî śrimad-dharma-ti[r]ttha-[vi]dhâyinâ Vardhamânena samprâpta-siddhi-sankhy-âmit-

<sup>1</sup> A literary mention of it is to be found in the *Upasargakôvaligâla-kathe*,—“the whole assemblage of the saints having come by the region of the south, and having arrived at the tomb of the venerable one” (*Ind. Ant.* Vol. XII. p. 99).

<sup>2</sup> See *Ind. Ant.* Vol. XX. pp. 359, 360.

<sup>3</sup> See *Ind. Ant.* Vol. XXI. p. 60. He refers, in a footnote, to his edition of the *Uvâsagadâsô* (published in 1885), Vol. II. Introd. p. viii., which I have not the opportunity of consulting.

<sup>4</sup> See *Ind. Ant.* Vol. XXI. p. 350.—For local references to him, in Mysore, see page 23 above, note 2.

<sup>5</sup> From the ink-impressions.

<sup>6</sup> In each case, the *om* is represented by a plain symbol: two of them stand before line 3; and two before, and slightly above, line 9. The *siddham* stands before, and slightly below, line 6; and the *svasti* before line 1. In my text, I have placed these expletives in the order in which, I think, they were intended to be read over.

<sup>7</sup> Metre: *Slôka* (*Anushtubbh*); and in the following three verses.





- Ātmanā [||\*] Lōk-ālōka-day<sup>1</sup>-ādhār[ā] vastu sthāsnū charishnū cha [||\*] sach-[ch\*]id<sup>2</sup>-ālōka-saktih svā vyaśnuṭ yasya kēvalā [||\*]
- 2 Jagaty=achintya-māhātmya[m] pūj-ātiśaya[m] iyunsha]b<sup>3</sup> [||\*] tīrthakṛin-nāma-puny-angha-mah-ārhantya(ttya)m=upēyusha [||\*] Tad=ann śri-Viśālā]y[ā]m(m) jayaty-adya jagad-dhitam [||\*] tasya sāsanam-avyājaro pravādi-mata-sāsanam [||\*]
- 3 Atha khalu sakala-jagad-ndaya-karan-ōdīt[ē] nira]tiśaya<sup>4</sup>-gup-āspadibhūta-parama-Jina-sāsan-saras-samabhivardhita-bhavya-jana-kamala-vikasana-vitimira - gūṇa - kiraṇa-sahasra-mahā(ha)ti Mahāvira-savitari pariṇirvpti
- 4 bhagavat-paramarshi-Gautama-guṇadhurn-sākshāchchhishya<sup>5</sup>-Lōhāryya-Jambu-Vishnu-dēv-Āparājita-Gōvard[dh]Jana-Bhadrabāhu-Viśākha-Prōshthila-Krittikāryya<sup>6</sup>- Jāyanāma-Siddhārttha-Dhṛitishēna-Buddhil-ādi-guru-paramparīha-kkram-ābhyaṅgata-
- 5 mahāpurusha-santati-samavadyōtīt-ānvay[ā]<sup>7</sup> Bhadrabāhusvāminā Ujjayanyām-ashṭāngu-mubhā-n[i]mitta-tal[t\*]va-jñēna trikālyā-darsinā nimittēna dvādaśa-sainvatsara-kāla-vaishamyam-upalabhyā kathitē sarvvās-saṅgha uttarāpathād-dakshinā-
- 6 patham=prasthitah kramēb<sup>8</sup>-aiva janapadam-anēka-grāma-sāta-saṅkhya[m] mudita-jana-dhana-kanaka-sasya-gō-mahish-āj-āvi-kulu-samākīrṇan=prāptavān-A t a hī āchāryyah Prabhāchandrō nām-āvanitala<sup>9</sup>-lalāma-bhūtē-th-āśmin-Katavpra-nāma-
- 7 k-ōpālakshiti vividha-taravara-kusuma-phal-[āva]li-virachanā-sabala-vipula-sajala-jalada-nivaha-[n]il-ōpala-talē varāhu-dvīpi-vyāghra-rksha-tarakshu-vyāla-mṛiga-kul-ōpacit-ōpatyāk[ē] kandara-dari-mahāgubh-
- 8 galan-[ā]bhōgavati samuttunga-śringē śikha[r]ini jīvita-sēsbam-alpatara-k[ā]lum-ava[b]uddhy-ā[tina]nal<sup>10</sup> sucharita-tapas-samādhim=ārādhayitum-āpričchhya nir-avasēshēna saṅghān visṛijya śishyēn aikēna prithulatar-āstirūpa-
- 9 talāsu silāsu sītalāsu sva-dēhānī satinasyā-ārādhitavān [||\*] Kramēna saptā-tam-riṣhṇām-ārādhitam=iti [||\*] Jayatu Jina-sāsanam iti Om<sup>11</sup> [||\*]

### TRANSLATION.

Om! Om! Perfection has been attained! Om! Om! Hail! Victory has been achieved by the divine Vardhamāna, the establisher of the sacred objects of the holy religion, who

<sup>1</sup> Mr. Rice read "drag"; and has shown the *e* in his lithograph. But I think that the marks below the *d* are not intentional.

<sup>2</sup> Mr. Rice has shewn the second *ch* in his lithograph. But there is no indication of it in any of the ink-impressions.

<sup>3</sup> The *aksharas* between *ya* and *ā* are hopelessly illegible in the ink-impressions. I take them from Mr. Rice's text. They are also shewn in his lithograph.

<sup>4</sup> The *aksharas* *nira* are not shown at all in Mr. Rice's lithograph or text; in both, the reading is "ōdit-ātiśaya". But there is a distinct space, which requires to be filled up, between the *ta* and the *ti*. There is certainly something there in the original. And I give what stands there, as well as I can decipher it.

<sup>5</sup> The reading here is perfectly distinct.

<sup>6</sup> Here, again, the reading is perfectly distinct.

<sup>7</sup> I follow here a suggestion made by Dr. Leumann. It would be quite justifiable to read "āvayā", and to take it in composition with the following word. But there seems to be a plain indication that "āvayē" was written.

<sup>8</sup> The impressions last received make the real reading here quite clear.—A comparison of *kramēb*, line 9, will shew pretty well how, in the preparation of Mr. Rice's lithograph, [*kramēb=aiva*] came to be turned into *drshēb=aiva*,—or, to be exact, into *ashēn=aiva*.

<sup>9</sup> The reading is perfectly unmistakable here; even in Mr. Rice's lithograph. His proposed reading—*Prabhāchandrēy=am=āvanitala*—is one which is not supported by any use of *am* that has been traced in Sanskrit literature, and would have to be amended if it existed. But it is actually non-existent.

<sup>10</sup> The word which follows this in the original, is *sucharita*; not *suchakītā*, as read by Mr. Rice and shewn in his lithograph, and as adopted from him by me when I first dealt with this record. This being so, his reading of *ddhvānah* here,—shewn also in his lithograph,—is unsuitable and meaningless. The *d* and the *nah* are distinct. The middle syllable, where he shews *dhra* as if it were perfectly preserved, is in reality so damaged that it may be anything whatsoever. In supplying it as *tma*, I make a word which at any rate gives good sense.

<sup>11</sup> Here, again, the *Om* is expressed by a plain symbol.

(*was*) the very essence of the nectar of happiness (*effected*) by the perfection that he attained ; (*and*) whose innate power, full of compassion for both the visible and the invisible world, of discerning existence and thought,—he having attained inconceivable greatness in the world, surpassing (*all recognition by*) worship, (*and*) having attained the great position of an *Arhat* by the abundance of (*his*) religious merit as a *Tirthamkara*,—pervades both inanimate and animate nature ! And further, victorious even to-day, at the famous (city of) *Visāla*, is his doctrine, beneficial to the world, guileless, (*and*) refuting the tenets of (*opposing*) disputants !

(Line 3)—Now, indeed, after the complete setting of the sun, **Mahāvira**, who had risen in order to effect the elevation of the whole world, (*and*) who had been distinguished by<sup>1</sup> a thousand brilliant rays, (*his*) virtues, which caused the blooming of the waterlilies that were the fortunate people nourished in the lake of the most supreme doctrine of Jina which had become the abode of unsurpassed virtues,—in a lineage that had been made illustrious by a succession of great personages who came in continuous order from the divine *Paramarshi*, the *Gaṇadhara* **Gautama**, and the veritable disciple *Lohārya*, and *Jambu*, *Vishṇudēva*, *Aparajita*, *Gōvardhana*, *Bhadrabāhu*, *Viśākha*, *Prōshthila*, *Kṛittikārya*, *Jayanāman*, *Siddhārtha*, *Dhṛitishēna*, *Buddhila*, and other teachers,—by *Bhadrabāhusvāmin*, who was acquainted with the truth of the great omens of eight kinds, (*and thus was*) a seer of the past, the present, and the future, it was recognised from an omen, and declared, at *Ujjayani*,<sup>2</sup> (*that there was to be*) difficulty,<sup>3</sup> lasting for the time of twelve years ; and, thereupon, the entire community set out from the North to the South, and reached, by (*slow*) degrees indeed, a country, numbering many hundreds of villages, (*and*) densely filled with happy people, wealth, gold, and grain, and herds of cows, buffaloes, goats, and sheep.

(L. 6)—Afterwards, on this mountain, the very forehead-ornament of the earth, which is designated by the name of **Katavapra**,—the surfaces of the rocks of which, dark as a mass of great water-laden clouds, are variegated with the embellishment of masses of the flowers and fruits of various choice trees ; the lowlands of which are filled with herds of boars, panthers, tigers, bears, hyenas, snakes, and deer ; which abounds all round with valleys, glens, great caverns, and impenetrable places ; (*and*) which has a very lofty summit,—an *Achārya*, **Prabhāchandra** by name,—having perceived that the remainder of his life would be of but very short duration,—with the object of accomplishing abstraction of the mind by (*the completion of*) religious austerity (*which already had been*) well practised, bade farewell to, and dismissed, the community in all (*its*) entirety, and engaged in worship, mortifying his body on the cold rocks, the surfaces of which were plenteously bestrewn (*for him*) by a solitary disciple ; (*and*), one after another, the seven hundred saints were worshipped (*by him*).

(L. 9)—Victorious be the doctrine of Jina ! Om !

<sup>1</sup> *Mahati*; line 3. For analogous instances of the use of *mahat* in this way, at the end of a compound, Dr. Hultzsch has given me, from the St. Petersburg Dictionary, *māna-mahat*, 'very proud,' and *śruti-mahat*, 'great in sacred learning.'

<sup>2</sup> *Ujjayanyām*, line 5, seems to construe best in connection with *upalabhyā kathitē*. If it is preferred to take it in connection with *jñāna*, the text would mean that he acquired the knowledge of omens, and became a seer, at Ujjain,—leaving unspecified the place where he pronounced the prediction, but without any essential difference.—Ujjain is in Mālwa. And the more general consensus of tradition locates the pontificalship of Bhadrabāhu in Mālwa,—at a place named Bhadralpūr, Bhaddalpūr, or Phādalpur, which has not been identified (see Dr. Hoernle in the *Ind. Ant.* Vol. XXI. pp. 60, 61).

<sup>3</sup> *Vaishamyā*, line 5. Mr. Rice has translated it by "dire calamity (or famine)." It seems better to render it by a word which, like the original, is ambiguous, and leaves it open to us to understand either religious difficulties (dissensions), or physical difficulty (a time of distress or famine). At the same time, the tradition appears to be that the migration to the South, as a result of which the Digambara separation occurred, took place in consequence of a severe famine in Behar (see Dr. Hoernle, *Ind. Ant.* Vol. XXI. p. 60).

No. 3.— UDAYPUR INSCRIPTION OF APARAJITA ;  
 [VIKRAMA-]SAMVAT 718.

BY F. KIELHORN, PH.D., LL.D., C.I.E.; GOTTINGEN.

The stone which contains this short inscription, appears to have been found somewhere in the native state of Mewād in Rājputāna, and is now in the Victoria Hall of the city of Udaypur. I edit the inscription from good rubbings which have been kindly prepared for me at my request by Mr. Gaurishankar Hirachand Ojha.

The inscription consists of 12 lines of well engraved writing which covers a space of about 1' 6 $\frac{1}{2}$ " broad by 10 $\frac{1}{2}$ " high, and is in a perfect state of preservation. The size of the letters is between  $\frac{1}{8}$ " and  $\frac{3}{8}$ ". The characters belong to the northern class of alphabets. They are similar to those of the Jhālrāpāṭan inscription<sup>1</sup> of Durgagāṇa of the [Vikrama] year 746, but some of the letters show rather earlier forms. This may be seen from a comparison e.g. of the signs for *ka*, *ja*, *ta*, *na* and *va* of both records; and the more antique style of writing of the present inscription is apparent also e.g. from the almost square form of the sign for *b* (e.g. in *baddha*, l. 3, and *bld*, l. 7), from the shape of the sign for *ñ* (in *anurañjita*, l. 5, and *pañchami*, l. 12), and from the way in which the final *t* is written in *-krit*, l. 4, and the final *m* in *barhiñānām* and *saiñnivis̄hātām*, l. 9.<sup>2</sup> But more important and of greater general interest is the manner in which the writer of our inscription has written the letter *y*, where it is not combined with other consonants. Dr. Hoernle, in the *Indian Antiquary*, Vol. XXI. p. 31 ff., has subjected the signs which in ancient inscriptions are employed to denote this letter, to a most searching examination. After showing that there are two principal forms of *y*, the old tridented form and the modern cursive form, he gives it as the result of his careful study of the published photographs of inscriptions, that he is 'not aware of the existence of a single dated inscription in North-India, written in the North-Western alphabet, which indubitably proves any use, still less the exclusive, or almost exclusive, use of the old form of *ya*, after 600 A.D.' And, on the strength of the material which has been hitherto available, he feels justified in maintaining 'that any inscription in the North-Western Indian alphabet which shows the more or less exclusive use of the old form of *ya* must date from before 600 A.D.' Now the present inscription does come from the North-West of India and is written in the North-Western alphabet, and it is dated in the [Vikrama] year 718, i.e. some time in A.D. 660 or 661; and yet it undoubtedly shows the exclusive use of the tridented form of *y*, wherever this letter does not form part of a conjunct consonant. It therefore proves—and this I consider to be the most valuable point in the whole inscription—that the old form of *y* continued to be used in one part of Northern India when, according to Dr. Hoernle, it had entirely gone out of general use. The letter *y* occurs in this inscription, not combined with other consonants, altogether 31 times. Once (in *srachchhatayaiva*, l. 4) it is denoted by the well-known old sign which is used e.g. in the Nāgārjunī hill cave inscriptions of Anantavarman;<sup>3</sup> and 30 times its form resembles the sign for *y* which we find e.g. in line 3 and towards the end of line 9 of the Jaunpur

<sup>1</sup> See the Plate in *Ind. Ant.* Vol. V. p. 180.

<sup>2</sup> Compare the final *t* on the one hand e.g. with the final *t* in lines 13 and 17 of the Mandasor inscription of Mālava-Samvat 589 (*Gupta Inscr.* Plate xxii.), and on the other hand with the final *t* in line 6 of the Kāṇawa inscription of Mālava-Samvat 795 (*Ind. Ant.* Vol. XIX. p. 58, Plate); and the final *m* e.g. with the final *m* towards the end of line 1 of the same Mandasor inscription, and that in line 13 of the Jhālrāpāṭan inscription of Durgagāṇa.

<sup>3</sup> *Gupta Inscr.* "lā'e xxxi.

inscription of Isvaravarman,<sup>1</sup> but differs from it inasmuch as the curved line of the left-hand prong is open below and not drawn into a loop. That the later cursive form of *y* also was not unknown to the writer of our inscription, is shown by the sign for *ry* in the word *dhuryah* in line 5, where we have the modern form of *y*, with the sign for *r* placed above it. On the other hand, in *uchchair-yattra* in line 9 the sign for *r* is written on the line, and has the same sign for *y* attached to it which is employed after other consonants.<sup>2</sup>— As regards the representation of the medial vowels, it may be noted that *a*, *i*, *ī*, and the four diphthongs are far more frequently written by superscript signs than by signs which wholly or partly are attached sideways to the signs of the consonants to which the vowels belong. Thus the medial *a*, which occurs 129 times, is written by a superscript sign 104 times; *i*, which occurs 80 times, 54 times; *ī*, which occurs 26 times, 20 times; *o*, which occurs 36 times, 25 times; *au*, which occurs 8 times, 4 times; and *ə* and *ai*, which together occur 40 times, are, with a single exception<sup>3</sup> in the case of *ə*, always written above the sign of the consonant.— The language of the inscription is Sanskrit, and, excepting the words *ōm namah* at the beginning, and the date and the words *namah Purusottamāyah* at the end, the text is in verse. As regards orthography, the letter *b* is mostly denoted by a sign of its own (as in *baddha*, I. 3, *bāla*, II. 7 and 11, *abdhi*, I. 8, and *barhina*, I. 9), but twice by the sign for *v* (in *vvandhakī*, I. 6, and *vrāmhachārīnah*, I. 11); the sign of *visarga* is six times wrongly omitted; the palatal sibilant is employed instead of the lingual in *-ādhikēśu* and *Puruṣottamāyah*, I. 12; *th* instead of *th* in *kuthārāh*, I. 2; *ri* instead of *ri* in *tribhuvana*, I. 3; and *gr* instead of *rg* in *Mārgaśīrsha*, I. 12; and *t* is doubled before *r* in *yattra*, I. 9, and in *pauttrēna*, twice in I. 11. The language is not always correct. Here it may suffice to note that our author in verse 9 has omitted the word *kālē* which is quite indispensable. **108017**

The contents of the inscription are very simple. After two verses which invoke the protection of the god Vishnu-Krishna, under the names of Hari and Śauri, verses 3 and 4 relate that in the glorious Guhila family there was a king (*rājā*), named Aparājita,<sup>4</sup> who chose for his chief leader (*i.e.*, apparently, the commander of his troops) the son of Śiva, the Mahārāja Varāhasimha, ‘whose strength was never broken and who assailed the vile adversaries, as Indra had chosen for his general Śiva’s son Skanda, whose spear is never broken and who rides on a peacock.’ The inscription then, after glorifying Varāhasimha, in verses 6-8 records that his wife, Yaśomati, seeing the vanity of fortune, youth and wealth, in order to cross the troubled sea of this worldly existence, built a temple of Vishnu, ‘the enemy of Kaitabha.’ And verses 9 and 10 add that this temple of ‘the enemy of Pura and Naraka’ was founded in the rainy season, and contain the usual prayer for its everlasting preservation. According to verses 11 and 12 this ‘mockery of a poem’ was composed by Dāmodara, the son of Brahmachārin and grandson of Dāmodara, and engraved by Yaśobhata, the son of Vatsa and grandson of Ajita. The prose passage in line 12 states that the statue of Vāsudēva (Vishnu-Krishna) was set up, or his temple inaugurated, on the fifth of the bright half of Mārgaśīrsha in the year seven hundred and eighteen; and the inscription closes with the words ‘adoration to Purushottama.’

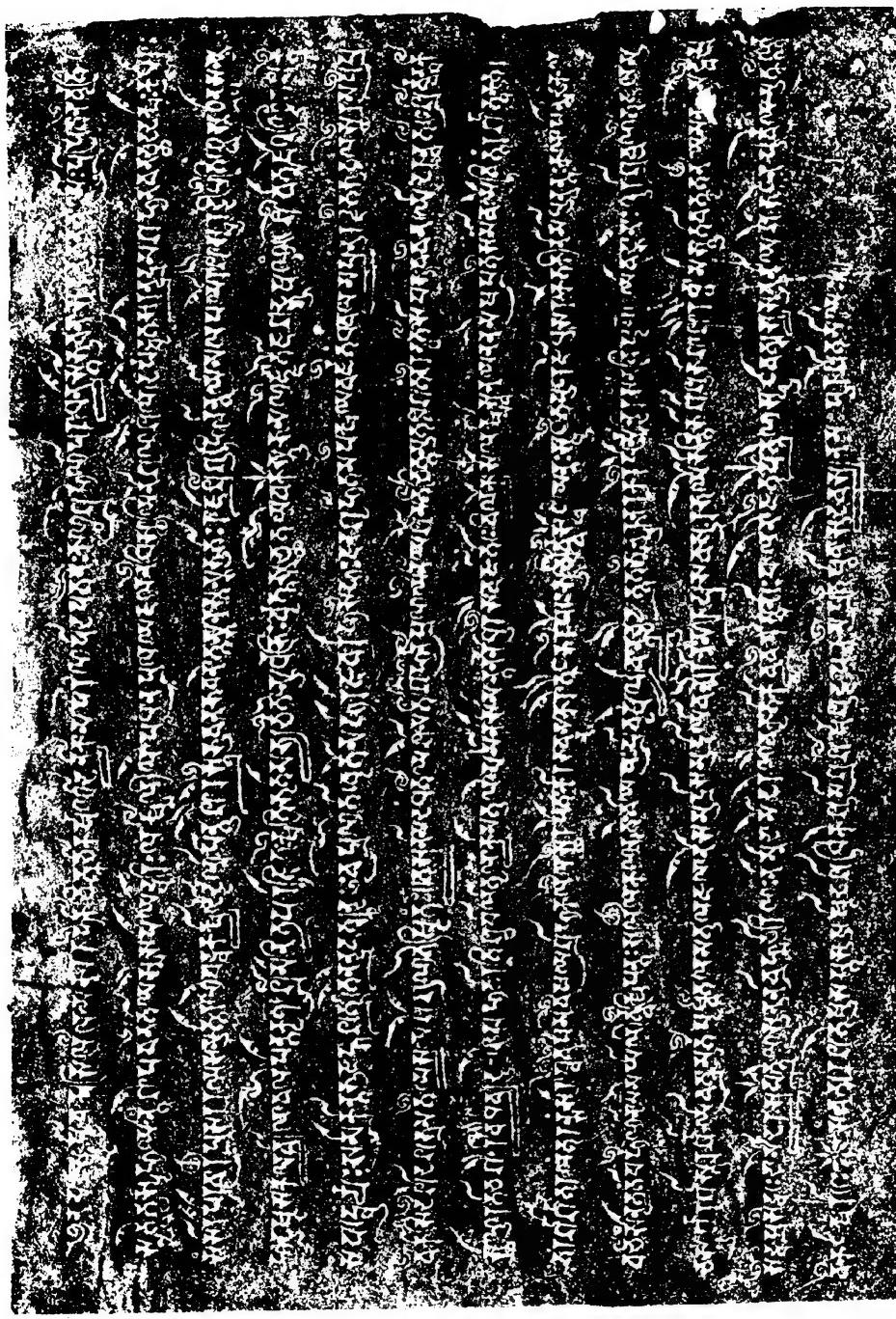
The date of the inscription does not admit of verification. It must be referred to the Mālava-Vikrama era, and would correspond, for Vikrama-Satiyat 718 expired, to the 2nd November, A.D. 661.

<sup>1</sup> *ibid.* Plate xxxi. A.

<sup>2</sup> In the conjunct *ng* the sign for *ñ* is everywhere, except in the word *bhujanga* in line 5, written above the line, e.g. in *tarañgāṅga*, I. 8.

<sup>3</sup> In *namrū* in line 10, where, owing to the *akshara* *nty* immediately above *m̄*, and to the superscript signs of the two *aksharas* which precede *m̄*, there was no room for the superscript sign of *ə*.

<sup>4</sup> The name of Aparājita does not occur in the list of the Guhila princes of Mewād, given in *Ind. Ant.* Vol. XVI. p. 346.



F. KIELHORN.

SCALE -45.

W. GRIGGS, PHOTO-LITH.

FROM A RUBBING BY MR. GAURISHANKAR MIRACHAND OJHA.



TEXT.<sup>1</sup>

- 1 Om<sup>2</sup> namah [||\*] Sprishṭā<sup>3</sup> vakshasi līlāyā kararūhai[ḥ\*] kāchit-kachh-  
ākarshayād-anyā kūma-parēṇā pāda-patanaiḥ kanṭha-grahēṇ-āparā | dhanyās-tā  
bhuvanē surēndra tanavō<sup>4</sup> yāḥ prāpitā nirvṛtitim
- 2 smṛity-ēthāni sprīhayanti gopā-vanitā yasmai sa pāyād-Dhariḥ [|| 1 ||\*]  
⁹ Lakshmi-lil-ōpadhānam pralaya-jalanidhi-sthāyinō gāyā-sailā ⁹ darpōdvritt-  
āsurēndra-drumagahanavana-chchhēda-dakshāḥ kuthā(ṭhā)rāḥ [||\*]
- 3 samsār-āpāravāri-prasara-raya-samuttarayō baddha-kakshyā<sup>10</sup> dōrddandādāḥ pāntu  
Śauṅes-tribhuvanabhavan-ottambhana-stambha-bhūtāḥ [|| 2 ||\*] Rājā<sup>11</sup> śri-**Guhil-**  
ānvay-āmala-payōrāśan sphurad-didhiti-<sup>12</sup> dhvasta-dhvānta-samā-<sup>13</sup>
- 4 ha-dushṭā-sakala-vyāl-āvalēp-āntakṛit | śrimān-ity **Aparajitaḥ** kshitibhṛitām-  
abhyarchitō mūrdhabhir=⁹ vṛitta-svachehhata=ayiva kaustubha-maṇir-jjātō  
jagad-bhūshayānaiḥ [|| 3 ||\*] <sup>11</sup> Śiv-āt(majō)=khanḍita-sakti-
- 5 saimpa-<sup>12</sup> d-dhuryāḥ samākrānta-bhūjaṅgaśatru[ḥ\*] | tēn=Endravat=Skanda  
iva prāṇētā<sup>13</sup> vritō mahārāju-Varāhasimhāḥ [|| 4 ||\*] <sup>13</sup> Jana-grihitam=  
api kshaya-varjitāin dbavalam-apy-anurañjita-bhūtalarām [||\*] sthīram=api pra-
- 6 vikāsi disō daśa bhramati yasya yaśo guna-vēshītām<sup>14</sup> || [5 ||\*] Tasya<sup>15</sup>  
nāma dadhati yaśo-mati<sup>16</sup> gēhinī prāṇayinī Yaśōmati [||\*] chittam=utpatha-  
gatām nirundhati sā babhūva vinayād=Arundhati ||<sup>17</sup> [6 ||\*] Śrīr=vvandhaki<sup>18</sup>
- 7 Sthānu-ratā cha Gaurī vaidhavya-dulikh-ōpahatā Ratiś=cha [||\*] bālā<sup>19</sup>  
tri(tri)lōkyum=atul-ōpamānā sūmantinānāḥ dhuri s-aiva jātā ||<sup>19</sup> [7 ||\*] <sup>20</sup>Vilōky-  
āsau lakshminī svanayana-nimēsha-pratisamām vayō-vittam raṅgat-tanutara-
- 8 tarāṅg-āṅga-turalām [||\*] <sup>21</sup>tarān=samsār-ābdhīn vishama-vishaya-grāha-kalilām  
sthīraṁ pōt-ākāraṁ bhāvanām<sup>22</sup>-akarōt=Kaitabharipō[ḥ\*]<sup>23</sup> || [8 ||\*] <sup>24</sup>Sūchīr-  
vvisphētayantah spuṣita-puṭa-rajō-dhūṣarāḥ kēta-kīnām=ādhunvantaḥ kalāpān=madakala-
- 9 vachasām<sup>25</sup> nṛityatām barbiṇānām<sup>26</sup> [||\*] mēgh-ālīr=vvikshipantaḥ salilakāna-  
bhṛitō vāyavāḥ prāvṛishēnyā vānty=uchchair=yattra<sup>27</sup> tasmin=Puru(ra)-Narakā-  
ripōr=mmandirān saññivishtam || [9 ||\*] Yāvad=bhānōḥ khurāgra-vraṇita-jalamu-

<sup>1</sup> From rubbings supplied to me by Mr. Gurishankar Hirachand Ojha.<sup>2</sup> Expressed by a symbol.<sup>3</sup> Metro : Sārdulavikṛiditā.<sup>4</sup> *Tanvī* appears to be used here in the sense of *tanvi*, ‘a slender or graceful woman.’<sup>5</sup> Metro : Sragdhārā.<sup>6</sup> These signs of punctuation are superfluous.<sup>7</sup> Metro : Sārdulavikṛiditā.<sup>8</sup> This sign of punctuation is superfluous.<sup>9</sup> What the author wishes to say is, I believe, -*dhvasta-dushṭa-dhvānta-samūha*.<sup>10</sup> The rubbings have “*bhīhrvṛitta*”, but the sign of *visarga* appears to have been struck out.<sup>11</sup> Metro : Upajāti.<sup>12</sup> These signs of punctuation are superfluous.<sup>13</sup> Metro : Drutavilambita.<sup>14</sup> Originally -*vēshītāḥ* was engraved.<sup>15</sup> Metro : Rathōddhātā.<sup>16</sup> This sign of punctuation is superfluous.<sup>17</sup> This sign of punctuation is followed by two dots like the sign of *visarga*.<sup>18</sup> Metro : Indravajrā.— Read Śrīr=bba<sup>o</sup>.<sup>19</sup> This sign of punctuation is denoted by a vertical line, followed by two dots like the sign of *visarga*. The same sign is used at the end of verses 8, 9, 10 and 11.<sup>20</sup> Metro : Śikharītī.<sup>21</sup> Tarān either stands for *tarayut* (referring to *bhāvanām*), or the masculine form is used instead of the feminine *tarāntī*, or rather *tarishyantī*.<sup>22</sup> The *akshara na* was originally omitted and is engraved below the line.<sup>23</sup> [Compare: bīṣav-dhādi-tarān yad=ydnaptītrām mahat . . . . . Vishṇōr=idām mandirām;*Ep. Ind. Vol. I. p. 186 f -- E.H.]*<sup>24</sup> Metre of verses 9 and 10 : Sragdhārā.<sup>25</sup> Originally *vachī-īm* was engraved.<sup>26</sup> Read °nām.<sup>27</sup> Supply *kōṭī*; compare *Ind. Ant.* Vol. V. p. 181, verse 10; Vol. XIX. p. 58, line 12.

- 10 chas-tunga-raṅgās=turaṅgā yāvat=krāmari(nti) prithvi-talam=atula-jalā nō<sup>1</sup> sa-  
mudrā[ḥ\*] samudrā[ḥ 1\*] yāvan=Mērōr=nānamēruprasava-surabhayō bhānti bhāgāḥ  
śubh-āgā[ḥ\*] Śaurēr-[ddh]ām=āstu tāvat=kṛitaniyama-namad-vipra-  
11 siddham prasiddha[m\*] || [10 11\*] Dāmōdārasya<sup>2</sup> pautrēya sūnunā  
Vra(bra)hmachāriṇah [1\*] nāmā Dāmōdārē=aiva kṛitā kāvya-viḍambanā || [11 11\*]  
<sup>3</sup> Bālē=Ājita-pautrēya sphuṭā Vatsasya sūnunā [1\*] Yaśobhāṭēna +pūrv=eyam=  
utkīrṇṇā  
12 vikat-āksharā ||<sup>4</sup> [12 11\*] \* Samvatsara-śatēshu saptasu(sv-) ashtādaś-  
ādhikēśu(shu) Māgra(rga)sirsha-śuddha-pāñchami<sup>5</sup> pratishṭhā Vāsundēvaya  
[11\*] Namah Purusōtamāyuh<sup>6</sup> ||

## No. 4.—PITHAPURAM PILLAR INSCRIPTION OF PRITHVISVARA;

SAKA-SAMVAT 1108.

By E. HULTZSCH, PH.D.

Pithāpuram, the residence of a Zamindār in the Gōdāvarī district, contains a Vaishnava temple, named Kunti-Mādhava. At the eastern entrance of this temple, in front of the shrine itself, stands a quadrangular stone pillar which bears four inscriptions of different dates. The three first of these are specially interesting on account of their references to the Eastern Chālukya dynasty. In his *Lists of Antiquities* (Vol. I. p. 24), Mr. Sewell has briefly noticed these three inscriptions; and Dr. Fleet has given occasional extracts from them according to a written copy which had been prepared for the late Sir Walter Elliot.<sup>8</sup>

The earliest of the four inscriptions is engraved on the whole of the west face and on the upper portion of the south face of the Pithāpuram pillar. It is in a state of fair preservation almost throughout. The alphabet is Telugu. As in other inscriptions from the Telugu country, no perceptible difference is maintained between the secondary forms of *i* and *ī*; *th* is rarely distinguished from *dh*; and consonants are frequently doubled after an *anusvāra*. The languages of the inscription are Sanskrit and Telugu. It opens with 66 Sanskrit verses, interrupted by two short clauses in Sanskrit prose (lines 18 f. and 30 f.). Lines 139 ff. are in Telugu prose; lines 145 ff. in Sanskrit prose; lines 155 ff. in a mixture of Sanskrit and Telugu prose; and lines 159 ff. again in Telugu prose. The Sanskrit verses 67 to 70 are interrupted by two short sentences in Sanskrit prose (ll. 164 f. and 166 f.). The whole ends with a short sentence in a mixture of Telugu and Sanskrit prose (l. 168 f.) and a three-fold repetition of the auspicious monosyllable *sri*.

<sup>1</sup> This reading is quite clear in the original. I would translate: ‘So long as the enclosed seas with their unequalled water do not sweep over the surface of the earth.’

<sup>2</sup> Metre of verses 11 and 12: Ślōka (Anushtubh).

<sup>3</sup> Originally *bālēnjita-* was engraved; but in the third *akshara* (*nō*) the superscript line, which turns *a* into *ā*, appears to have been struck out again.

<sup>4</sup> Compare Dr. Fleet’s *Gupta Inscriptions*, p. 84, line 2; the last line of the Jhārapāṭan inscription, *Ind. Ant.* Vol. V. p. 180, where the original also has *pūrvāv*; *Ind. Ant.* Vol. IX. p. 180, v. 83; and Vol. XV. p. 203, v. 28.

<sup>5</sup> Here, again, this sign of punctuation is followed by two dots like the sign of *visarga*.

<sup>6</sup> Read *pāñchamī* or *-pāñchamīyāmī*.

<sup>7</sup> Read *Purushōttamāyā*.

<sup>8</sup> *Ind. Ant.* Vol. XIX. p. 427, and Vol. XX. *passim*.

The purpose for which the inscription was engraved, is to record that, at the vernal equinox (*Mâsha-samkrântî*) of Śaka-Samvat 1108 (in numerical words, l. 136, and in figures, l. 139), the village of **Navakhaṇḍavâda** in the district (*vishaya*, ll. 148 and 151, or *dêśa*, l. 135) of **Prôlunânđu** was granted to the temple which contains the inscription, by **Jâyambikâ** (v. 53), Jâyamâmbâ (v. 66), Jâyamadêvî (l. 143), or Jâyama-mahâdêvî (l. 150), the queen of **Goṅka III.** and mother of **Prithviśvara**. This grant was communicated to the inhabitants of the district by her son **Prithviśvara** (l. 147), who accordingly appears to have been the ruling prince at the time of the inscription.

The date of the inscription does not admit of verification. The current Śaka year 1108 corresponds to A.D. 1185-86, and the expired Śaka year 1108 to A.D. 1186-87.

The boundaries of the village of Navakhaṇḍavâda are specified in lines 154 to 159. Mr. H. Krishna Sastri was informed at Piṭhâpuram that **Navakhaṇḍavâda** is close to Piṭhâpuram itself and is still in the possession of the Kuntî-Mâdhava temple. That the district of Prôlunânđu included the country on the southern side of Piṭhâpuram, is proved by the inscriptions of the Bhâvanârâyaṇa temple at **Sarpavaram**, according to which Sarpavaram belonged to **Prôlunânđu**, a subdivision of **Gâṅgagondâ-Chôđâ-valanânđu**.<sup>1</sup> The *Madras Survey Map* of the Piṭhâpuram Division shows, about 1½ mile E.S.E. of Piṭhâpuram, a village named "Narakhandravada." This is probably a mistake or misprint for Navakhaṇḍavâda and identical with the village granted by the subjoined inscription, the names of whose boundaries, however, cannot be traced on the map.

The remainder of the inscription contains the usual imprecations (l. 159 ff.) and the names of the composer, **Ayyapillârya** (l. 168), and of the writer, **Kanṭâchâri** of **Śripiṭhâpuram** (l. 169).

The grant proper is preceded by a long account, in Sanskrit verse, of the dynasty from which Prithviśvara traced his descent, and which it may be convenient to call the **chiefs of Velanânđu**; for, the Telugu genitive *Velanânti* is prefixed to the name of Prithviśvara's grandfather in line 141, and occurs in many unpublished inscriptions from the Telugu country in connection with the names of Prithviśvara's predecessors. **Velanânđu** is twice mentioned in the Ganapêśvaram inscription of Gaṇapati.<sup>2</sup> According to Mr. Gordon Mackenzie's *Manual of the Kistna District*, p. 214, it is 'an old name for all the Tsandavôlu country.' This statement is confirmed by the Elavârru plates of the Eastern Châlukya king Amma II., according to which **Elavarru**, a village north of Tsandavôlu in the Rêpalâ tâlukâ of the Kistna district, belonged to the district (*vishaya*) of Velanânđu.<sup>3</sup> In an inscription at Drâkshârâma,<sup>4</sup> the 17th chief of the Table on page 35, Goṅka III., is stated to have resided at **Sanadavrôlu** in Velanânđu. This enables us to fix the modern Tsandavôlu, a name which closely resembles Sanadavrôlu, as the former capital of the chiefs of Velanânđu.

Like the Reddis of Kondavidû,<sup>5</sup> the chiefs of Velanânđu trace their descent from the **Chaturthânvaya**, i.e. the fourth or Sûdra caste (verse 2). The earlier portion of their genealogy is perfectly fictitious. Thus we are told that the first ancestor who is mentioned by name, Indraséna, was adopted by, and received the emblems of a sovereign from, the mythical king Yudhishthîra and ruled at Kirtipura in Madhyadêśa (vv. 2 to 5); that, after an interval of unspecified duration, therô ruled Kirtivarman I. (v. 6); and that, after another interval, he was

<sup>1</sup> Sarpavaram is 4 miles north of Cocanada and 7½ miles south of Piṭhâpuram. The Bhâvanârâyaṇa temple is in its inscriptions called **Vira-Chôđâ-Vinnagara**, i.e. 'the Vishnu temple of Vîra-Chôđâ,' to whom it probably owes its foundation; see my *Annual Report* for 1893-94, p. 5.

<sup>2</sup> Above, Vol. III. No. 15, verses 17 and 34.

<sup>3</sup> *Ind. Ant.* Vol. XII. p. 91.

<sup>4</sup> No. 268 of 1893 in my *Annual Report* for 1893-94.

<sup>5</sup> See above, Vol. II., pp. 59 and 286.

followed by Mallavarman; his son, Rāṇadurjaya I.; his son, Kīrtivarman II.; his son, Rāṇadurjaya II.; and his son, Kīrtivarman III. Regarding these statements it may be sufficient to say that the town of Kīrtipura is not known from other sources; that the name Kīrtivarman was probably taken over from the Western Chālukyas; that Rāṇadurjaya sounds rather like a *biruda* than an actual name; and that the name Mallavarman appears to be developed out of Malla and Mallaya, the names of later chiefs.

The son of Kīrtivarman III. is said to have been **Malla I.**, who entered into an alliance with **Trinētra Pallava**, started for the conquest of the Dekhan, obtained possession of the **Shatsahasra** country,<sup>1</sup> and took up his residence at **Dhanadapura** (vv. 9 to 13). The alleged conquest of the Dekhan is evidently based on similar legends as the conquest of the Dekhan which is ascribed to Vijayāditya in the latest inscriptions of the Eastern Chālukya dynasty, with this difference that, while Vijayāditya is said to have been defeated and killed in a battle with Trilōchana-Pallava,<sup>2</sup> Malla I. is supposed to have been on friendly terms with the same mythical king, here named Trinētra Pallava. The same form of the legend appears to have been adopted by the chiefs of **Amarāvatī**, who bore the title of ‘the lord of the Shatsahasra country on the southern (bank) of the river Krishnāvernā, obtained through the favour of the glorious Triṇayana-Pallava.’<sup>3</sup> The Yenamadala inscription further shows that the Shatsahasra country,<sup>4</sup> i.e., ‘the country (containing) Six-thousand (villages),’ is identical with the district (*vishaya*) of **Konnātavāḍi**, and that the capital of the latter was **Dhānyāñkapura**, i.e. Amarāvatī in the Sattenapalle tālukā of the Kistna district. This close agreement between the Yenamadala and Pithapuram inscriptions further suggests that the Dhanadapura of the latter is meant for, and a corruption of, Dhānyāñkapura, the old name of Amarāvatī.

The names of the descendants of Malla I. and their relation to each other are given in the Table on page 35. The 5th king of the Table, **Kudiyavarman II.**, was a contemporary of the (Eastern) Chālukya king **Vimalāditya** (A.D. 1015 to 1022), who conferred on him ‘the pair of (districts called) **Gudravāra**’ (v. 18). On a former occasion,<sup>5</sup> I suggested that the name of this district may be connected with the modern **Gudivāda**, the head-quarters of a tālukā of the Kistna district. This is now made very probable by a Kākatiya inscription on the right door-pillar of the Bhīmēśvara temple at Gudivāda,<sup>6</sup> where Gudivāda itself is stated to have belonged to (the district of) **Gudrāra**.

<sup>1</sup> In an inscription at Drākshārāma (No. 274 of 1893), the 15th king of the Table, Goṅka II., bears the title **Trisatottarashatsahasrāvanīnātha**, i.e. ‘the lord of the country of six-thousand and three-hundred (villages).’

<sup>2</sup> See the quotations, above, Vol. III. p. 286, note 2.

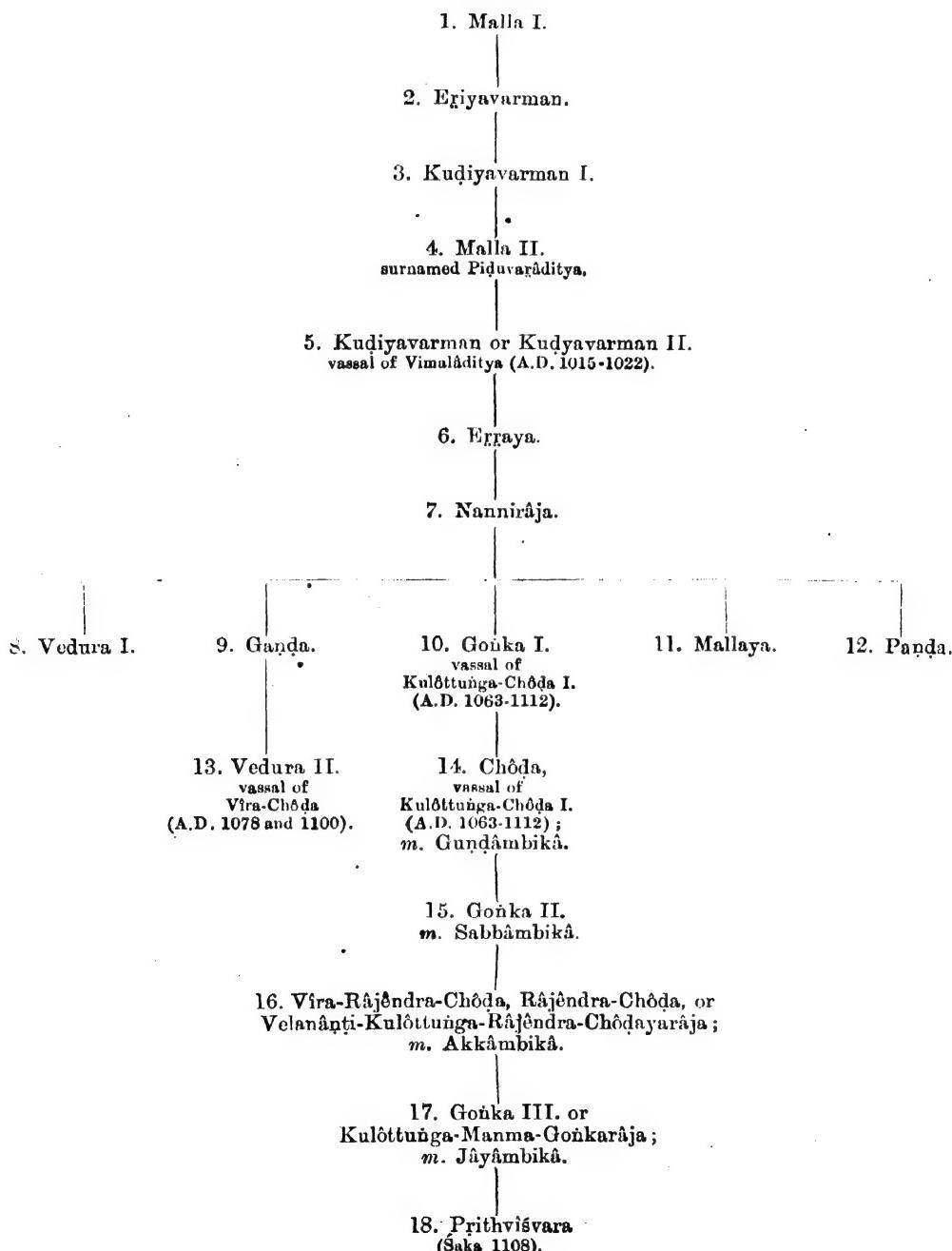
<sup>3</sup> See above, Vol. III. p. 95.

<sup>4</sup> Mr. H. Krishna Sastry contributes the following note:—“A certain class of Brāhmaṇas in the Telugu country are called Āravēlu-Niyōgins. According to the popular opinion, these Brāhmaṇas entered the Government service in the time of the Muhammadan rule and called themselves Āravēlu-Niyōgins, i.e. ‘the six-thousand officials,’ because their community then consisted of six-thousand families. Other classes of Telugu Brāhmaṇas, as **Mulikināduvāru** (see above, Vol. III. p. 24), **Śirnāduvāru**, **Kāsalnāduvāru**, **Velnāduvāru**, etc., are called after the name of the respective country from which they first emigrated. It is therefore not unlikely that the Āravēlu-Niyōgins also were named after their native land, and that the traditional explanation of the name is fictitious. The country of Āravēlu, i.e. ‘the Six-thousand,’ would be identical with the Shatsahasra country of the inscriptions.”

<sup>5</sup> *South-Indian Inscriptions*, Vol. I. p. 52, note 1. See also Dr. Fleet's remark in the *Ind. Ant.* Vol. XX. p. 97, note 13.

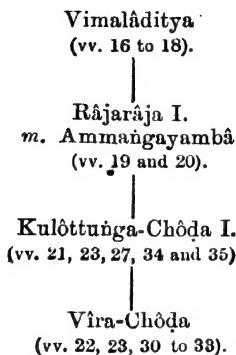
<sup>6</sup> No. 539 of 1893 in my *Annual Report* for 1893-94. According to No. 540, the ancient name of the Bhīmēśvara temple at Gudivāda was Kundīśvara; see *ibid.* p. 5.

## THE CHIEFS OF VELANANDU.



Before considering the descendants of Kudyavarman II., it may be convenient to arrange in tabular form the names of those Eastern Châlukya kings who are mentioned in this inscription.

### EASTERN CHALUKYAS.



Ammañgayambâ, the wife of Râjarâja I., is here called the daughter of Râjendra of the race of the Sun (*Sûrya-kula*, v. 20). But we know from the Chellûr plates of Vîra-Chôda<sup>1</sup> that the full name of her father was Râjendra-Chôda, i.e. the Chôda king Parakésarivarman, alias Râjendra-Chôdadêva I.<sup>2</sup> The Pithapuram inscription (v. 23) agrees with the Chellûr plates (v. 18) in stating that Kulôttunga-Chôda I. bestowed the country of Vêngi on his son Vîra-Chôda.

As stated above, Kudyavarman II. had been a vassal of the Eastern Châlukya king Vimalâditya. His great-grandson, Goñka I., occupied the same position during the reign of Vimalâditya's grandson, Kulôttunga-Chôda I., under whose orders he is said to have ruled the *Andhra-maṇḍala* (v. 27), i.e. the Telugu country, or perhaps rather a portion of the latter.

The nephew of Goñka I., Vedura II., is stated to have won a battle against an unnamed Pândya king under orders of Vîra-Chôda, who conferred on him as a reward "one half of his throne" and the *Sindhuyugmântara-dêśa*, i.e. 'the country between the pair of rivers' (vv. 31 to 33). The two rivers intended are probably the Krishnâ and the Gôdâvarî, and the country between them must have formed a portion of the country of Vêngi or Vêngî, which Vîra-Chôda held from his father Kulôttunga-Chôda I. (vv. 23 and 30).

Immediately after we learn that Kulôttunga-Chôda I. adopted as son the cousin of Vedura II. and son of Goñka I., named Chôda, and bestowed on him the country of Vêngi, which contained Sixteen-thousand (villages) (vv. 34 and 35). This change in the governorship of Vêngî can only have taken place between A.D. 1100, the latest available date of Vîra-Chôda,<sup>3</sup> and A.D. 1112, the year of the death of Kulôttunga-Chôda I.

Hereafter the inscription refers no more to the Eastern Châlukya kings. Chôda's son Goñka II. is said to have placed a golden pinnacle on the temple of Bhîmanâtha (at Drâkshârâma) and to have ruled over all kings between Kâlahasti (in the North Arcot district) and the Mahêndra mountain (in the Gañjam district),<sup>4</sup> i.e. over the whole Telugu country (vv. 41 and 42).

The next king, Vîra-Râjendra-Chôda (v. 44), Râjendra-Chôda (v. 51), or (in Telugu) Velanânti-Kulôttunga-Râjendra-Chôdayârâja (l. 141 f.), is reported to have killed a certain

<sup>1</sup> *South-Indian Inscriptions*, Vol. I. No. 39, verse 7.

<sup>2</sup> See *South-Indian Inscriptions*, Vol. II. p. 232.

<sup>3</sup> *Ind. Ant.* Vol. XX. p. 284.

<sup>4</sup> See above, Vol. III. p. 20, note 5.

**Bhima**, who had taken refuge on an island in the middle of a lake (v. 45). By this lake we have perhaps to understand the **Kolleru** lake, which is mentioned in a copper-plate grant of **Kulottunga-Chôda II.**<sup>1</sup> A certain **Bhima of Kuṭam**, which is probably identical with the modern **Ellore** on the bank of the Kolleru lake, was put to flight by **Vikrama-Chôla.**<sup>2</sup> This **Bhîma** may have been a predecessor of the other **Bhîma** who is mentioned in the present inscription. **Râjendra-Chôda** is further stated to have made valuable presents of gold and jewels to the temple of **Bhiméśvara** or **Bhimanâtha** at **Dâkshârâma**<sup>3</sup> (vv. 47 and 48).

The next king, **Gonka III.** (vv. 50 and 66, and l. 146), or (in Telugu) **Kulottunga-Manma-Gonkarâja** (l. 142 f.), took to wife **Jâyambikâ**, who belonged to the family of the chiefs of the **Parvatâpara-mahi**, i.e. 'the country to the west of the hill' (v. 53). A number of inscriptions of these chiefs are engraved on the two temples of Siva and Vishnu at **Nâdenâdla** in the **Narasarâvupeta** tâlukâ of the **Kistna** district.<sup>4</sup> Like the chiefs of **Velanându**, they belonged to the **Chaturthakula**, i.e. the **Sûdra** caste, and were *Mahâmanḍuléśvaras*. Their ancestor **Buddhavarman** was an officer of the first Eastern Châlukya king, **Kubja-Vishnu**, and received from the latter 'the country of seventy-three villages to the west of the hill.'<sup>5</sup> **Buddhavarman's** descendants hence bore the surname **Giripaśchimâśâsana**,<sup>6</sup> i.e. 'rulers (of the country) to the west of the hill,' and prefixed to their names the Telugu term **Kondapadumati**<sup>7</sup> or **Kondapadmati**,<sup>8</sup> i.e. '(ruler of the country) to the west of the hill.' In inscriptions of **Saka-Samvat** 1052 (No. 227 of 1892) and 1069 (No. 241 of 1892), two of these chiefs call themselves 'worshippers of the feet of **Kulottunga-Chôdadêva**'.<sup>9</sup> Accordingly they appear to have been dependents of the Eastern Châlukya king **Kulottunga-Chôda II.** In **Saka-Samvat** 1087, **Kondapadumati-Buddharâja** was a vassal of a king **Râjarâja**,<sup>10</sup> to whom, as will be shown below, also **Pritihivîśvara** of **Velanându** was subject.

To return to **Jâyambikâ**, the wife of **Gonka III.**,—she is proved to have been the daughter of one of the chiefs of **Nâdenâdla**, who, like the chiefs of **Velanându**, belonged to the **Sûdra** caste and were tributary to the Eastern Châlukyas. She built or rebuilt the temple of **Kunti-Mâdhava** at **Śripithapura**<sup>11</sup> (vv. 54 and 55) and covered with gold the image of Vishnu at **Śrisimhagiri** (v. 56), i.e. at **Śrisimhâchalam** in the **Vizagapatam** tâlukâ.

The last name in the list is **Pritihivîśvara** (v. 58) or **Pritihivîśvara** (v. 64, l. 147, and v. 70), during whose reign his mother made the grant which is recorded in the subjoined inscription.

A number of inscriptions which were copied in the **Kistna** and **Gôdâvarî** districts in 1892 and 1893, furnish **Šaka** dates for the last five chiefs of **Velanându** whose names are given in the Table on page 35. To the 14th king, **Chôda**, has to be assigned an inscription of **Velanânti-Râjendra-Chôda** at **Drâkshârâma**,<sup>12</sup> which is dated in **Šaka-Samvat** 1042 and in the Châlukya-Vikrama year 45, and which suggests that, after the death of **Kulottunga-Chôda I.** (**Šaka-Samvat**

<sup>1</sup> *Ind. Ant.* Vol. XIV. p. 55.

<sup>2</sup> *South-Indian Inscriptions*, Vol. II. p. 308.

<sup>3</sup> From the numerous inscriptions in the **Bhiméśvara** temple at **Drâkshârâma** in the **Râmachandrapuram** tâlukâ of the **Gôdâvarî** district, it appears that the ancient form of the name **Drâkshârâma** was **Dâkshârâma**, **Dakshatapôvani**, **Dakshavâta**, or **Dakshavâtika**, i.e. 'the garden of Daksha,' a saint whom local legends connect with the place, and that it belonged to **Guddavâdiându**, a subdivision of **Gângagonda-Chôda-valunându**. See my *Annual Report* for 1893-94, p. 5.

<sup>4</sup> See my *Annual Report* for 1892-93, p. 3.

<sup>5</sup> *Giripratîkti trisantatigrâmavall mahî*; Nos. 214, 233 and 239 of 1892.

<sup>6</sup> Nos. 227, 228 and 241 of 1892.

<sup>7</sup> No. 241 of 1892, and No. 216 of 1893.

<sup>8</sup> Nos. 228, 234 and 237 of 1892.

<sup>9</sup> *Kulottunga-Chôdadêva-divyâśrîpâdd-drâdhaka*.

<sup>10</sup> See No. 216 of 1893 in my *Annual Report* for 1893-94.

<sup>11</sup> This form of the name occurs in verses 54 and 66, while the prose portion (ll. 139, 152 and 168 f.) employs the form **Śripitâpura**, which agrees with the present name **Pitâpuram**.

<sup>12</sup> No. 845 of 1893 in my *Annual Report* for 1893-94.

1034), the chiefs of Velanāṇḍu became tributary to the Western Chālukya king **Vikramāditya VI.**

Two inscriptions of Śaka-Samvat 1055 belong to the reign of the 15th king, **Goṅka II.** These are a Drāksharāma inscription of the *Mahāmanḍalēśvara* Velanāṇṭi-Goṅkaya, the son of **Gundāmbikā** (No. 274 of 1893), and an inscription at Nādendla of **Sabbāmbikā** or **Sabbama**, the queen of the *Mahāmanḍalēśvara* Velanāṇṭi-Goṅkaya, who was the son of **Chōḍa**.<sup>1</sup> In the first of these two inscriptions, Goṅka II. receives the *bīruda* 'Chālukya-rājya-bhavana-māla-stambha,' which shows that, like his predecessors, he was tributary to one of the two branches of the Chālukya dynasty.

The 16th king is represented by an inscription at Pālakōl (No. 524 of 1893), which is dated in Śaka-Samvat 1058 and belongs to the time of **Velanāṇṭi-Chōḍa**, the son of Goṅka and **Sabbāmbikā**.

The 17th king was a dependent of **Kulōttuṅga-Chōḍadēva**, by whom we have probably to understand **Kulōttuṅga-Chōḍa II.** of the Eastern Chālukya dynasty. The inscriptions of Goṅka III. extend from Śaka-Samvat 1060 to 1079, as may be seen from the subjoined Table.

Name of chief.	Śaka date.	Number of copy.
Velanāṇṭi-Goṅka, son of Rājēndra-Chōḍa . . . . .	1060	216 of 1892.
Kulōttuṅga-Chōḍa-Gāṅgāya-Goṅkarāja . . . . .	1060	275 of 1893.
Kulōttuṅga-Chōḍa-Goṅkarāja . . . . .	1061	227, 265 and 384 of 1893.
Kulōttuṅga-Chōḍa-Goṅkarāja . . . . .	1062	223 of 1892.
Velanāṇṭi-Kulōttuṅga-Chōḍa-Goṅkarāja, son of Rājēndra-Chōḍa .	1065	231 of 1892.
Velanāṇṭi-Kulōttuṅga-Chōḍa-Goṅkarāja . . . . .	1072	224 of 1892.
Kulōttuṅga-Chōḍa-Goṅkarāja . . . . .	1073	264 of 1893.
Kulōttuṅga-Chōḍa-Goṅkarāja . . . . .	1075	228 of 1893.
Kulōttuṅga-Chōḍa-Goṅkarāja . . . . .	1077	270 of 1893.
<b>Kulōttuṅga-Chōḍa-Goṅkarāja . . . . .</b>	<b>1079</b>	<b>268 of 1893.</b>

The inscriptions of Goṅka III. are followed by records of a king who calls himself **Rājēndra-Chōḍarāja**, the son of **Kulōttuṅga-Chōḍa-Goṅkarāja**, and whose queen was **Pandāmbikā**. Considering the fact that the names of the preceding chiefs of Velanāṇḍu appear under different forms, I do not hesitate to identify this king, whose inscriptions range from Śaka-Samvat 1085 to 1102, with **Prīthviśvara**, during whose reign the **Pāṭhapuram** inscription was engraved. He was a tributary of a king **Rājarāja**, who ascended the throne in

<sup>1</sup> No. 344 of 1892 in my *Annual Report* for 1892-93.

Śaka-Samvat 1066-67.<sup>1</sup> A tabular list of the inscriptions of Prithvisvara is subjoined.

Name of chief.	Śaka date.	Number of copy.
Kulottunga-Velanāṇṭi-Rājendra-Chōḍayarāja . . . . .	1085	238 of 1893.
Kulottunga-Rājendra-Chōḍayarāja . . . . .	1085	256 of 1893.
Pandamāmbā or Pandāmbikā, queen of Rājendra-Chōḍayarāja, son of Kulottunga-Chōḍa-Gonkarāja . . . . .	1085	257 of 1893.
Kulottunga-Rājendra-Chōḍayarāja . . . . .	1087	225 and 236 of 1893.
Velanāṇṭi-Kulottunga-Rājendra-Chōḍayarāja . . . . .	1102	413 of 1893.

### TEXT.<sup>2</sup>

#### A.—West Face.

- 1 श्रीकांतस्य निजोदरांन्तरचरहृष्टांडवंडावनव्यापाराभिरतस्य  
 2 वेद[शिर]सामावासभूमेर्हरे: । नाभ्यंभोदहगङ्गरापवरकादाविब्ब-  
 3 भूवात्मभूभूतादिप्रकटप्रयंचरच[ना]दक्षः पुराणीव्ययः । [१\*] तत्पादां-  
 4 शुरुहाम्बहेद्रविनताज्जन्मे चतुर्यान्वयस्त्वैलोक्यैकगुरीर्हरे:  
 5 पदतलाहंगाप्रवाहो यधा<sup>३</sup> [१\*] तस्मिन्विस्मितस्त्रिसंहतिनुतीभूदिं-  
 6 द्रसेनो लृपो राजा धर्मसुतेन संगगरविधिः()प्रीतेन पुत्रीक्रितः<sup>५</sup> । [२\*]  
     प्रीत[ः\*] श्वेता-  
 7 तपत्रं कनकविरचितं दण्डमाखंडलाभो व्योन्ति चौमं वितावं सकलतृपज-  
 8 नप्रात्थसिंहासनार्द्धे [१\*] नानावादित्रश्वधनभिरभिनुता<sup>६</sup> मंगलालत्ति-  
 9 कांच प्रादाव्यामीत्योमात्तुहिनचयसिते<sup>७</sup> चामरे चारुरूपे । [३\*] अ-  
 10 शेषसुखसंभोगभागधेयैकभा[ज]नं [१\*] मध्यदेशेभवत्तस्य स्थानं की-  
 11 र्तिपुरं महत् । [४\*] सोयं धर्मवृपा[लद]तनिखिलक्ष्मापालचिङ्गाच्चिरं<sup>८</sup> राज्यं  
 12 प्राज्ञ[य]शोवितानरुचिभिर्मूर्मडलं मदयन्<sup>९</sup> । [१\*] कुर्वन्वर्वसुधीविः-  
 13 यः प्रसुदितास्तारागण्याव्रिती<sup>१०</sup> राजा राजितचातुरंगपृतनासंवेषिती-  
 14 शिन्पुरे । [५\*] यातेषु केषुचिदशेषधराधिपेषु तदंशजेषु विजितारिपरा-

<sup>1</sup> See my *Annual Report* for 1893-94, p. 5 f.

<sup>2</sup> From inked estampages, prepared by Mr. H. Krishna Sastri.

<sup>3</sup> Read विशुतां.

<sup>4</sup> Read यथा.

<sup>5</sup> Read शतः.

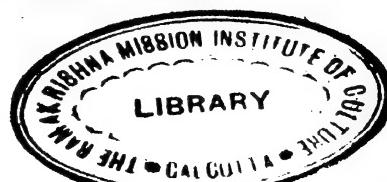
<sup>6</sup> Read तुता.

<sup>7</sup> Read जीव्ये तुहिनूः.

<sup>8</sup> Read चिङ्गाच्चिरं राज्याज्य; the *anusvāra* of राज्य stands at the beginning of the next line.

<sup>9</sup> Read मद्यशन्.

<sup>10</sup> Read गण्यावृती राजाराजत.



- 15 क्रमेषु [+] जन्मे नयज्ञजनसंसदि कीर्तनीयशास्त्रा समस्तजगतामध<sup>1</sup>  
कीर्ति-
- 16 वर्मा । [६\*] तदंश्यो मङ्गवर्माभूत्तसुतो रणदुर्जयः [+] वै[रि]णी रण-
- 17 रंगस्थमीक्षितुं यस्तु सेहिरे । [७\*] ततो निखिलभूपालमौलिला-
- 18 लितशासनः [+] कीर्तिवर्माभवत्तस्य पुत्रोभूदणदुर्जयः । [८\*] त-
- 19 त्पुत्रः कीर्तिवर्मा । अनेकहस्त्यज्ञपदातिवर्गविनिर्जिताराति-
- 20 कुलः कलावान् [+] शशास पृथ्वीं प्रधित(;)प्रतापसदामजो मङ्गन्-
- 21 पोतिवीरः । [९\*] अध<sup>2</sup> त्रिलेण स पङ्गवेन विधाय मैत्रीं विधिविधि-
- 22 ज्ञः [+] जिगीषया दक्षिणदेशमुच्चकैः प्रतस्थिवानास्थितसिंहवि-
- 23 क्रम[:] । [१०\*] सोयं गंगकलिंगवंगमगधानंप्रान्पुलिंदा[न\*] नृपान्वीरः
- 24 कुंतलकेरलक्ष्मितिपतीन्गौडान्पांड्याधिपान् [+] जित्वा भोजमराट-
- 25 लाटकटकांदैत्यान्निवारखंडलो<sup>3</sup> राजा<sup>4</sup> भाजितष्टसज्जस्म-
- 26 जगतीमासाद्य सत्यवतः । [११\*] विविधविभवराजद्राजसंघामिरा-
- 27 [मं नि]धिनिचयसमेतं सिद्धविद्याधराच्च<sup>5</sup> [+] पुरमिव धनदस्य श्रीनि-
- 28 [व]सैकम्भूमिर्षनदपुरसमायंत्तस्य राजो बभूव । [१२\*] तत्रायं
- 29 धन[द]पुरे सुरारितुल्यः कल्याणै[+] स्वकुलपरंपरानुयातैः [+] कौत्तेया-
- 30 त्व[म]धिगतैर्भृहोपचिङ्गैस्युक्तोशिषदवनीं स मङ्गभूपः । [१३\*] तत ए-
- 31 शैयवर्मा ततः कुडियवर्मा । तम्मान्मङ्गमहीपतिः प्रतिबल[ध्वा]-
- 32 त्तौघवर्मद्युतिर्जातीभूत्रिजखङ्गवंडितमहाचंडाशनिश्चाश्वतः<sup>6</sup> [+]
- 33 यो लोके गुणयोगतः पिङ्गुवैदित्याभिधानं यथौ दुःप्राप्तं
- 34 त्रिदशैरशेषजगतामीशैस्मस्तैरपि । [१४\*] तम्मादभूलुडियवर्मनृपः
- 35 प्रमाधी<sup>7</sup> वैरिक्षितीशमद्मानमनोरधानां<sup>8</sup> । यद्युभूमिषु मनी-
- 36 षितपूरुषाये<sup>9</sup> गीव्यंणवा[र]वनिता सुदिताश्वरंति । [१५\*] तत्राखिलमहीचा-
- 37 [र]पद्माकरसमृद्धदः<sup>10</sup> [+] विमलादित्यदेवीभूज्ञालुक्यान्वयभूषण<sup>11</sup> । [१६\*] त-
- 38 स्याखिलक्षितिपत्नीलिकिरीटकोटिरब्रह्मानिकरकांतपदहयस्य [+] सं-
- 39 आ[म]भूमिषु चकार चिरं [जि]गीषीस्माहाय्यकं कुडियवर्मनृपोति-

<sup>1</sup> Read °मध.<sup>2</sup> Read यं न.<sup>3</sup> Read पृथ्वीं प्रधितः.<sup>4</sup> Read °पथ.<sup>5</sup> Read °कादैत्यानिवा°.<sup>6</sup> Read राजाभाजत.<sup>7</sup> Read °राज्यम्.<sup>8</sup> Instead of श्वेता the original has the impossible group श्वेता.<sup>9</sup> Read दुष्पापं.<sup>10</sup> Read प्रमाधी.<sup>11</sup> Read °रथानाम्.<sup>12</sup> Read °बास्यै गौर्वाण०.<sup>13</sup> भूषण appears to be corrected from भषणः.<sup>14</sup> Read समुज्जिदः.

- 40 [वी]रः । [१७\*] ततस्माहाथ्यसंतुष्टः १ जुडियवर्ममहीभूते ।  
विमलादित्यभूपाली
- 41 गुद्रवारद्वयं ददौ । [१८\*] राजराजस्तु तत्पुत्रो राजराज इति स्यां ।  
निखिलेश्व-
- 42 अदृसात्मा राजशेखरसंश्यः । [१९\*] सोयं २ सूर्यकुलामृतार्णवः  
भवामम्ब-
- 43 [ग]यं बां सतीं राजेद्विष्यपुत्रिकां नृपवरः । श्रीराजराजस्तदा ।  
नानाभू-
- 44 तसमस्तलोकविभवं प्रासिप्रधानास्यदां ३ चैलोक्यैकगुरुर्थ्यधा<sup>५</sup> सरसिजां त-  
45 चोपयेमि हरिः । [२०\*] अजनि निजभुजोद्यहिकमाक्रांत्तविष्ण-  
वितिभरणस्-
- 46 मत्य[र्ति]<sup>६</sup> श्रीकुलोत्तुंगचोडः [१\*] दिनकरमिव ताभ्यां यं कराक्षथमा-  
47 णा प्रथित[ब]हलभासं राजलक्ष्मीस्तिषेवे । [२१\*] तस्मादाविरभूद्वीरो  
वीर[ची]-
- 48 उः प्रतापव[१]न् । कुमारः कुपितारातिराजन्यमदभंजनः । [२२\*] श्रीकुलोत्तुं-<sup>७</sup>  
ग[चीं]डोपि पालयन्मकलामिलां [१\*] वीरचोडकुमाराय प्रददौ विनिमयं<sup>८</sup>
- 50 डलं । [२३\*] कुञ्जवर्ममहीपालः परिपाल्य वसुधरां [१\*] स्वराज्यम[१]र-  
51 मखिलं स्वपुत्रे स्म नियुक्तव[१]न् । [२४\*] एष्टुयोभू[न्\*]नृपस्तस्मा-  
द्वित्तश्चुपरा<sup>९</sup>
- 52 क्रमः [१\*] ततोभवन्नविराजसंहृतारातिसंहतिः । [२५\*] तस्य  
प्रपंचितसमंचित-
- 53 पुरुषकीर्त्तः पंचाभवन्निजभुजार्जितराज्यभाजः [१\*] पुत्राः पवित्रचरिता  
[वे]द्वारा-
- 54 स्वयंडगोक्कच्चमाधिपतिमङ्गलयपंडसंज्ञाः । [२६\*] तेषां गोक्कमहीपालः  
पालय-
- 55 बंध्रमंडलं [१\*] श्रीकुलोत्तुंगचोडाङ्गां दधानोप्यधिक<sup>१०</sup> बभौ । [२७\*]  
पुत्रस्तस्य

<sup>१</sup> Read कुञ्जः.<sup>२</sup> The उ of सूर्य is expressed by औ and ऊ.<sup>३</sup> Read °तार्णव.<sup>४</sup> Read °स्पदः.<sup>५</sup> Read °यंथाः.<sup>६</sup> Read समयः.<sup>७</sup> The anusvāra stands at the beginning of the next line.<sup>८</sup> The anusvāra stands at the beginning of the next line.<sup>९</sup> Read °इत्त.<sup>१०</sup> The akṣara नी appears to be corrected from some other akṣara, the second part of which was य.

- 56 समस्तराजनिकरप्रोद्धल्लिरोटद्युतिश्चेणिश्चीणपदस्य<sup>१</sup> गीक्कनृपते[:\*] श्री-
- 57 चीडभूपोजनि [।\*] यदाहायुगपालिता वसुमती स्वास्थ्यं परं व्यानश्चे रा-
- 58 [म] राजनि राजलोकविनते<sup>२</sup> यावमुखं मेदिनी । [२८\*] तस्य
- गीक्कचित्तीसस्य<sup>३</sup> भा-
- 59 [तु]र्ग[ड]स्य धीमतः [।\*] बभूव [वे]दुरो नाम तनयो विनयान्वितः ।
- [२८\*] अध<sup>४</sup> म-
- 60 [धि]तवैरियूथै<sup>५</sup> प्रधित[गु]णे [वी]रचोडनरपाले । शासति राज्यं वेंगीमं-
- 61 उलमाखण्डलोपमे रेजे । [३०\*] तस्याखिलारिनरपालसमूहराजलक्ष्मी-
- 62 कवयहृण्णल[प]ठदक्षहस्तः । श्रीवीरचोडनृपतेच्चेदुरक्षितीशस्या-
- 63 चित्यमाचरदयं चतुरप्रतापः । [३१\*] वे[दु]रो वीरचोडस्य शासनानुचर-
- 64 श्विं । पांडिदेवं जिगायाजौ सामं[त]गणमयुतं । [३२\*] तस्यै श्रीवीरचो-
- 65 डक्षितिपतिरखिलक्ष्माभृ[त]ां विस्मितानामये सिंहसनार्चि सकलनृपज-
- 66 नप्रार्थितं संदिदेशं<sup>६</sup> । देशंचाशेषसस्यप्रचुरफलयुतं सिंधयुग्मां-
- 67 तरास्थं प्रादात्प्रीतस्य भूयो वेदुरनृपतये पातितारातिराजे । [३३\*] अ-
- 68 ध<sup>७</sup> पृथुतरकोर्ति[:\*] श्रीकुलोत्तुंगचोडः परनृपकुलमाधं<sup>८</sup> गीक्कभूप[।]-
- 69 [ल]पुत्रं । सुतमिव प[रि]गृह्णागहंशीयस्त्वभावं स्तत[नय]जन-
- 70 चिङ्गैश्वीडभूपं युयोज । [३४\*] तत्खोडमही[प]ाय स्तनवे स नृपीस-
- 71 मः । [प्री]त[ष्ठो]डशसाहस्रं प्रद[दौ] वेंगिमंडलं । [३५\*] सोयंच्चीडक्षि-
- तीशः प्रति-
- 72 वृपतिकु[ली]मूलनामीलभीम[:\*] श्रीमहेंगीधरिचीमभिमतफलदां<sup>९</sup>
- 73 [पा]लयंच्छैलधीरः<sup>१०</sup> । रेजे राजीवराजनिजनयन[यु]गो योगगम्ये
- 74 पुराणं पुण्णन्विष्णावभीक्ष्मांचिलनृपजनाभ्यर्चितो भक्तियुक्तिं । [३६\*] त-
- 75 स्य<sup>११</sup>तिवर्गसहचर्यं तिमात्रपूर्णेतारापतिप्रतिमवक्त्ररचिः<sup>१२</sup> प्रिया-
- 76 भूत । लक्ष्मीरिवाचयगु[णा] पतिदेवतानांगुञ्जांविका मरि<sup>१३</sup> सदा परिकी-
- 77 त्तनीया । [३७\*] ताभ्याः<sup>१४</sup> श्चीवासवसन्निभाभ्यामशेषलोकस्थितिहेतुभू[त]:
- 78 । श्रीगी[क्ष]भू[पो]जनि राजलोककिरीटकीटोविलसस्त्रिदेशः । [३८\*] यद्यु[उ]-
- 79 मिमुखा हृताः कि[ल] पु[र]ा देवत्वमाप्ता द्विषः[:\*] शुत्वा वारिधरञ्जनी[न]

<sup>१</sup> श्रिणि appears to be corrected by the engraver from श्रीणि; read श्रीणीश्चीण.

<sup>२</sup> Read विनुते.

<sup>४</sup> Read चित्तीशस्य.

<sup>६</sup> Read अथ.

<sup>३</sup> Read मर्यथर्वैरियूथे प्रथितः.

<sup>५</sup> Read संदिदेश.

<sup>७</sup> Read अथ पृथुतरः.

<sup>४</sup> Read शार्म.

<sup>९</sup> The *anusvara* stands at the beginning of the next line.

<sup>१०</sup> Read यंच्छैलः.

<sup>११</sup> Read चिर्वर्गः.

<sup>१२</sup> Read पूर्णः.

<sup>११</sup> Read भुरि.

<sup>१४</sup> Read ताभ्याः.

- 80 [घ]नपद्धे<sup>१</sup> लोकांतरस्या [घ]पि । तद्युद्देशमभूरिमैरवृ[ह]इरो-
- 81 [र]वाशंकया कार्येच्चीप्सितस्तिविमस्य नितरामाशीविभराश्प्रसत । [३८\*]
- थ[ना\*]-
- 82 खिलच्छितितस्तिविशालयानां कूटेषु इष्टकमया घटिता वि[रे\*]-
- 83 ज्ञः । कुंभाः\* स्वकीयजय[घो]षणसंप्रयुक्तस्तंभा इवाभ्वर[सं]-
- 84 \*[स]स्तुतकीर्त्तिनैव । [४०\*] ये[न] श्रीमङ्गीमनाधस्य<sup>२</sup> च[क्र] शाक्रं धाम प्रस्थिता[य][तः\*]
- 85 खकीर्त्तः [।\*] हेम्ना<sup>३</sup> भूम्ना पादविन्यासहैतोः प्रासादाण्यं [घो\*]-
- 86 [म]निश्चेष्ठिकैव । [४१\*] यस्य श्रीकाळ्हस्त्वदिमहेद्वाचल[म]ध[गा\*]-
- 87 : । [भू]पाः पुण्यप्रवीणस्य किंकरा गोक्कभूपतेः । [४२\*] तथ चिलो-
- 88 कगणनीयगुणाभिरामा रामाज[ने]षु रमणीयविशेष[मूर्त्ति]-
- 89 : [।\*] सब्बांविका तनुमती व[मु]द्वैव साक्षादक्षोणपुण्यनिवया खलु
- 90 खर्मपद्मी । [४३\*] [ज]तस्साभ्यां प[र]पुरजयी शूलपाणीरिवांशी विद्वत्सः<sup>५</sup>
- 91 घस्तु[तशु]भगुणे<sup>६</sup> जग्म[भू]मिः कलानां । यक्षामैवाखिलरिपुकु-
- 92 लोक्यादक्षमंच<sup>७</sup> उक्तो दातार्थ्यभीर्थ्यतगुरुतरं वीरराजेद्वचोऽः । [४४\*] [ये]-
- 93 [न]ंभोराश्चिभीमभ्वमितजलमिलद्वाहपाठीनसंग्घप्रेक्षलक्ष्मील[मा]-
- 94 लाकुलुषमनिमिषे<sup>८</sup> खातमादा<sup>९</sup> सरस्तत् । निशेषं श्रीष्यित्वा[व]चि ज[ल]-
- 95 धिजलं कुंभयोनिर्थधायो<sup>१०</sup> [भी]मो भीम्निं वित्वन् द्रुतमिव जगतां राव[णी]
- 96 राव[वे]ण । [४५\*] यस्याविखंडितविजूभितपुंडरीकषंडप्रभापटलपांडु[त].
- 97 [रे]ण नित्यं [।\*] सच्छादिता<sup>११</sup> वसुमती यशसा जभास<sup>१२</sup> च्छ[चे]ण मोक्षि- कमयेन [वि]भू[षि]-
- 98 तेव ! [४६\*] [ये]नारा[ध]नसाधनानि० विदधे<sup>१३</sup> भीमेश्वरस्याल[ये] १४सौषद्वा- न्यतिदीप्रव[निकरे]
- 99 हेमप्रभा च[।]पर्पिता [।\*] १५येस्वक्षीणसुषण्नभारघटि[त]<sup>१६</sup> सद्वक्षपीठस्थितं क्ष[त्वे]द्रादि-
- 100 गणान्युर्गतिययौ श्रीमीमना[थ]मुदा । [४७\*] कनकनकसंदोहकातम्भकरतोर- णं [।\*]

<sup>१</sup> Read पर्षे.<sup>२</sup> Cancel the bracketed letter.<sup>३</sup> Read नाथस्य.<sup>४</sup> Read हेमो.<sup>५</sup> Read शुष्मो.<sup>६</sup> The *anuvāda* stands at the beginning of the next line.<sup>७</sup> Read शुष्मो.<sup>७</sup> The group *tsd* looks like *tsd*.<sup>८</sup> Read भनिमिषे.<sup>९</sup> Read शादी.<sup>१०</sup> Read र्येषायो.<sup>११</sup> Read संक्षादिता.<sup>१२</sup> Read वभास.<sup>१२</sup> विदधे is a genuine mistake for विदधिरे which is precluded by the metre.<sup>१३</sup> Read यस्त्वं.<sup>१४</sup> Read सुवर्णं.<sup>१४</sup> Read सौषद्वा०.<sup>१५</sup> Read यस्त्वं.

- 101 [योदाह] अलेदुचू[ड] य दाच्चारामनिव[१\*] सिने । [४८\*] वि[द्यु]ज्ञतेव जगती-  
तश्चसंश्चरिष्णु-
- 102 रानंददा श[शि] कलेव सतान्नितांतं । 'अक्रांभिकेति' तरुणीजनरबभूता जाया-
- 103 स तस्य जगतीपतिसत्तमस्य । [४९\*] जातस्ताभ्यां शिवाभ्यामि[व] सकल-  
जगद्रूपणीकांत-
- 104 <sup>२</sup>दच्चेस्माच्चाइवः कुमारस्मकलनृपकलाकीविदो गोक्कभू[प]: । यद्विरक्षीणिपा-
- 105 लाः च्छणमपि निखिले च्छातले नामवंतः पादन्यासावकाशं वियति विदधिदे-  
धाम
- 106 [त]योग्यरूपाः । [५०\*] यमर्थिसार्थाभिमतार्थदं चितौ [क्षी]णारिभूपालम-  
[वि]क्ष्य नू-
- 107 नं । स्वस्योभवलक्ष्य[क]भूरहस्तिरं राजेद्वचोडप्रि[य]पुच्चमुच्चैः । [५१\*] संजीव-  
[नीव] सक-
- 108 लस्य जनस्य नित्यं [र]क्षाविधानचतुर्प्राम[वट]स्य पद्मी । [लो]केषु यच्चरितमेव  
वदंति सं-
- 109 त[श्चा]स्त्रिय[य]मकमशेषसतीजनस्य<sup>३</sup> । [५२\*] [य]ा पर्वताप[र]महीनृपवंशदुष्ट-  
रद्वाकरा-
- 110 दुदम[व]ज्ञग[तां] भवाय । प[श्च]ालयेव हरिपा[द]स[रो]जसक्ता जायांभिका<sup>४</sup>  
निखिलसंप-
- 111 [द]वासिहेतुः । [५३\*] आस्थानमण्डपम[खं]डितभोगभो[ग्यं] स्तंभै स्फुरत्परि-  
करैर्हरिनो-
- 112 लकां[तैः] । श्रीपी[ठ]नामनि पुरे 'वसताकरोदा कुंती[म]नोरधपधासिकरस<sup>५</sup>  
विष्णोः । [५४\*] प्री-
- 113 [क]ारगोपुरमनोहर[म]तदीयनिर्माय देवनिलयं कमलालयां या [१\*] सुखाप्य  
तस्वहित-
- 114 [म]च्छुतमर्हणाभिराराधयंत्यभिमतानि फला[न्य]व[१\*]प्रोत् । [५५\*] श्रीसिं-  
हिग[थ्य]विपते[:]
- 115 परमस्य पुंसो भक्तात्तिंकर्त्तनविंपानग्नहीतमूर्त्तेः<sup>६</sup> [।] हेमांगनाम निखिल[श्रुति]-  
सार[वे]-
- 116 यं प्र[त्य]क्षमक्रियत चारु यथा जनस्य । [५६\*] भास्वत्साठि[क]शैलमृगरु-  
चिषु प्रोद्यत्रभास-

<sup>१</sup> Read अक्रांभिक०<sup>२</sup> Read दच्चः<sup>३</sup> The श्च of श्रीष appears to be corrected from मा०<sup>४</sup> Read जायाम्बिका०<sup>५</sup> Read वसती०<sup>६</sup> Read रथपथा०<sup>७</sup> Read विधान०

- 117 [एला डिंडीरद्य] तिदेवधाम[शिख] रेषास्थापिता भूरिशः । [सौ] वरणः<sup>1</sup> कल[धौ]-  
तभूद्धुशिखरासीन-
- 118 स्य भानो[द्वं बभु] ल्लिभममभव[च] गरिविनुताः कु[भा] गुणाद्या<sup>2</sup> यथा [॥ ५७\*]  
ताभ्यां श्रीपृष्ठि<sup>3</sup>-
- 119 [वीश्व]र[ः\*] स्वयमिवाशेषस्थितेः [कारण] देव[ः\*] श्रीशुधिवीश्वरोज[नि] जनप्रसू-  
यमानोदयः । य-
- 120 [स्मिन्द्राज]नि रक्षति क्षितित[लं] क्षीण[तरि] वर्गे ज[नो अुत्पत्ति] रिषु[चो]र[वा-  
दि]षु न च प्राप्नोति शब्देवपि [॥ ५८\*]
- 121 य[स्य] अतिनिर्मलतरेण परीतमेतद्वांड[माश यश]सा [नि] तरां विभाति  
। [धू]मांकधौत-
- 122 [क]ल[धौ] तकरंडभांडुमध्यप्रविष्टमिव विष्टपवङ्ग[भ]स्य । [५९\*] य[गंध]सिधु-  
रसमं<sup>5</sup> सततप्रवृत्त-
- 123 दाना[द्वंद]क्षिणकरं किल वीकु<sup>6</sup> मून् [।\*] दिकुंभिनो निर्विलभूमर[णी]कदचं  
त्रीकार्णिव[व]प्य<sup>7</sup> खलु
- 124 पां[हुरत]ं भ[जं]ते । [६०\*] आमा विहङ्गनेभ्यो विविधफलभरानम्बकम्भे-  
क्षस्यास्तीर्णस्तूर्णन<sup>8</sup>
- 125 तुटाकास्तटवनकुसुमामोदिताण्णःप्रपूरणः<sup>9</sup> [।\*] देशे <sup>10</sup>देशेभ्यितुर्ण्णः <sup>11</sup>पृधुत[र]-  
यशसा खानिता
- 126 येन [शख]इत्तास्वैवार्थ्यमंवाः प्रियवचनसमं सूरिसंघेभ्य [ए]व । [६१\*] य[।]-  
त्राप्रारंभ[शु]-<sup>12</sup>
- 127 [भव्य]ठहपटुतरध्व[।]नमाकरण्य<sup>13</sup> तूर्णे हित्वा देशांदिगंतान् <sup>14</sup>भयमकित[दृ]शो  
व्याय
- 128 यस्यारिमंवाः । किं <sup>15</sup>स्थित्वंवर्तमेवध्वनिरुत विकटप्रस्तुत्कांडघोषः<sup>16</sup> किं वा  
[कल्पां]त[वा]-
- 129 युद्धु[भि]तमिति सुइशिंतयंतो भ्रमंति । [६२\*] धर्मे धर्मजसद्विभेन जलधि-  
स्तुल्योपि गां[भीर्य]-<sup>17</sup>

<sup>1</sup> Read सौवरणीः.<sup>2</sup> Read गुणाद्या.<sup>3</sup> Read पृथि०.<sup>4</sup> Read पृथिवी०.<sup>5</sup> Read सिद्धुर.<sup>6</sup> Read वीच्य.<sup>7</sup> Read त्रीडःसवाय.<sup>8</sup> Read <sup>०</sup>स्तीषांलूप्यं. The *anusvāra* stands at the beginning of the next line.<sup>9</sup> Read <sup>०</sup>वार्णःप्रपूर्णाः.<sup>10</sup> Read देशे.<sup>11</sup> Read पृथि०.<sup>12</sup> The *anu:vedra* stands at the beginning of the next line.<sup>13</sup> Read <sup>०</sup>कर्णे तूर्णं.<sup>14</sup> Read भयमकित.<sup>15</sup> Read स्थित्वंवर्ते०.<sup>16</sup> Read प्रस्तुत०.

- 130 [त]स्म[अ]र्यादतया १महत्वगुणतो रद्वाकरत्वादपि । शुभ्यत्पंक्तिकलंककल्पतत्त्वः  
क्ष[१]-
- 131 [र]स्वभावसुलाद्वाप्नोऽप्त[१]सुरमूर्तिंनाखिलजगत्सेव्येन येनान्वहं । [६३\*] नित्या-  
लंकातसत्य[धे]\*
- 132 [बुध]जनप्रात्यर्थोदयोभीष्टदो भक्षानामतुलप्रतापमहिमव्योमाखिलस्थातलः<sup>३</sup> । विश्वं
- 133 लो[क]मनश्चरैर्विजकरैः पश्चाकरवन्दयन्<sup>४</sup> श्रीपृथ्वीश्वरभूपतिविंजयते भूमंड-
- 134 ले सू[र्य]वत् । [६४\*] माता तस्य महीयससुरतदच्छायेव संसेविनामिष्टा-  
र्त्याददती सती भग-
- 135 [वते वे]दांतवेद्यामनि । श्रीधाम्बे नवखंडवा[ड]विदितं प्रोत्पाणिदेशे मुदा  
विश्वस्य चितिमंड-
- 136 लस्य तिल[कं] शा[ले]यसंशोभितं । [६५\*] नागव्योमेदुरुपप्रभितश्चकश्चरम्भे-  
संक्रांतिकाले
- 137 पु[णे] पु[णे]प्रवीणा विविधफलकुलालंकृतं ग्रामवर्य [१\*] श्रीपीठस्थाय शश्वच्छु-
- 138 [ति]निकरश्चिरोवर्त्तिने माधवाय प्रादाहोकच्चितोशप्रियतरमहिषो विश्वे जायमां-
- 139 बा । [६६\*] शकवषंवुलु<sup>५</sup> ११०८ गुनेन्टि मेषसंक्रांतिनिमित्तमुन श्रीपिठापुर-  
मुन
- 140 श्रीकृं[ती]माधवदेवरकुं ब्रोलुनांटिलोनि नवखंडवाड अनियेडि ऊरु गृह-
- 141 केत्रारामसहितमुगानखं[ड]मुनु श्रीमम्हामंडलेश्वरवेलनांटिकुलो-

## B.—South Face.

- 142 तुंगराजेंद्रचोडयराजुल कोड्कुलु श्रीमम्हामंडलेश्वरकुलो-
- 143 तुंगमम्भगोक्कराजुल महादेवुलु जायमदेवुलु हृषिवर्वत्यर्चना-
- 144 त्यमुक्तिनैमित्तिकमासोत्पवसंवत्सरोत्पवार्थमुनु गीतनृत्तवाद्यादिवि-
- 145 'विवेषोगार्थमुंगानाचंद्रार्कमुगानिच्चिरि । तत्र स राजराजप-
- 146 रमेष्वरो राजपुरंदरः परममाहेश्वरः श्रीगोक्कभूपप्रिय-
- 147 तनयस्ममधिगतसकलशास्त्रनयः<sup>६</sup> पृथ्वीश्वरदेवमहीपालः खंडितवि-
- 148 रेधिमंडलः प्रोलुनांटिविषयवासिनी राष्ट्रकूटप्रसुखाम्भकुटुं<sup>७</sup>
- 149 बिनसर्व[१\*]न् समाह्य मंत्रिपुरोहितसेनापतियुवराजदीवारि-
- 150 कादिसमक्षमित्यमाङ्गापयति [१\*] अस्माचा जायममहादेव्या

<sup>१</sup> Read महत्त्व.<sup>२</sup> Read सत्ययी.<sup>३</sup> Read आमा<sup>०</sup>.<sup>४</sup> Read °यच्छूपृथ्वीश्वर०.<sup>५</sup> Read प्रीत्पाणिं.<sup>६</sup> Read वर्षवलु.<sup>७</sup> Read भोगा०.<sup>८</sup> Read °शास्त्रनयः पृथ्वीश्वर०.<sup>९</sup> The *anusvāra* stands at the beginning of the next line.

- 151 सुनांठिविषये नवखंडवाडनोमा अ[१\*]भी शृङ्खेचारामसहितो-  
 152 खंड[ः\*] श्रीपिरापुरवासिने<sup>१</sup> भगवते श्रीकुंतीमाधवदेवाय हविर्ब-  
 153 ल्यर्वनार्त्यनित्यनैमित्तिकमासोल्वसंवल्लरील्ववा[य]र्णी गीतवृत्त-  
 154 वाद्यादिविविधभीगोर्त्यच<sup>२</sup> दत्त इति विदितमस्तु वः । अस्य आमस्य सी-  
 155 मानः । पुर्वतः<sup>३</sup> (i) पेरावगदु सीमा । आग्नेयतः इंद्रावसु सीमा  
 156 । दक्षिणतः (i) सूरेगुण्डगदु सीमा । नैऋततः डीक्किसूडियालु सीमा  
 157 । पश्चिमतः कोम्मिनायकुचै५७५ तूपुगदु सीमा । वायव्यतः  
 158 वडविग्रहदु सीमा । उत्तरतः पुट्टलोव एंगदु सीमा । ऐश्वरः  
 159 सब्बालरावि सीमा । ई धम्मुवुनकुनेव्वरु विज्ञमु सेसिरेनि वारु पञ्च-  
 160 महापातकमु सेसिन पापमुनं बोदुरु गं[ग]क५७५त विय गोवुलनु वे-  
 161 वुरु ब्राह्मलनु वधिंश्चिन पापमुनं बोदुरु । वहुभिर्व्वसुधा  
 162 दत्ता [व]इभिथानुपालिता [१\*] यस्य यस्य यदा भूमिस्तस्य त-  
 163 स्य तदा पल<sup>४</sup> । [६७\*] स्वदत्तां परदत्तां वा यो हरेत वसुंधरां  
     [१\*] घट्टिं<sup>५</sup>  
 164 वर्षसहस्राणि विष्टायां जायते क्षमिः । [६८\*] इति व्यासवचनाच्चा-  
 165 यं धर्मः परिपालनीयः । शत्रुणापि क्षती धर्मः पालनीयः प्रय-  
 166 दत्तः [१\*] शत्रुरेव हि तत्रुः<sup>६</sup>० स्याद्यर्मशत्रुर्व कस्यचित् । [६९\*] तस्मादयं  
     धर्मः<sup>(.)</sup>-  
 167 स्मव्वः<sup>१०</sup> परिपालनीयः । <sup>११</sup>श्रीष्ट्वीश्वरभूपालनिदेशवशवर्त्तिना ।  
 168 अथपिण्डार्थवर्णेण क्षता शासनपद्धतिः । [७०\*] श्रीपिठापु-  
 169 रमून कंटाचारिलि[खि]त [१\*] श्री श्री [१\*\*]

## TRANSLATION.

(Verse 1.) The self-born, ancient, imperishable (*Brahmā*), who was able to produce the living beings and the remainder of the visible world, appeared from the spacious apartment (*which was*) the lotus on the navel of Hari (*Vishnu*), who is the husband of Śrī, who is the dwelling-place of the *Vedaśiras*,<sup>१२</sup> (*and*) who is engaged in protecting the multitude of worlds, which moves within his own belly.

(V. 2.) As the current of the *Gangā* from the sole of the foot of Hari, the only lord of the three worlds,— the *Chaturthānvaya*<sup>१३</sup> was produced from the lotus-foot of him (*viz.* *Brahmā*), which is praised by (*the god*) Mahēndra. In this (*race*) was born prince Indrasēna,

<sup>१</sup> Read पिठापुर.

<sup>२</sup> Read भोगार्थः.

<sup>३</sup> Read पूर्वतः.

<sup>४</sup> Read कोम्मि.

<sup>५</sup> Read तुपैः.

<sup>६</sup> Read धर्मदु.

<sup>७</sup> Read फलम्.

<sup>८</sup> The *agnesvara* stands at the beginning of the next line.

<sup>९</sup> Read पृथौश्वर.

<sup>१०</sup> Read शशः.

<sup>१०</sup> Read सर्वैः.

<sup>११</sup> Read पृथौश्वर.

<sup>१२</sup> i.e. the *Vedāntas* or *Upanishads*.

<sup>१३</sup> i.e. 'the race of the fourth (caste).'

who was praised by a wondering crowd of sages (*and*) who was adopted as son by king (Yudhishtira), the son of (*the god*) Dharma, who was pleased with (*his*) conduct in battle.

(V. 3.) Pleased (*with him*), the son of Dharma, who resembled Akhandala (Indra), bestowed on him a white parasol, a staff made of gold, a silken canopy overhead, one half of (*his own*) throne which was coveted by all kings, an auspicious lamp<sup>1</sup> which was praised by (*i.e.* the waving of which was accompanied by) the sounds of various musical instruments and conches, (*and*) two chauris of beautiful shape, which were as white as the moon.

(V. 4.) His mighty capital was Kirtipura in Madhyadesa, (*a city*) which was the only receptacle of the bliss of the enjoyment of all pleasures.

(V. 5.) This king, to whom king Dharma (Yudhishtira) had given all the emblems of a sovereign, ruled for a long time in that city,—adorning the circle of the earth with the splendour of the glittering canopy of (*his*) great fame, making the minds of all learned men rejoice, (*and*) surrounded by an army of four members,<sup>2</sup> as<sup>3</sup> the moon<sup>4</sup> by hosts of stars.

(V. 6.) After some lords of the whole earth, born in his race, who subdued the valour of enemies, had passed away, there was born Kirtivarman (I.), a ruler of all men, who was worthy to be praised in the circle of politicians.

(V. 7.) A descendant of his was Mallavarman. His (*viz.* Mallavarman's) son (*was*) Rañadurjaya (I.), at whom, when he stood on the battle-field, enemies could not endure to look.

(V. 8.) To him was born Kirtivarman (II.), whose commands were cherished by the heads of all kings. His son was Rañadurjaya (II.).

(Line 18.) His son (*was*) Kirtivarman (III.).

(V. 9.) His son, the learned, heroic (*and*) brave prince Malla (I.), who subdued crowds of enemies by many troops of elephants, horses and foot-soldiers, ruled the earth.

(V. 10.) Then, having formally contracted friendship with Trinētra Pallava, this exalted (*prince*), who knew the rules (*of politics, and*) who exhibited the prowess of a lion, started for the Southern country (*Dakshina-desa*) with the desire of conquering (*it*).

(V. 11.) Having subdued the kings (*of*) the Gaṅgas, Kaliṅgas, Vaṅgas, Magadhas, Andhras (*and*) Pulindas, the lords of the Kuntala and the Kérala countries, the Gaudas together with the Pāndya king, the (*kings of*) Bhōja, Marāta, Lāṭa and Kataka, (*and*) having obtained the Shatasaḥsa-jagati,<sup>5</sup> this heroic (*and*) truthful king shone like Akhandala (Indra) (*after the conquest*) of the Daityas.

(V. 12.) (*The capital*) of this king, called Dhanadapura, was the only dwelling-place of prosperity. It was adorned with an assembly of kings resplendent with wealth of all descriptions, contained heaps of treasures, was filled with pious and learned men, (*and therefore*) resembled (Alakā) the city of Dhanada (Kubera), which is adorned with an assembly of Yakshas, contains the (nine) treasures, (*and*) is filled with Siddhas and Vidyādhara.

(V. 13.) In that Dhanadapura, this prince Malla (I.), who resembled Murāri (Vishṇu), (*and*) who possessed the auspicious emblems of a sovereign, which had been received from Kunti's son (Yudhishtira),<sup>6</sup> (*and*) which had been handed down by the succession of his race, ruled the earth.

<sup>1</sup> *Mangalālattikā* is the same as *ālati* or *mangala-hārati*, which, according to Brown's *Telugu Dictionary*, means 'a lamp used in waving before an idol.' All these words are derived from the Sanskrit *ārātrika*; compare *Ep. Ind.* Vol. I. p. 371, note 70.

<sup>2</sup> *i.e.* of infantry, cavalry, elephants and chariots.

<sup>3</sup> The particle *va* is used for *ira*.

<sup>4</sup> The word *rājan* has to be taken in the double sense of 'king' and 'moon,' as in verses 19 and 21.

<sup>5</sup> *i.e.* 'the country of Six-thousand (villages).'

<sup>6</sup> See verses 3 and 5 above.

(L. 30.) From him (*was born*) Eriyavarman, (*and*) from him Kudiyavarman (I.).

(V. 14.) From him was born prince Malla (II.), a perpetual sun to the mass of darkness—hostile armies, who broke by his own sword very fierce thunderbolts (or arrow-points), (*and*) who obtained in the world on account of (*his*) virtues the surname Piduvārāditya,<sup>1</sup> which is difficult to be acquired even by all the gods (*who are*) the lords of all the worlds.

(V. 15.) From him was born prince Kudiyavarman (II.), who crushed the insolence, pride and ambition of hostile kings, (*and*) on whose battle-fields the heavenly nymphs joyfully roamed about in order to obtain the desired husband.

(V. 16.) At that (*time*), the ornament of the Chālukya race was Vimalādityadēva, who conferred prosperity on the whole earth, (*as the sun causes to unfold the blossoms of*) a fine lotus-pond.

(V. 17.) The brave prince Kudiyavarman (II.) rendered assistance for a long time on battle-fields to this conqueror, whose pair of feet was adorned by the great lustre of the jewels in the crores of diadems on the heads of all kings.

• (V. 18.) Then, pleased by (*his*) assistance, king Vimalāditya bestowed on prince Kudiyavarman (II.) the Gudravāra-dvaya.<sup>2</sup>

(V. 19.) His (*viz.* Vimalāditya's) son Rājarāja could boast of the sovereignty over the whole (*world and*) was the refuge of the chiefs among kings, (*and therefore*) resembled (*the god*) Rājarāja (Kubera) himself, who can boast of all treasures (*and*) who is the friend of the moon-created (Śiva).

(V. 20.) Then, this glorious Rājarāja, the best of princes, married the beloved daughter of Rājendra, the virtuous Ammaṅgayambā, who was born from the race of the Sun (*and*) who was the chief means of (*his*) obtaining the power over the various parts of the whole world,—just as Hari (Viṣṇu), the only lord of the three worlds, (*married*) Sarasijā (Lakshmi), who was born from the milk-ocean (*and*) who is the chief means of obtaining the various kinds of wealth to all men.

(V. 21.) To this couple was born the glorious Kulōttunga-Chōda, who was able to bear the whole earth that had been conquered by the power emanating from his own arm, (*and*) to whom the Fortune of kings, forcibly seized by the hand,<sup>3</sup> became attached, just as the light of the moon is absorbed by the rays of the brilliant sun.

(V. 22.) From him was produced the wise (*and*) brave prince Vira-Chōda, who broke the pride of angry hostile kings.

(V. 23.) Ruling the whole earth, the glorious Kulōttunga-Chōda gave to prince Vira-Chōda the Vēngi-māṇḍala.

(V. 24.) Having ruled the earth, prince Kudiyavarman (II.) transferred the whole burden of his kingdom to his son.

(V. 25.) From him (*viz.* Kudiyavarman II.) was born prince Erraya, who resembled (Indra) the enemy of Vṛitra in power; (*and*) from him came Nannirāja, who destroyed the crowd of enemies.

(V. 26.) From him whose great and pure fame was diffused (*everywhere, and*) who possessed a kingdom acquired by his own arm, were born five sons whose conduct was pure—named Vedura (I.), Gaṇḍa, prince Goṅka (I.), Mallaya and Panda.

<sup>1</sup> The second member of this compound is *dditya*, ‘the sun.’ The first member is probably connected with the Kanarese-Telugu *pidugu*, ‘a thunderbolt,’ from which the Kanarese *piduga*, ‘a dauntless, bold man,’ is derived. In alluding to the sun and to thunderbolts, the first half of the verse appears to convey an etymological explanation of the surname Piduvārāditya.

<sup>2</sup> i.e. ‘the pair of (districts called) Gudravāra.’

<sup>3</sup> Or: ‘the wealth of kings, extracted (in the shape of) tribute.’

(V. 27.) The most distinguished of these was prince **Gonka (I.)**, who ruled the **Andhra-mandala**, though he received orders from (*i.e.* was tributary to) the glorious **Kulottunga-Chôda**.

(V. 28.) The son of this prince **Gonka (I.)**, whose feet were reddened by the great splendour proceeding from the diadems<sup>1</sup> of the crowd of all kings, was the glorious prince **Chôda**, protected by the pair of whose arms, the earth experienced as great comfort as during (*the rule of*) king Râma, who was praised by all kings.<sup>2</sup>

(V. 29.) The virtuous son of the wise **Ganda**, the brother of that prince **Gonka (I.)**, was named **Vedura (II.)**.

(V. 30.) Now, the **Vêngi-mandala** prospered while the virtuous prince **Vira-Chôda**, who crushed troops of enemies (*and*) resembled Akhanda (Indra), was ruling the kingdom.

(V. 31.) That brave prince **Vedura (II.)**, whose right hand was fond of seizing the hair of the royal Fortune of the multitude of all hostile kings, rendered assistance to this glorious king **Vira-Chôda**.

(V. 32.) Following for a long time the commands of **Vira-Chôda**, **Vedura (II.)** defeated in battle the **Pândya** king together with a troop of vassals.

(V. 33.) Being pleased (*with him*), that glorious king **Vira-Chôda** assigned before all the astonished kings to this prince **Vedura (II.)** who overthrew hostile kings, one half of (*his*) throne which was coveted by all princes, and moreover gave (*to him*) the country (*dêsa*) called **Sindhuyugmântara**, which possessed all (*kinds of*) grain and an abundance of fruit.

(V. 34.) Then the glorious **Kulottunga-Chôda**, whose fame was very great, adopted as son the son of prince **Gonka (I.)**, prince **Chôda**, who destroyed the crowd of hostile kings (*and*) whose character was blameless, and furnished (*him*) with the emblems of his own sons.

(V. 35.) Thereon, being pleased (*with him*), this best of kings gave to (*his adopted*) son, prince **Chôda**, the **Vêngi-mandala** of Sixteen-thousand (*villages*).

(V. 36.) This prince **Chôda**, who resembled the terrible Bhîma<sup>3</sup> in uprooting crowds of hostile kings, who was as firm as a mountain, whose pair of eyes glittered like lotuses, (*and*) who was worshipped by all kings, was resplendent,—ruling the prosperous country (*dharitri*) of **Vêngi**, which yielded the desired fruit, (*and*) constantly displaying devotion to the ancient Vishnu, who can be reached by meditation.

(V. 37.) His beloved companion (*in the enjoyment*) of the three objects (*of life*) was **Gunḍâmbikâ**, the beauty of whose face resembled the full-moon, who equalled Lakshmi by countless virtues, (*and*) who deserves ever to be praised at the head of faithful wives.

(V. 38.) To this couple, which resembled Sachi and Vîsava (Indra), was born the glorious prince **Gonka (II.)**, who was the means of the safety of all men, (*and*) whose commands glittered on crores of diadems of kings.

(V. 39.) Verily, when the enemies who had been formerly killed face to face in his battles (*and*) had reached the state of gods, heard the thunder of the clouds in the sky, they mistook it—though they resided in the other world—for the sound of the numerous, terrible and great drums of his warlike expeditions, (*and*) wished him the desired success in (*his*) undertakings by fervent blessings.

(V. 40.) As though they were pillars containing proclamations of his victories, golden pinnacles (*kumbha*), established by him whose fame was praised by the gods, shone on the tops of all temples on earth.

<sup>1</sup> *Prôdayat-kirîta* seems to be meant for *kirîta-prôdayat*.

<sup>2</sup> The two words ‘earth’ and ‘comfort’ are repeated in a very inelegant and unusual manner (*vasumati* and *svâsthym* in line 57, and *mâtî* and *sukham* in line 68).

<sup>3</sup> The second of the five Pângavas.

(V. 41.) He made of a large quantity of gold a pinnacle for the temple of the god Bhimanātha, which resembled a ladder in the sky, to support the feet of his fame which had started for the abode of Śakra (Indra).

(V. 42.) The kings between the holy mountain of Kālahasti and the Mahēndrāchala (mountain) (*were*) the servants of this virtuous prince Goṅka (II.).

(V. 43.) His lawful wife (*was*) Sabbāmbikā, who was adorned by virtues which deserved to be praised by the three worlds, whose form (*made her appear*) specially<sup>1</sup> beautiful among women, who was a very embodiment of the earth herself (*in patience, and*) the number of whose good deeds was countless.

(V. 44.) To this couple was born Vira-Rājēndra-Chōda, who resembled a partial incarnation of Śūlapāṇi (Śiva) in conquering the cities of enemies, whose pure virtues were praised by the assembly of scholars, who was the birth-place of sciences, whose mere name (*was*) a charm which, (*if*) pronounced, destroyed the crowd of all enemies, (*and*) who granted to supplicants much more than (*their*) requests.

(V. 45.) Just as the first pitcher-born<sup>2</sup> (Agastya) (*had dried up*) the water of the ocean,— he dried up the whole of that lake<sup>3</sup> (*saras*) which had been formerly dug by the gods (*and*) which was full of rows of waves, shaken by shoals of crocodiles and pīṭhina (fishes) which collided with the water that was whirled round as terribly as the ocean, and quickly killed Bhīma, just as Rāghava (Rāma) (*had killed*) Rāvaṇa who terrified the worlds.

(V. 46.) Being always covered by his fame which was as white as the intense splendour of a cluster of full-blown water-lilies, the Earth appeared to be adorned by a parasol of pearls.

(V. 47.) He made golden utensils for the worship in the temple of Bhimēśvara, gave a golden aureola (*prabhā*) (*set*) with masses of splendid gems, and surpassed the attendants of Indra and the other (*gods*) in merit by joyfully covering the god Bhimanātha with a huge mass of gold (*and*) placing him on a pedestal (*pīṭha*) of pure gold.

(V. 48.) To the crescent-crested (Śiva) who resides at Dākshārāma, he gave an ornamental arch (*makara-tōrana*), made of a mass of splendid gold.

(V. 49.) The wife of this best of princes was Akkāmbikā, who resembled a flash of lightning walking on earth, who greatly delighted good men, as the sickle of the moon, (*and*) who was the gem of womankind.

(V. 50.) As the god Kumāra himself to Śiva and Śivā, there was born to this couple prince Goṅka (III.), who was thoroughly qualified for the protection of the whole world, who was skilled in all royal sciences, (*and*) the kings of whose enemies; not finding on the whole earth room for placing (*their*) feet even for an instant, took up (*their*) abode in the sky under forms suitable for this (*purpose*).<sup>4</sup>

(V. 51.) The Kalpaka tree remained a long time in heaven, evidently because it perceived that on earth the noble beloved son of Rājēndra-Chōda, who destroyed hostile kings, was granting the objects of (*their*) desires to the crowd of supplicants.

(Vv. 52 and 53.) His wife was Jāyāmbikā, who, as the elixir of life, was always ready to afford protection to all men; whose conduct on earth good men pronounce (*to be*) the only standard code for all virtuous women; who was born, for the welfare of the worlds, from the rāga of the kings of the Parvatāpara-mahi;<sup>5</sup> who was devoted to the lotus-feet of Hari (Viṣṇu); who was the means of obtaining every prosperity; (*and who therefore*) resembled Padmālayā

<sup>1</sup> *Ramāṇya-nīśha* appears to be meant for *vīśhēna ramāṇya*.

<sup>2</sup> The words *Kumbhayōir dīḍyāḥ* ought to stand in the instrumental instead of the nominative case.

<sup>3</sup> i.e. he built a dam or bridge across the water in order to reach Bhīma who had evidently taken refuge in an island fortress.

<sup>4</sup> i.e. he killed all his enemies.

<sup>5</sup> i.e. ‘the country to the west of the hill.’

(Lakshmi), who was born from the milk-ocean, is the wife of Vishnu, (*and*) the goddess of prosperity.

(V. 54.) To Vishnu who fulfilled the desires of Kunti,<sup>1</sup> (*and*) who dwelt in the town called Sripiṭha (*i.e.* at Sripiṭhapura), she built an assembly-hall (*dsthāna-maṇḍapa*), which was to enjoy (?) a permanent income (*bhoga*), (*and* which was adorned) with pillars which bore splendid ornaments<sup>2</sup> (*and*) were as lovely as sapphires.<sup>3</sup>

(V. 55.) Having built to him a temple which was adorned with an enclosure (*prdkāra*) and gate-ways (*gopura*), (*and*) having duly set up (*an image of*) Kamalalayā (**Lakshmi**), she obtained the desired rewards by propitiating Achyuta (Vishnu) together with her (*viz.* Lakshmi) by worship.

(V. 56.) She made manifest to man the beautiful name Hēmāṅga<sup>4</sup>—which may be learnt from the essence of all Vēdas (*Śruti*)—of the highest being which has assumed the shape of the lord of Śrisimhagiri in order to remove the distress of (*his*) devotees.

(V. 57.) The many precious golden pinnacles (*kumbha*) which she placed on the tops—that resembled the peaks of mountains of shining crystal—of foam-white temples, from which issued a halo of light (*and*) which were praised by gods, verily produced the semblance of the sun resting on the top of the silver mountain (Kailāsa).

(V. 58.) To this couple was born the glorious Prithiviśvara, who,—as the god (Vishnu) himself who is the husband of Śrī and of the Earth,—causes the preservation of the world, (*and*) whose rise is being praised by men. While this king, who has destroyed all enemies, rules the earth, men are unable to understand even the etymology of words meaning ‘enemy’ and ‘thief.’

(V. 59.) Quickly enveloped by the very pure fame of this king, this universe looks exactly as though it were placed in a cage<sup>5</sup> of silver purified by fire.<sup>6</sup>

(V. 60.) It is surely through shame on perceiving him who is alone able to bear the whole earth, whose right hand is moistened (*by the water poured out*) at gifts which are continually being performed, (*and who therefore*) resembles a mast elephant whose agile trunk is moistened by the ichor which is continually oozing out,—that the elephants of the quarters have become white.

(V. 61.) He whose fame was widely spread, eagerly granted<sup>7</sup> to learned men villages in which beautiful and splendid corn was bent by the burden of various fruits;<sup>8</sup> caused to be dug, in every country, tanks resembling oceans (*and*) filled with water which was perfumed by the flowers of groves on (*their*) banks; and continually gave heaps of wealth, with kind words, to crowds of scholars alone.

(V. 62.) Having heard the loud roar of the drums proclaiming (*his*) start for war, the crowds of his enemies quickly leave (*their*) countries, flee in (*all*) directions with eyes trembling with fear, and roam about, thinking constantly:—“(Is this) the thunder of the cloud of destruction, or the sound of huge piercing arrows, or the howling of the wind at the end of the Kalpa?”

(V. 63.) Though equal (*to him*) in depth, in keeping within bounds, in greatness, and in wealth of gems, the ocean whose surface is begrimed with floating stains of mud (*and*) whose

<sup>1</sup> This epithet alludes to the name of the Kunti-Mādhava temple. Kunti was the paternal aunt of Krishna; an incarnation of Vishnu.

<sup>2</sup> *Parikara* is used in the sense of *parishkara*.

<sup>3</sup> *Harinīla* is the same as *indraniла*.

<sup>4</sup> *i.e.* ‘the golden-bodied.’ The meaning of the verse is that she covered with gold the image of Vishnu in the temple at Śrisimhagiri, *i.e.* Śrisimhāchalam in the Vizagapatam tālukā.

<sup>5</sup> *Karanda* and *bhāṇḍa* both mean the same.

<sup>6</sup> *Dhūmāṅka* is synonymous with *dhūnakṛtana*.

<sup>7</sup> *Tīrṇa* is here used in the sense of *vittīrṇa*.

<sup>8</sup> The composer has evidently forgotten a word meaning ‘tree’ between *dnamra* and *kamra*.

nature is brackish, did not reach the standard of him who equalled (Yudhishtira) the son of Dharma in justice, whose appearance was brilliant, (*and*) who was daily worshipped by all men.

(V. 64.) Victorious, like the sun, is on the circle of the earth the glorious prince Prithvisvara, who always adorns the path of the good, whose rise is prayed for by the gods, who grants the desires of devoted servants, who fills the whole earth with the unequalled splendour of his majesty, (*and*) who delights the whole world by the endless (*gifts of*) his hands, (*as the sun by his rays causes to unfold the flowers of*) a lotus-pond.

(Vv. 65 and 66.) At the auspicious time of the Mēsha-samkrānti in the Śaka year measured by the elephants (8), the sky (0), the moon (1) and the unit (1), (*i.e.* 1108),—the mother of this great (*king and*) the beloved queen of prince Goṅka (III.), the virtuous (*and*) charitable Jāyamāmbā, who, as the shade of the celestial tree, granted the objects of the desires of applicants, joyfully gave to the god Vishnu, whose nature may be known from the Vēdānta, who is the abode of Prosperity, (*and*) who always resides in the heads (*siras*) of all Vēdas (Śruti),<sup>1</sup> (*viz.* to the god) Mādhava who abides at Śripithāpura], an excellent village in the country (*dēśa*) of Prōl[u]nāndu, called Navakhaṇḍavāda, the ornament of the whole circle of the earth, resplendent with paddy-fields, (*and*) adorned with masses of various fruits,

(Line 139.) In the Śaka year 1108, at the time of the Mēsha-samkrānti,—Jāyamadēvi, the great queen of the glorious Mahāmaṇḍalēśvara Kulottunga-Manma-Goṅkarāja, the son of the glorious Mahāmaṇḍalēśvara Velanānti-Kulottunga-Rājendra-Chōḍayarāja, gave to the god Kunti-Mādhavadēva at Śripithāpura the whole village called Navakhaṇḍavāda in Prōlunāndu, together with houses, fields and gardens, for burnt offerings, oblations and worship, for daily and periodical rites, monthly festivals and annual festivals, for various expenses (*bhōga*) on account of singing, dancing, music, etc., (to last) as long as the moon and the sun.

(L. 145.) With reference to this, the Rājarājaparamēśvara, the Purnindara (Indra) among kings, the devout worshipper of Mahēśvara, the beloved son of the glorious prince Goṅka (III.), who has studied the principles of all sciences, prince Prithivisvaradēva, who has destroyed all enemies,—having called together all inhabitants of the district (*vishaya*) of Prōlunāndu, the Rāshtrakūṭas and others, together with the ryots (*kutumbin*),—commands as follows, in the presence of the ministers, the family priest, the commander of the forces, the heir-apparent, the door-keepers and so forth :—

(L. 150.) “Be it known to you that our mother Jāyama-mahādēvi has given the whole village called Navakhaṇḍavāda in the district (*vishaya*) of Prōlunāndu, together with houses, fields and gardens, to the holy god Kunti-Mādhavadēva who resides at Śripithāpura, for burnt offerings, oblations and worship, for daily and periodical rites, monthly festivals, annual festivals, etc., and for various expenses on account of singing, dancing, music, etc.

(L. 154.) “The boundaries of this village (*are*) :—In the east, the boundary (*is*) the embankment (*gaffu*) of Pērāva; in the south-east, the boundary (*is*) Indurāvamu; in the south, the boundary (*is*) the embankment of Sūregunda; in the south-west, the boundary (*is*) Doṅkisūdiyālu; in the west, the boundary (*is*) the eastern embankment of the Kommi-nāyaku tank (*cheruvu*); in the north-west, the boundary (*is*) the embankment (*kuruvu*) of Vaddavi; in the north, the boundaries (*are*) the five embankments of Putṭalatrōva; (*and*) in the north-east, the boundary (*is*) Sabbālārāvi.

(L. 159.) “If any cause obstruction to this charity, they shall incur the sin of those who commit the five great sins, (*and*) shall incur the sin of those who have killed one thousand cows (*and*) one thousand Brāhmaṇas on the bank of the Gaṅgā.”

[Verses 67 and 68 are two of the usual imprecatory verses.]

<sup>1</sup> The Vēdāśras are the Vēdāntas or Upanishads. See above, page 47, note 12.

(L. 164.) "And in accordance with this sentence of Vyāsa, this charity has to be protected."

(V. 69.) "A charity founded even by an enemy has to be assiduously protected; for, the enemy alone is an enemy, (*but*) the charity (*is*) nobody's enemy."

(L. 166.) "Therefore this charity has to be protected by all."

(V. 70.) The text of the (*above*) edict (*sūṣana*) was composed by the excellent Ayyapillārya, who obeyed the commands of the glorious prince Prīthviśvara.

(L. 168.) (*This edict was*) written by Kāntāchāri at Śripithāpuram. Hail! Hail! Hail!

#### No. 5.—TAXILA PLATE OF PATIKA.

BY G. BÜHLER, PH.D., LL.D., C.I.E.

I here re-edit the so-called Taxila copper-plate, published first by Professor Dowson,<sup>1</sup> and again in Mr. Rapson's edition of Dr. Bhagvanlal's paper on the Northern Kshatrapas,<sup>2</sup> according to a photograph, taken by Mr. Griggs for Dr. Fleet, which I have carefully compared with the original.

The plate, which, according to Sir A. Cunningham,<sup>3</sup> was found in the village of Thupkia in the middle of the ruins of Sir-Sukh, north-east of Shāh-Dhēri or Taxila, is preserved in the library of the Royal Asiatic Society. It measures fourteen inches by three, and weighs  $3\frac{1}{2}$  ounces. It is broken into three pieces, two large ones, right and left, and a small one fitting in between them. Some portions of the central piece, which is half eaten by verdigris, have been lost. Besides, the left-hand upper and lower corners of the plate are broken off, as well as a small bit of the lower portion of the large right-hand piece.

The letters, the outlines of which are represented by rows of small dots, are in the first four lines on the obverse mostly half an inch long, and in line 5 about one-third of the size of the others. They show the type of the Kharosthi of the Śaka period and closely resemble those on the Mathurā lion capital. The only differences are that *ta* and *sa* occasionally have small loops to the left of the tops instead of curves, and that the *i*-stroke of *mi* in *Rohinimitraṇa*, l. 5, has been joined to the right end of the consonant, whereby the sign gains the appearance of a stunted *ga*.

The language is the North-Western or Gandhārian Prākrit, described in my introduction to Dr. Bhagvanlal's interpretation of the Mathurā lion capital inscriptions.<sup>4</sup> Peculiar are, however, the distinction between the dental and lingual nasals and the use of the *anusrāra*, which both are absent in the Mathurā inscription, as well as the substitution of *u* for *o* in the termination of the nominative singular of the masculine, of *prachu*, i.e. \**prāchu* for *prāchō*, l. 2, and *jau* for *jan*, i.e. *jayō*. The syntactic construction is very primitive and occasionally faulty; see the remarks on the translation.

The object of the inscription is to record the solemn deposition of a relic of Śākyamuni and the erection of a *saṅghārāma* or monastery at a place called Chhēma (Kshēma) to the north-east of Takhaśila, i.e. Takkhaśila, or Taxila, which Sir A. Cunningham (*loc. cit.*) has shown to be identical with the modern Sir-Sukh, a site covered with Buddhist ruins. Dr. Bhagvanlal has been the first to recognise that the donor is not, as Professor Dowson thought,

<sup>1</sup> *Journ. R. As. Soc.* Vol. XX. p. 221 ff.; see also *Journ. Bengal As. Soc.* Vol. XXXII. p. 421.

<sup>2</sup> *Journ. R. As. Soc.* 1894, p. 551 ff. <sup>3</sup> *Rept.-L.* Vol. II. p. 134, note 1; Vol. V. p. 67.

<sup>4</sup> *Journ. R. As. Soc.* 1894, p. 528 ff.

Liaka Kusuluka, but Patika, the son of Liaka Kusuluka, and he has correctly identified this person with the Great Satrap Patika Kusulaa of the inscription G. on the Mathurā lion capital. The identity of the two persons seems certain on account of the second name which is given on the plate to Liaka and in the Mathurā inscription to Patika, and which can only be a tribal name.<sup>1</sup> This identification shows that Śuḍasa or Śoḍāśa of Mathurā and Patika, as well as their fathers Rāmjabula or Rājuvula and Liaka, were contemporaries. And it further becomes probable that the date of the Taxila plate, the year 78, and that of Śoḍāśa's inscription from the Kaṅkālī Tila,<sup>2</sup> the year 72, refer to the same era, whatever it may be. Finally, it seems probable that, as both Sir A. Cunningham<sup>3</sup> and Dr. Bhagvanlal maintain, Liaka and his son were Śakas. As Liaka governed two provinces, Chhahara and Chukhsa, he must have been a person of some consequence. The country around Taxila (Shāh-Dhērī), of course belonged to his province, and if the explanation of Chukhsa, proposed in remark 3 to the translation, is correct, his territory extended as far as the Indus.

With respect to his overlord, the great king Mōga, it may suffice to point out that Sir A. Cunningham (*loc. cit.*) has long ago identified him with the Mon or Mauos of the coins, and that Director von Sallet<sup>4</sup> places him, on numismatic evidence, together with Rāmjabula-Rājuvula, at the head of the series of barbaric rulers of India and long before the beginning of our era, even before 100 B.C.

The new reading of the end of line 5 shows that the Hindū overseer of the works in Patika's *sāmghārāma* was the author of the inscription, which, however, on account of the endorsement on the reverse of the plate, must be considered an official document.

#### TEXT.

##### A.—Obverse.

1 [Sarivatsa]raye<sup>5</sup> aṭhasatatiuae 20 20 20 10 4 4 maharayasa maharintasa  
 [Mo]gasa Pa[ . . emasa]<sup>6</sup> masasa divaso patinchame 4 1 etayo purvayo  
 Chhahara <sup>7</sup>  
 2 Chukhsasa cha Chhatrapasa [\*] Liako Kusuluko nama [\*] tasa putro  
 Pa[ti] <sup>8</sup> [||\*] Takhaśilayo nagare utarena prachu deso Chhemā nama atra  
 3 śe<sup>9</sup> Patiko apratiḥavita bhagavata-Śukamuniśa śairain [ti]tha[veti]<sup>10</sup>  
 sain]gharamārām cha sarva-Budhana. puya<sup>11</sup> matapitaram puya[mto]

<sup>1</sup> Dr. Bhagvanlal's identification of *Kusuluka* and *Kusulaa* with *Kozoulo* or *Kujula*, the epithet of Kadphises (*Journ. R. As. Soc.* 1894, p. 530), is highly improbable on account of the *ju* which the Prākrit legends of the coins invariably show in the second syllable.

<sup>2</sup> *Ep. Ind.* Vol. II. p. 199, where I would now remove the alternative reading 42, which I thought admissible at first.

<sup>3</sup> *Coin of the Śakas*, p. 21 ff.

<sup>4</sup> *Die Nachfolger Alexanders des Grossen*, pp. 47 f. and 65; compare Dr. Gardner's *Coin of the Greek and Scythic Kings*, p. xl.

<sup>5</sup> The first three letters are somewhat indistinct, but recognisable in the original.

<sup>6</sup> Restore *Panzmasa* with Professor Dowson; only part of the vowel and of the head of the consonant has been preserved.

<sup>7</sup> Dr. Bhagvanlal's restoration *Chhaharataśa* is not absolutely impossible, as the half-destroyed sign at the end may have been *ta* and as lines 2-3 have each one letter more. But the reading *Chhahara[sa]* is also possible.

<sup>8</sup> Restore *Patiko* with Dr. Bhagvanlal.

<sup>9</sup> Restore *desa*, the first letter of which has been omitted by mistake, like the *pa* of *patithaveti* and the corrected *e* of *puya*.

<sup>10</sup> Restore *patithaveti* with Professor Dowson.

The *e* has been added as a correction and stands above the line.



4 Chhatrapasa saputradarsa ayubalavardbie bhratara sarva [cha natiga] . dhavasa<sup>1</sup>  
     cha puyayamito [||\*] mahadanapati-Patikasa jan va[ñae]<sup>2</sup>.  
 5 Rohinimitrena ya ima[hi] saingharame navakamika [||\*]

B.—Reverse.

6 Patikasa Chhatrapa Liaka<sup>3</sup> [||\*]

TRANSLATION.

In the seventy-eighth year—78—of the great king, great Môga [1],<sup>4</sup> on the fifth—5—day of the month Panêma[2],—on the (*lunar day, specified as*) above,—of the Chhahara and Chukhsa Satrap [3]—Liaka Kusuluka (*is his*) name—of him the son (*is*) Patika [4]. To the north of the town of Takhaśila [5], the eastern region (*bears*) the name Chhêma—in this place Patika establishes a (*formerly*) not established [6] relic of divine Śakamuni (Śâkyamuni) and a monastery, for the worship of all Buddhas,—worshipping his mother and father,—for the increase of the length of the life and of the power of the Satrap, who is associated with his sons and wives,—worshipping both all his brothers and his blood-relations and connexions [7]. The victory of the great gift-lord Patika is described by Rôhinimitra, who is the overseer of the works in this monastery [8].

Of Patika, the Satrap Liaka [9].

REMARKS.

1. The year 78 is, of course, not that of the reign of Môga, but of the era which he used; compare the Rudradâman inscription, l. 4: *Rudradâmnô varshô dvipatititumô. Saṁvatsaraye aṭhasatatis* stands for \*saṁvatsaraké aṣṭasaptatimaké, the affix *ka* (here represented by *a*) being added in accordance with the usage of the Prâkpit.

2. The cases in which names of Macedonian months, as here *Panêmos*, are found in Prâkpit inscriptions, have been collected by Sir A. Cunningham, *Book of Indian Eras*, p. 41. It may be noted that they occur only in Kharôshthî documents from Afghanistan and the extreme North-West of India.

3. The words *Chhahara* . *Chukhsa cha Chhatrapasa* no doubt mean that Liaka ruled as Satrap over the districts of *Chhahara* and *Chukhsa*. Sir A. Cunningham (*Reports*, Vol. V. p. 68) would identify both names with that of the modern Sir-Sukh or Shahr-Sukh, the place where the inscription has been found. This will hardly do, as according to our text the place was called *Chhêma*. But with respect to *Chukhsa*, which possibly might be read *Chuskha*,<sup>5</sup> I would point out its close resemblance to the curious Sanskrit *choska*, which according to the *Trikûṇḍasâshu*<sup>6</sup> means ‘a horse from the districts on the Indus.’ Might not *choska*, like

<sup>1</sup> The left top-stroke of the *cha* has been destroyed. *Nati* is somewhat indistinct, and only the left side of the top of *ga* remains. There are also a few dots belonging to the top of the next letter. The reading was no doubt *natiga[bañ]dhavasa*.

<sup>2</sup> The last two syllables of *vâñae* are distinctly recognisable on the plate. The *e* stands just at the edge of the break. The *ñâ* consists of a long straight line on the right and a wavy limb on the left.

<sup>3</sup> These three words stand on the back of the plate to the right of line 5. The photograph shows only the last two, running from the left to the right, because the plate has not been turned round in order to photograph them separately.

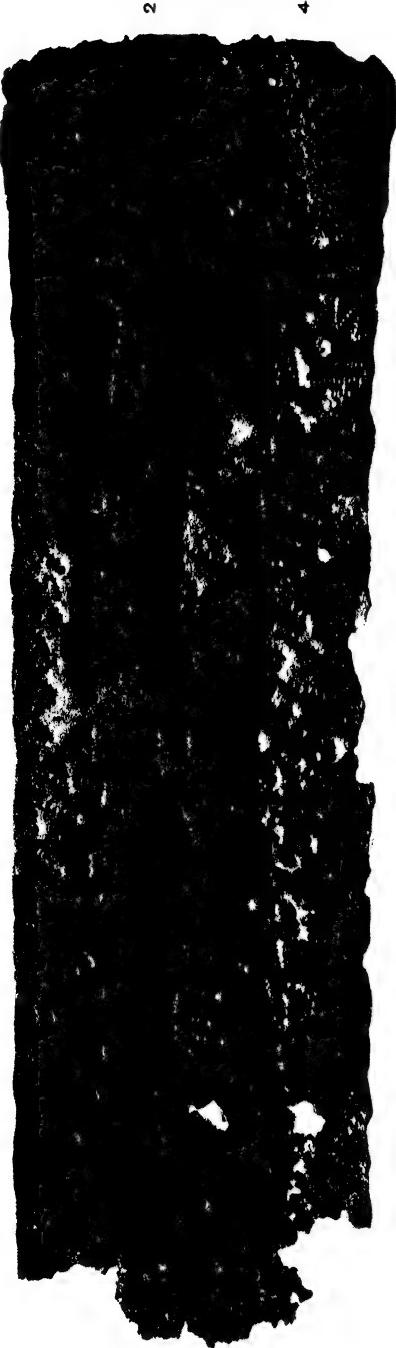
<sup>4</sup> The figures within crotchetts refer to the remarks given below.

<sup>5</sup> In the Kharôshthî writing, as in the Brâhmî of Girnar, the natural order of the consonants in a ligature is sometimes inverted for graphic reasons, and in our inscription the words *'urvaye*, *vardhie*, and *sarva* are spelt *purraye*, *vadhrie* and *snora*.

<sup>6</sup> See the St. Petersburg Dictionary, sub voces चूक्षा.

Taxila Plate of Patika.—The year 78.

*First half.*



*Second half.*



COLLOTYPE BY W. GRIGGS

FULL-SIZE.



*saindhava*, 'a horse from Sindh,' be a purely territorial name, denoting some particular district on the Indus, and a variant of *Chukhsa* or *Chuskha*? If that were so, it would follow that Liaka governed the Eastern Panjâb as far as the Indus.

4. With the peculiar construction of this sentence compare the Jaina inscription No. 18 (New Series),<sup>1</sup> II. 2-3.—*Vâchakasy-âryya-Ghastuhastisya śishyo ganisy-âryya-Maṅghastisya śuṅghacharo vâchako Aryya-Divitisa nirvartana*; and *ibidem*, No. 37, I. 4.—*âryya-Jeshṭahastisya śishyo Aryya-Mihilo ttasya śishyo Aryya-Ksheraṅgo vâchako tasya nirvatana*.

5. The construction is not quite correct. It ought to be either *Takhaśilayé nagarasa utareṇa* or *Takhaśilām nagare* (accusative for *nagaraṁ*?) *utareṇa*.

6. *Apratîhavita*, 'not established,' probably is meant to indicate that this particular relic had not been worshipped formerly, but had been newly discovered.

7. *Bhratara sarva* seems intended for the accusative plural, *bhrâtyin sarvân*; compare *bhratarehi* in the Bimaran vase inscription. The following genitive *natiqa[bañ\*]dhavasa* is irregular. It is probably owing to the circumstance that in the Gandhâra dialect the verb *puyayati* could take either the accusative or the genitive, like the Sanskrit *namati*.

8. *Jau*, 'the victory,' refers to the gift, by which Patika had become a *dânavira*, 'a hero in liberality.' *Vâñue* corresponds exactly to the Sanskrit *vâryyatâ*. For the elision of the *t* compare the elision of *k* in *suñvatsaraye* and *añhasatatiue*. With the locative *imahi*, 'in this,' compare *kahim* and so forth.

9. I would suggest that the endorsement *Patikasa Chhatrapa Liaka*, translated literally by 'Of Patika, the Satrap Liaka,' means 'Patika's (father), the Satrap Liaka.' As Patika receives no official title whatsoever, he must as yet have been a private individual and as such unable to sanction or endorse an official document. The use of the bare stem instead of the nominative, which with this interpretation the phrase would show twice, is not uncommon in documents of the period.

#### NO. 6.— SALOTGI PILLAR INSCRIPTIONS.

BY PROFESSOR F. KIELHORN AND H. KRISHNA SASTRI.

The pillar which contains these inscriptions, was originally at *Sâlôtgi*,<sup>2</sup> a large village six miles south-east of *Indî*, the chief town of the *Indî* talukâ of the Bijâpur district of the Bombay Presidency, and has now been placed in the *chandi* at *Indî*. A translation of one of the inscriptions (the one here called A) has been published, with a lithograph of the greater part of the text, by the late Mr. S. P. Pandit, in the *Indian Antiquary*, Vol. I. p. 205 ff. We now edit these inscriptions from impressions which have been kindly supplied to us by Dr. Fleet.

The pillar is inscribed on all its four faces. On the front or first face, above the writing, are some sculptures: towards the top a *linga*, and below it a cow and calf, and something else which has been defaced. The first face of the pillar contains 32 lines of writing in Nâgarî characters and, below them, 5 lines in Old-Kanarese characters, covering a space of 3' 5" high by from 1' 4" to 1' 4½" broad. The second face contains 30 lines of writing in Nâgarî characters and, below them, 8 lines in Old-Kanarese characters, covering a space of 3' 8" high by from 9" to 10" broad. The third face contains 21 lines of writing in Nâgarî characters and, below them, 4 lines in Old-Kanarese characters, covering a space of about 3' 2" high by 1' 4" broad.

<sup>1</sup> *Ep. Ind.* Vol. II. p. 203.

<sup>2</sup> See the *Bombay Gazetteer*, Vol. XXIII. p. 674.

And the fourth face contains 36 lines of writing, all in Old-Kanarese characters, covering a space of 3' 3" high by from 9" to 10" broad. The 83 lines of writing in Nâgari characters on the first, second and third faces make up the principal inscription (**A**) of the pillar. A second inscription (**B**) is contained in the first 27 lines, in Old-Kanarese characters, on the fourth face. And the rest of the writing, altogether 26 lines in Old-Kanarese characters, furnishes a third inscription (**C**), which commences below the end of **A** on the third face of the pillar, runs on to the lower part of the fourth face, goes from thero to the lower part of the first face, and ends on the lower part of the second face.

The inscription **A**, as stated above, contains 83 lines of writing in Nâgari characters. With the exception of altogether eleven *aksharas* in the middle of lines 52-54, which are completely effaced, the writing is well preserved. The size of the letters generally is about one inch, but it is somewhat less in the lower lines of the first face. The language is Sanskrit, and, with the exception of the introductory *ōm svasti śriḥ*, the whole inscription is in verse. It is written very carefully, and in respect of orthography it need only be stated that the letter *b* throughout is written by a sign of its own, not by the sign for *r*. As regards lexicography, it may be mentioned here that the word *pushpa* in line 69 apparently is used to denote a particular coin.<sup>1</sup>

The inscription, after glorifying the mythical bird Garuda, refers itself to Śaka-Satiyat 867, the year Plavaṅga, and to the reign of the [Râshtrakûṭa] Akâlavarshadêva Krishnarâja [III.], the son of Amôghavarsha, whom it represents as residing at Mânyakhêta. And its proper object is, to record certain donations, which at a solar eclipse on Tuesday, the new-moon day of Bhâdrapada in the above-mentioned year, were made by Chakrâyudhabudha, the chief (or proprietor) of the village of Pâvîṭṭage in the Karnapuri *vishaya*, in favour of a school or hall (*sâlâ*) that had been established at the village by the chief minister and *Suñdhivigrahan* of Krishnarâja, Nârâyana, surnamed Gajâṅkuśa, an inhabitant of the village of Kâñchanamuduvôl in the Mâhisha *vishaya*.<sup>2</sup>

In the *Indian Antiquary*, Vol. XXIII. p. 123, No. 61, it has been shown that the date of this inscription, for Śaka-Satiyat 867 expired, corresponds to Tuesday, the 9th September A.D. 945, when there was a solar eclipse which was visible in India, 6h. 18m. after mean sunrise.<sup>3</sup> And it has also been already stated that, as the Jovian year Plavaṅga, which in lines 3-5 of the inscription is coupled with Śaka-Satiyat 867 expired, did not commence<sup>4</sup> till the 17th October A.D. 945, the inscription must have been drawn up some short time after the specific date in lines 45-50, on which the donations are recorded to have been made.

Of the localities mentioned, the village of Pâvîṭṭage, where the *sâlâ* was established,<sup>5</sup> has with great probability been suggested to be the modern Sâlötgi where the pillar which contains the inscription was put up. The other places (with the exception of the well-known Mânyakhêta) have not been identified.

<sup>1</sup> [The term *pushpa*, 'a flower,' might refer to certain early gold coins with floral reverse; see Sir W. Elliot's *Coins of Southern India*, p. 55. Compare the term *vardha*, 'a pagoda,' which is derived from the emblem of a boar (*varâha*) on the coins of the Chalukyas.—E. H.]

<sup>2</sup> [The Mâhisha-vishaya might be identical with the Mahisa-mândala of the *Mahâvâera* (p. 47 of Wijesinha's *Translation*), the Mahisa of the *Dipavâîsa* (viii. 5), the Mahisa of the *Brihat-samhitâ* (ix. 10), and the modern Maisur (Mysore). In this case Kâñchanamuduvôl cannot be the modern Mudhol, as was suggested by Mr. S. P. Pandit (*Ind. Ant.* Vol. I. p. 206).—E. H.]

<sup>3</sup> The text of the inscription therefore correctly states that, at the time of the eclipse, the sun was in the middle of the sky.

<sup>4</sup> *eriz*, by the mean-sign system, which alone is applicable here. By the southern luni-solar system Plavaṅga would be Śaka-Satiyat 869 expired.

<sup>5</sup> To judge by the description of it, given in the text, the *sâlâ* must have been an establishment of some importance.

The inscription B consists of 27 lines in Old-Kanarese characters on the fourth face of the pillar. It is not dated, but in Dr. Fleet's opinion belongs to much the same period with A. It contains six Kanarese verses in the Kanda metre.

The inscription appears to record that the school or hall (*sālā*), the building of which was referred to in the inscription A, was re-built by a certain **Kañchiga** (verses 1 and 5), who was a native of **Kupanapura** and a member of the race of the **Señaras**; that he bestowed certain land on the same hall; and that he caused this edict (*sīsana*) to be inscribed on the pillar. In verse 3 the donor declares that he "caused the hall to be built just as the renowned prince **Dantipriya** (had built it)." Consequently, the hall must have fallen into disrepair during the period between the two inscriptions A and B. It is not improbable that by Dantipriya, i.e. 'the lover of elephants,' we have to understand the original builder of the hall, **Nārāyana**, who, in verse 13 of the inscription A, receives the *birudā* **Gajañkuśa**, i.e. 'the elephant-goad.'

As Kañchiga himself professes to be a member of the race of the Señaras and to have come from the town of Kupanapura, it may be assumed that he was an ancestor of the Śilahāra chief Gōvūparasa of Kupanapura, during whose reign the inscription C was engraved. Regarding Kupanapura or Kopañapura see the remarks on the inscription C.

The inscription C consists of 26 lines in Old-Kanarese characters. It is not dated, but in Dr. Fleet's opinion may be referred to about the 11th or 12th century A.D. The language is Kanarese prose.

The inscription records a grant of land to "the god **Trayipurusha** of the hall (*sālā*) at the *agrādhāra* of **Pavithage**," which belonged to a group of 36 villages, the chief place of which was **Bādale**. The granted land was situated in Pavithage itself, in Bañambuge (?), and in Siñganakatte near Makipiyinṭi (?). These localities cannot be identified, with the exception of **Pavithago** or, as it is spelt in the inscription A, **Pāviṭṭage**, which, as stated before,<sup>1</sup> must be identical with the modern **Sālōṭgi**. The name appears to have been developed from *Sālā* + *Pāviṭṭage* or *Pariṭṭage*, as the village may have been called after the establishment of the hall (*sālā*) in the midst of it. The name of the god **Trayipurusha**, i.e. 'the deity (consisting of) a triad,' evidently refers to the 'triad of principal gods' which, according to verse 16 of inscription A, had been placed in the hall by its founder, **Nārāyaṇa**.

The donor of the land was the **Mahāmañḍulēśvara Gōv[u]narasa**, who belonged to the Śilahāra race; who traced his descent from the mythical Śilahāra king **Jimūtavāhana**; whose banner was a golden **Garuḍa**,<sup>2</sup> and who was the lord of the city of **Kopanapura**.

In his *Essays on Kannada Grammar*, Bangalore 1894, p. 49 f., Mr. R. Raghunatha Rao states that **Kopanagara** is referred to by Nṛipatunga in his *Kavirājamārga* as one of the places where the *Kannada tiru*, i.e. 'the pulp of Kannada' or 'the purest Kannada,' was spoken. Nṛipatunga mentions as other centres of purest Kannada: **Kisuvoṭal**, **Puligere** and **Onkunda**, which are respectively identical with Patṭadakal, Lakshmīśvar and Hungund in the Dhārware and Bijapur districts. Mr. Raghunatha Rao adds that in Mr. Rice's opinion Kopanagara was near Mulgund in the Dhārware district. Perhaps Kopanagara or, as it is called in the inscriptions C and B, Kopañapura or Kupanapura, may be identical with **Kopal** in the Nizam's State, on the Railway line from Gadag to Hospet. At any rate **Kopanapura** or **Kupanapura** must have been the residence of a separate branch of the Śilahāra or Señara<sup>3</sup> dynasty, whose remaining three branches called themselves 'lords of Tagarapura'.<sup>4</sup>

<sup>1</sup> *Ind. Ant.* Vol. I. p. 206, and above, p. 58.

<sup>2</sup> Compare above, Vol. III. pp. 208 and 269.

<sup>3</sup> Other forms of this name are *Sildra*, *Śildra*, and *Śildhāra*; see above, Vol. III. p. 294, note 7.

<sup>4</sup> See Dr. Fleet's *Kanarese Dynasties*, p. 98, and Dr. Bhandarkar's *Early History of the Dekkan*, 2nd edition, p. 121.

TEXT<sup>1</sup> OF A.

## First Face.

1 [Om<sup>2</sup>] [II\*] Svasti śrīḥ [II\*] <sup>3</sup>Jayaty=āvishkṛitam Vishṇōr=Vvainat-āpatyam=  
     uttamam [I\*]  
 2 dhṛita-lōkatrayātñiyātānubhṛit-tanubhṛidvaram [II\*] [1\*]  
 3 Śaka-kālād-gat-ābdānām sa-saptādhikashashṭishu [I\*] śatē-  
 4 <sup>4</sup>shv-ashṭasu tāvatsu samānām=āmkatō=pi cha I(II) [2\*] Va-  
 5 rtamānē Plavāng-ābdē varttamānē nirākulē [I\*] janē ja-  
 6 napadē nānā-dhānya-saṁpūt-samanvitō I(II) [3\*] Śrimatō=  
 7 móghavarshaṣaya paramēśvara-bhūpatēh [I\*] priya-sūnau  
 8 svakīy-āryya-pāda-dhyāna-parō parē I(II) [4\*] Pravarddhamā-  
 9 na-paruna-kalyāṇa-vijay-ōdyamē [I\*] Prithivī-  
 10 vallabhb-h-kālavarshadēvē ramāvati I(II) [5\*] Mānyakhē<sup>5</sup>  
 11 tē sthūrbhūta-katakē ramya-harmyakē [I\*] subhaṭa-pra-  
 12 madā-kōti-rājī-rājita-pāṭakē I(II) [6\*] Sukhañin va-  
 13 sati dharmañē sadā pālayati prajāḥ [I\*] dadat�-a-  
 14 mita-yastūni dvij-ādibhyō dayū-parō I(II) [7\*] Anē-  
 15 k-āvanibhṛin-mauli-maṇi-chuṇibī-padānubujō [I\*] chakā-  
 16 sati yaśo-bhāji rājī rājīva-lochanē I(II) [8\*] Ami-  
 17 tadyanti-dōrviryya-svīkṛit-āratimāndalō [I\*] kṛita-di-  
 18 gvijayō **Krishṇarājē** rājyañān prasāsati I(II) [9\*] Ihn  
 19 Karṇapuri-nāma-vishayō vishay-ottamō [I\*] Pāviṭṭa-  
 20 ge iti khyāta-nāma-grāmē manōramē II<sup>6</sup> [10\*]  
 21 Śrīmati<sup>7</sup> Mahisha-vishayō Kāmchanamuduvo<sup>8</sup>=iti prasi-  
 22 ddhē grāmē [I\*] vāstavyah Kauṇḍinyō Vājasanēyā=tu Kānvaśākh-ādhyayanaḥ  
     [II\*] [11\*]  
 23 <sup>9</sup>Dāmapāryya-sutah śrīmān-vadānyō yah pratāpavān [I\*] Nārāyaṇ[ō]-  
 24 bhidhānēna Nārāyaṇa iv=āparah I(II) [12\*] Vikhyātō bhuvī vidyāvān-yō  
 25 Gajāṅkuśa-snijñāyā [I\*] pradhānāḥ **Krishṇarājasya** maṇtrī san sañdhivigraḥ<sup>9</sup>  
     [II\*] [13\*]  
 26 Tasya yah pratihastō=bhūt=priyō dakshiṇahastavat [I\*] niyuktas=tēna  
 27 tēna<sup>10</sup> tējasvī sañdhivigraha-karmmaṇi I(II) [14\*] Pāragō rāja-vidyānām kavi-  
     mu-  
 28 khāb<sup>11</sup> priyāñyadaḥ [I\*] yas=tu dharmma-ratō bhāti dharmmō vigrahavān=iva I(II) [15\*] Tēn-ēyañ  
 29 kāritā sālā śī-viśālā manōramā [I\*] dhātr=ēva sv-ēchchhayā śrīshṭi sthāpit-ā-  
 30 disuratravayā<sup>12</sup> I(II) [16\*] Sālā Manōvat iv=aishā Brahma-yuktā virā-

<sup>1</sup> From an impression supplied by Dr. Fleet.<sup>2</sup> Expressed by a symbol.<sup>3</sup> Metre of verses 1-10: Ślōka (Anushtubh).<sup>4</sup> The impression looks as if before this *shv*= the *akshara shva* had already been once engraved and had then been effaced again.<sup>5</sup> Originally *Mānyakhē* was engraved.<sup>6</sup> Here the original has an ornamental full stop.<sup>7</sup> Metre: Āryāgiti.<sup>8</sup> At first sight we should read *Kāmchinamuduvo<sub>1</sub>l*, the *akshara la* of which is written with the *Kanarese* sign; but the back of the impression shows that the *i* of *chi* and the *la* have been struck out.<sup>9</sup> Metre of verses 12-33: Ślōka (Anushtubh).<sup>10</sup> This word, which has been erroneously repeated here, has perhaps been struck out already in the original.<sup>11</sup> Read *khyāḥ*; this correction also has perhaps been made already in the original.<sup>12</sup> What is actually engraved here is *disuratravayā* , *trairayā*, but the first *trayā* and the sign of punctuation after it appear to have been struck out.

- 31 jatē [!\*] atra vidy-ârthinaḥ saṁti nânâ-janapad-ôdbhavâḥ ॥(II) [17\*] Ēbhyaḥ  
prakalpitâ<sup>1</sup>  
32 vṛittir=ētadîyô=dhun=ôchyatô [!\*] praparâchô dâśa-kâl-âdir=êtat<sup>1</sup> khyâti-  
prasiddhayê [II\*] [18\*]

*Second Face.*

- 33 Ētat-Pâvîttage-grâ-  
34 ma-patiḥ Kâśyapa-gô-  
35 trajaḥ [!\*] prabhur=Vvâjasanê-  
36 yânâṁ Kânpvaśâkhâvatâṁ vara[ḥ II\*] [19\*]  
37 Gôvindabhaṭṭa-nanayô  
38 brahmaṇyaḥ śuchir agnimân [!\*]  
39 Budhaś-Chakrâyudhô nâma  
40 kshamâvân=vudatâṁ varah [II\*] [20\*]  
41 Brahmavid-dharmmavit=prâjñô  
42 bhavyaḥ sêvyâḥ priyarivadah [!\*]  
43 dharmmaśâstra-rataḥ śrimân  
44 sâkshâd=iva Parâśaraḥ [II\*] [21\*]  
45 Pûrvv-ôktê varttamân-âbdê  
46 mâsê Bhâdrapadê=închitê [!\*]  
47 pitri-parvvanî tasy-aiva  
48 Kuja-vârêna samyutê [II\*] [22\*]  
49 Sûryyagrahaṇa-kâlê<sup>2</sup> tu  
50 madhya-gê cha divâkarê [!\*]  
51 Gôdâvar[yyâ]m mahânadî[ñî\*]  
52 kôṭî . . . [t]îrthakê [II\*] [23\*]  
53 Yah pra<sup>3</sup> . . . nâma  
54 grâmaṇ<sup>4</sup> . . . rtitâḥ [!\*]  
55 sa têjasvî mahâsa[t\*]tvô  
56 dvijêndra-dviśatî-yutâḥ [II\*] [24\*]  
57 Sthitvâ tîrtha-varâ snâtvâ  
58 sâ[t\*]tvikam dharmmam=âśritâḥ [!\*]  
59 ūlâ-vidyârthi-samghâya<sup>5</sup>  
60 dattavân bhûmim-uttamâṁ [II\*] [25\*]  
61 Pâvîttage iti khyâtô  
62 grâmê=smin sadguṇ-âkarô [!\*]

*Third Face.*

- 63 mânymâṁ nivarttanânâṁ tu pañchabhiś-cha satair-mmitâṁ [II\*] [26\*]  
64 Nivêśanâni sârdhâni<sup>6</sup> saptavimśatî=âdarât [!\*]  
65 mânynâni dattavân-mânyô Gôvindabudha-nandanaḥ [!\*] [27\*]  
66 Nivarttanâni chatvâri mânynâin kusuma-vâṭikâm [!\*]  
67 nivarttanâni dîp-ârthâni mânynâni dvâdaś=aiva cha [!\*] [28\*]  
68 ūlâ-vidyârthi-samghâya su-dravyâni dvijâtibhiḥ [!\*]  
69 pañcha pushpâni dêyâni vivâhô sati taj-janaiḥ [!\*] [29\*]

<sup>1</sup> Read ētat-khyâtô.<sup>2</sup> This akshara may possibly be prâ.<sup>3</sup> Originally -samghâya was engraved.<sup>4</sup> This is clearly engraved, but as it does not seem to yield any satisfactory meaning, I consider it to be a mistake for sârthâsi.<sup>5</sup> Originally °haṇarkâlô was engraved.<sup>6</sup> Perhaps this line was grâmaṇih parikrtititah.

70	Dēyām	tath=ōpanayanē	vivāhē	yat=pur=ōditam	[1*]	
71	tad-arddham	ch-aitag-arddham	cha chūḍā-karmanī	taj-janāḥ [II*]	[30*]	
72	Kēnachit=kārapēn=ēha		karttavyē	vipra-bhōjanē	[1*]	
73	bhōjayē=tu	yathā-sakti	parishat=parishaj-janam		[31*]	
74	Vyākhyātuś=ch=aiva	sālāyām	kalpitāni	mahātmanā	[1*]	
75	nīvartanāni	pāinchāśad=bhūmēr=mānāyāni	tāni	cha	[1*]	
76	vyākhyātūr=asyāni	sālāyāni	mānyam=ēkaṁ	nīvesanam	[II*] [32*]	
77	Bahubhir=vavasudhā	bhukta	rājabhiḥ	Sagar-ādibhiḥ	[1*]	
78	yasya	yasya	tadā	phalam	[II*] [33*]	
79	Sāmānyō-yani	dharma-sētūr=nāri-pāṇḍāni		kālē	kā-	
80	lē	pālanīyō	bhavadbhiḥ		sarvvān=ētān	
81	bhāvinaḥ	pārthivvēndrān	bhūyō	bhūyah prārthayaty=ēsha	Rāmāḥ [II*] [34*]	
82	Sva-dattāni	para-dattāni	vā	yō harēta	vasuindharāni	[1*]
83	shashṭim	varshu-sahasrāni	vishṇuhāyāni	jāyatē	krimi[h]	[W] [35*]

## TRANSLATION OF A.

Om. Hail ! Fortune !

(Verse 1.) Victorious is the excellent offspring of Vinatā, the vehicle of that supreme being who has the three worlds for his own body.<sup>3</sup>

(V. 2.) The years passed from the time of the Śaka (or Śakas) being eight hundred and sixty-seven, and as many<sup>4</sup> years in figures, in the current year Plavaṅga, while the people live free from disturbance and the country is blessed with abundance of various grains; while the dear son of the Paramēśvara, the glorious king Amōghavarsha, the fortunate great Akālavarshadéva, the Favourite of the Earth, who ever meditates on the feet of his father<sup>5</sup> and whose efforts to gain supreme prosperity are constantly increasing,—residing in comfort at Mānyakhēta, where his camp is firmly established, where the houses are handsome and the quarters<sup>6</sup> resplendent with rows of millions of great warriors and beautiful women,—always is justly ruling his people, full of benevolence giving untold wealth to Brāhmaṇas and others; while he, king Krishṇa, whose lotus-feet are kissed<sup>7</sup> by the jewels of the diadems of many kings and whose eyes are like lotuses, a resplendent and renowned ruler, is governing the kingdom, having appropriated the lands<sup>8</sup> of adversaries by the immeasurably brilliant strength of his arms and accomplished the conquest of the quarters<sup>9</sup>—

(V. 10.) Here, in the most excellent of districts, the district of Karnapuri, in the pleasant well-known village of Pāvīṭage—

(V. 11.) In the prosperous Māhiṣa district, in the village named Kāñchanamuduvōl, there dwells (or dwelt) one Nārāyaṇa, the son of Dāmapārya, of the Kaṇḍinya gótra, a student

<sup>1</sup> Metre : Śālinī.

<sup>2</sup> Metre : Ślōka (Anushtubh).

<sup>3</sup> The words *dvishkrītām Vishṇōr*, ‘manifested of Vishṇu,’ of the original have been omitted here, because they do not suit at all the rest of the verse. Like the author of the Tidgundī inscription, above, Vol. III. p. 310, our author commences his verse as if he meant to glorify one of the incarnations of Vishṇu, while in reality he glorifies Vishṇu’s vehicle, the mythical bird Garuḍa.—The adjective *Vainata* of the text is not given in the dictionaries.

<sup>4</sup> viz. 867; the words ‘and as many years in figures’ are quite inappropriate here.

<sup>5</sup> The word *ārya* apparently is used here in the sense of the Kannarese *ayya*.

<sup>6</sup> *Pāṭaka=grānaikadēśa*.

<sup>7</sup> *Chumbīn* is used in the sense of *chumbita*; compare *Ep. Ind.* Vol. II. p. 165, note 64.

<sup>8</sup> *Mandala=dēśa*.

<sup>9</sup> The context is that, in the reign of this king Krishṇa, certain donations (which will be detailed in verses 19-32) were made in favour of a school (the foundation of which is recorded in verses 11-18) at the village of Pāvīṭage (verse 10).





of the Kāṇva sākhā of the Vājasanēya Vēda, prosperous, affable, and powerful, like a second Nārāyaṇa.<sup>1</sup> For his learning known everywhere by the name of Gajāṅkuśa,<sup>2</sup> he is (or was) the chief minister of Krishṇarāja, being his minister of peace and war. He was his deputy, dear to him like his right hand, and was full of vigour, employed by him in matters of peace and war. Conversant with all the rules of state policy, a first-rate poet and kindly speaking, he, delighting in the law, shines like the law embodied in human form. He got this school made here, magnificent in its splendour and handsome, a creation, as it were, made by the creator after his own will, in which he placed the three principal gods. This school shines forth like Maṇḍvatī<sup>3</sup> joined by Brāhmaṇa; here there are scholars born in various lands. For them a maintenance has been provided, the details of which as regards places, times and so on, are set forth now, in order that the good report of this may be known.

(V. 19.) The chief of this village of Pāvīṭṭage is (or was) Chakrāyudha Budha,<sup>4</sup> the son of Gōvindabhatṭa, born in the Kāsyapa gōtra, excelling among the followers of the Vājasanēya Vēda, the best of the students of the Kāṇva sākhā, pious, honest, maintaining the sacrificial fire, forbearing, most eloquent, full of divine knowledge, knowing the law, intelligent, prosperous, worthy of being served, kindly speaking, delighting in the science of law and illustrious, like Parāśara visibly present. In the aforesaid current year, in the excellent month Bhādrapada, at the juncture of that month sacred to the manes<sup>5</sup> joined with a Tuesday, at the time of an eclipse of the sun and when that luminary was in the middle of the sky, on the great river Gōdāvari<sup>6</sup> . . . . . that vigorous man of great virtue, joined by two hundred of the chief twice-born, staying at the excellent sacred spot and having bathed there, following the law of virtue gave to the community of scholars of the school some first-rate land at this mine of virtuous people, the village of Pāvīṭṭage, land exempt from taxes, measuring five hundred nivartanas. He, the worthy son of Gōvindabudha, considerately (also) gave twenty-seven furnished<sup>7</sup> dwelling-places, exempt from taxes; four nivartanas (of land) as a flower-garden, exempt from taxes; and twelve nivartanas (of land), exempt from taxes, for lights. Five 'flowers'<sup>8</sup> of good metal shall be given to the community of scholars of the school by the twice-born concerned when there is a marriage; half of what has just been declared (to be due) at a marriage, shall be given by the people concerned at a thread-investiture; and half of this again at a rite of tonsure. When a feast for some reason has to be given here to the Brāhmaṇas, the assembly shall feast according to its means the members of (this) assembly. And for the teacher in this school the magnanimous one has destined fifty nivartanas of land, exempt from taxes, and for the same also one dwelling-place, exempt from taxes.

(V. 33.) [Here follow three of the ordinary benedictive and imprecatory verscs.]

#### TEXT OF B.

##### *Fourth Face.*

- 1 Śrī-māṇa-dhāma-rājita-rām-ā-  
2 vali-Kupanapura-vinirgatā=abha-

<sup>1</sup> i.e. the god Viṣṇu.

<sup>2</sup> i.e. 'the elephant-goad.'

<sup>3</sup> A mythical town on mount Mēru.

<sup>4</sup> As Gōvindabhatṭa in verse 27 is called Gōvindabudha, so Chakrāyudha Budha probably also was (more commonly) called Chakrāyudhabhatṭa.

<sup>5</sup> i.e. at the time of new-moon.

<sup>6</sup> Here the end of one verse and half of the following verse, which are greatly damaged in the original, are omitted.

<sup>7</sup> This is the translation of the conjectural reading sārthāni. Nirśāṇāni sārddhāni saptavimśatim could mean neither 'twenty-seven dwellings and half as many more' nor 'twenty-seven dwellings and half a one.'

<sup>8</sup> The word puṣpā, 'flower,' apparently denotes here a particular coin. The word does not seem to have been found used so elsewhere.

3	yam	[1*]	Bhîma-balâm	Selâra
4	kulak=î		mahiyo!	tilaka-
5	d=anto	Kamchigan=embôin <sup>1</sup>	[1*]	Mêl=â-
6	rppan=ârdan=âtam	sôlada	gandain	pra-
7	tâp[i]	dânada	phaladiñ	[1*] mîl=akku
8	kot[un]danamu <sup>2</sup>	pâlipa	phalam=em-	
9	du	tanno!-aqid=int=enda	[2*]	Mâdisi-
10	den=âne	sâleyan=[i]dita-Dantipri-		
11	y-âvanisana	vôl	mum-[i*]	(m)mâ[d]ji-
12	sidôin	mâdisidoue		mâdisidôm <sup>3</sup>
13	[m]âdidudane	sale	kâd=âtam	[3*]
14	[A]nd=î	sâleya	kambada	goindu-
15	hamam <sup>4</sup>	nijisuv=andu	kambada	rû-
16	piñ	[1*]	pind=agaman=nijisuya	vô-
17	I ond-erañin	tâne	piñidu	niri-
18	sidon=âtam <sup>5</sup>	[4*]	Jambhâri-nibham	sâ-
19	lâ-stambhaman=olp=odave			niri-
20	sidaiñ	nija-kî[1*]tti-	[1*]	stambhamane
21	nijisuv-ant[e]		sujambhâin	Kamchi-
22	gan=achamichal=âmchita-dhairyayam			[5*]
23	Pasurise	sammati		tannayê
24	da[su]vandâ			nésanamgajot
25	ke[lava]n-idarkk=	[1*]	asadrisan=itt=i-	
26	ttundan=î	vasudhego		negalv=aantu
27	âsanam	bareyisidôin	[1]	[6*]

## TRANSLATION OF B.

(Verses 1 and 2.) He whose name was **Kañchiga**; who came from (*the city of Kupanapura*, *in which were*) a number of women who were resplendent with beauty, pride and dignity; who was fearless (*in battle*); who possessed the strength of Bhîma; (*who was*) on this earth like a front-ornament to the race of the **Selaras**; whose great prowess was well known; (*and*) who was a valorous, unconquerable hero,— considering in himself that the reward (*obtained*) by protecting what is given, is greater than the reward of (*making*) a gift, said thus :—

(V. 3.) “I have caused (*this*) hall (*śâldâ*) to be built, just as the renowned prince (*avanisâ*) Dantipriya (*had built it*). (*Not only*) he who first builds (*a house*), has built (*it*); (*but*) he that well preserves what has been built, has built (*it as well*).”<sup>6</sup>

(V. 4.) Having said (*thus*), he, on the day on which the group of pillars of this hall was set up, himself took hold of one or two (*of them*) and placed (*them*) as if (*he*) placed virtue (*hidden*) under the form of a pillar.

(V. 5.) Proud **Kañchiga**, whose immovable courage was honoured, (*and*) who resembled (Indra) the enemy of Jambha, placed in excellent manner (*this*) pillar of the hall as if (*he*) placed a pillar (*recording*) his own fame.

<sup>1</sup> An incomplete *anusvâra* is engraved after the *ga* of *Kamchigan*.

<sup>2</sup> Read “*danamu*.

<sup>3</sup> *Mâdisidôm* appears to be corrected from *mâdisidone*.

<sup>4</sup> The *la* of *gomdalamam* has a peculiar form which differs from the other *la*'s of the same inscription.

<sup>5</sup> These four *aksharas* are written on an erasure.

<sup>6</sup> i.e. the merit gained by one who preserves or repairs a building for charitable purposes, is as great as that earned by the original builder.

(V. 6.) His own sanction having been proclaimed, (and) having given a few of the house-sites<sup>1</sup> in (his) rent-free land (*dusavanda*) to this (*hall*), (he), the unequalled, got (*this*) edict inscribed in order that (*his*) gift might be extolled on this earth.

### TEXT OF C.

#### *Third Face.*

1 Svasti [  *]	[Sa]ma[dhi]gata-pañcha-mahāśabda-mah[ā]-	
2 mañḍalēśvarain	Koṇapura-var-ādhīśvarain	su-
3 2varṇa-Garuḍa-dhvajam	vimañu-kî[ṛ*]tti-dhvajam	śri-Śi-
4 Jahāra-narēmdra-Jimūtavāhan-ānva-		

#### *Fourth Face.*

5 ya-prasūtam		śauryya-Raghu-
6 j[ā]taṁ		Śilahāra-ku[a]-kama[.a]-
7 [m]ārīthañdām <sup>3</sup>	nera[vo]degañḍa	Kā-
8 [t]jyāyani-labdhā-vara-prasā-		
9 daṁ	kastūrik-āmōda	manne-
10 ja-vallabhām		bhaya-lōbha-
11 durllabham		munivar=Āditya
12 'Sanivāra-siddhi	Dhanagana	śīṅgam sā-
13 has-ottumūguṁ		nām-ādi-sama-

#### *First Face.*

14 sta-praśasti-sahi[ta]ṁ	śrīman-mahāmañḍalēśvarain	Gōv[u]-
15 ḡarasar	36 ūmū Bāḍale	baļiya agra-
16 hāraṁ	Paviṭhag[e*]ya	śāleya Trāyipuru-
17 śā-dēyarggey-alliya	kod[i]geyy=o]ago	Taiṁba-
18 lu-kōlal-innūgu	mattaru	keyyu ma[gau]-

#### *Second Face.*

19 kōlalu		Balaṁbugey-i-
20 r-mmattaru	nelanū	Makiri-
21 yintiya		Siṁganakat̄teyalu
22 kiṛiya-kō[la*]lu	mūgu	matta-
23 ru galdeyumām	bitṭar [  *]	Â mū-
24 ru mattaru	galdeyolage	ti[ssa]-
25 laḍanṭakko galde matta[rū*]	1 [  *]	Maingala [ma]-
26 h[ā]-śrī	śrī	śrī [  *]

### TRANSLATION OF C.

Hail! The glorious *Mahāmañḍalēśvara* Gōv[u]ṇarasa, who was praised by all such names as : a *Mahāmañḍalēśvara* who had obtained the five *mahāśabdās*; the lord of the excellent (city of) Koṇapura; he whose banner was a golden Garuḍa; he whose white fame

<sup>1</sup> The word *nēṣaya* is not found in the dictionaries; it is probably a *tadbhava* of *nirēṣana*, which occurs in verse 27 of the inscription A.

<sup>2</sup> Read *surarpa*.

<sup>3</sup> Read *mārīthañdām*.

<sup>4</sup> Read *Śanivāra*.

<sup>5</sup> Read *Trāyipuru-ha*.

resembled a flag; he who was born in the race of the glorious Śilahāra king Jimūtavāhana; he who resembled (Rāma) the descendant of Raghu in prowess; a sun to the lotus—the Śilahāra race; . . . . . he who had obtained the excellent favour of Kātyāyani (Pārvatī); he who possessed the scent of musk; the respected chief; he who was beyond the reach of fear and avarice; the sun to the angry; he who was successful (even) on Saturdays;<sup>1</sup> the lion of Dhanaga;<sup>2</sup> (and) he who was full of daring,—gave to the god Trasyipurusha of the hall (śālā) at the agrahāra of Paviṭhage in the 36 (villages of) Bāḍale: two hundred mattars, (measured) by the Tambala<sup>3</sup> rod, of cultivated land in the rent-free land (*kodige*) of that (village); two mattars, (measured) by the *magau* (?) rod, of land in Bālambuge (?); and three mattars, (measured) by the small rod (*kiriya-kbli*), of paddy-fields in Singanakatte (near) Makiriyinti (?). Of these three mattars of paddy-fields, one mattar of paddy-fields (was assigned) for *tissaḷaḍantu* (?). Fortune! Great prosperity! Prosperity! Prosperity!

## No. 7.—DATES OF CHOLA KINGS.

BY F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

After the receipt of the large volume of *Inscriptions in the Mysore District*<sup>4</sup> for which we are indebted to Mr. Lewis Rice, the Director of Archeological Researches in Mysore, I examined some of the earlier dates in that volume, and my notes on them were ready for publication, when Dr. Hultzsch sent me accurate transcripts and translations of five of the Chōla dates in the *Epigraphia Carnatica*, prepared under his orders by his First Assistant, Mr. Venkayya, from inked estampages of the original stones. Dr. Hultzsch at the same time requested me to treat of these dates separately, and to include in my account of them those dates also which have already been published by him in the *Indian Antiquary*, Vol. XXIII. p. 297 ff. In now complying with his request, I would wish to state that in what follows I shall strictly confine myself to the consideration of the dates as I find them, and that I leave others to judge how far the results of my calculations would be acceptable on more general grounds.

## A.—RAJARAJA.

1.—Inscription in the Bilvanāthēśvara temple at Tiruvallam  
in the North Arcot district.<sup>5</sup>

1 Svasti śrī [ll \*] Kō Rājarāja-Kēsarivammarkku<sup>6</sup> yā[n]du 7āvadu . . . . .  
ivv-Āṭṭē Ayppasi-t-

2 tingal<sup>7</sup> paunnamūsiyum Irēvadiyum perra vishuvil<sup>8</sup> sōmagrahanatti=pāṇku.<sup>9</sup>

“In the 7th year (of the reign) of king Rājarāja-Kēsarivarman,—on the day of an eclipse of the moon at the equinox, which corresponded to (the day of the *nakshatra*) Rēvati and to a full-moon *tithi* in the month of Aippasi of this very year.”

<sup>1</sup> See above, Vol. III. p. 269, note 8.

<sup>2</sup> It may be concluded from this *biruda* that Dhanaga was the name of the father or predecessor of Gōvuprasa; compare *Ind. Ant.* Vol. XV. p. 276 f.

<sup>3</sup> According to Mr. Kittel's *Kannada-English Dictionary*, *Tambala* is another form of *Tamīla* which is derived from the word *Tamīl*.

<sup>4</sup> *Epigraphia Carnatica*, Part I. Bangalore, 1894.

<sup>5</sup> From Dr. Hultzsch's transcript; compare *Ind. Ant.* Vol. XIX. p. 70, and *South-Indian Inscriptions*, Vol. I. p. 169.

<sup>6</sup> Read “vārmarku” or “varmarkku.”

<sup>7</sup> I.e. *paurṇa*.

<sup>8</sup> Read *vishuvattil*.

<sup>9</sup> i.e. *grahaṇattin nāṇku*.

This date falling in the month Aippasi (the solar Kārttika), the equinox spoken of is that of the Tulā-saṅkrānti, i.e. the autumnal equinox; and, as stated by Dr. Hultzsch,<sup>1</sup> Dr. Fleet has already pointed out that, within the period to which Rājarāja's reign must be allotted, there are only two years in which a lunar eclipse took place at or near the autumnal equinox, A.D. 991 and A.D. 1010. For these two years the details of the date work out as follows:—

In A.D. 991 (Śaka-Saṁvat 913 expired) the Tulā-saṅkrānti took place on the 26th September,<sup>2</sup> by the Sūrya-siddhānta 8h. 3·4m., and by the Ārya-siddhānta 6h. 35·9m. after mean sunrise; and accordingly, by the practice followed in Southern India, the 26th September A.D. 991 was the first day of the month Aippasi. On the same day there was a lunar eclipse, which took place 13h. 48m. after mean sunrise and was therefore visible in India; and the moon was in the nakṣatra Révati for 13h. 8m. after mean sunrise.

In A.D. 1010 (Śaka-Saṁvat 932 expired) the Tulā-saṅkrānti also took place on the 26th September, by the Sūrya-siddhānta 6h. 3m., and by the Ārya-siddhānta 4h. 33·5m. after mean sunrise; and accordingly the 26th September A.D. 1010 also was the first day of the month Aippasi. And on this day also there was a lunar eclipse, which, since it took place 2h. 54m. after mean sunrise, was not visible in India; and the moon was in Révati for 3h. 17m. after mean sunrise.

Both the 26th September A.D. 991 and the 26th September A.D. 1010 therefore would seem to answer the requirements of the case. But there is the important difference between them that the lunar eclipse of the 26th September A.D. 991 was visible in India, while that of the 26th September A.D. 1010 was not so. And considering that the eclipses quoted in dates, as a rule,<sup>3</sup> are visible ones, it is highly probable that this here also is the case, and that the true equivalent of the date therefore is the 26th September A.D. 991 (in Śaka-Saṁvat 913 expired).

**3.—Inscription on a stone built into the roof of the Gopala-Krishna temple  
at the village of Kaliyur in the Tirumakudlu-Narasipur taluk.<sup>4</sup>**

1 Svasti [!\*\*] Śakanripa-kāl-ātīta-saṁvatsara-satamga[!\*\*] 929nōya Parābhava-saṁvatsarada Chaitra-māsada bahu-la-parāchamiyu-

2 m=Ādityavārad=andu.

“On Sunday, the fifth *tithi* of the dark fortnight of the month of Chaitra in the Parābhava year (which corresponded to) the year 929 since the time of the Śaka king.”

By the southern luni-solar system Parābhava was Śaka-Saṁvat 929, the year given by the date, as a current year; but for that year the date is incorrect. For, the fifth *tithi* of the dark half of Chaitra of Śaka-Saṁvat 929 current ended, by the *amānta* scheme, on Friday, the 22nd March A.D. 1006, and, by the *pūrnimānta* scheme, on Wednesday, the 12th March A.D. 1007, in neither case on a Sunday. If the year of the date were Śaka-Saṁvat 929 expired, which was the year Plavaṅga (not Parābhava), the corresponding days would be Thursday, the 10th April

<sup>1</sup> See *Ind. Ant.* Vol. XXIII. p. 297.

<sup>2</sup> According to Dr. Fleet, *ibid.* Vol. XIX. p. 71, the Tulā-saṅkrānti in A.D. 991 took place on the 25th September, at about 20 *ghāṭas* 54 *palas* after mean sunrise (for Bombay); but this is erroneous. By my Tables for the Ārya-siddhānta, published *ibid.* Vol. XVIII. p. 207, the time of the Saṅkrānti, expressed in days of the Julian period, is 2083 289·2749, i.e. Ch. 35·9m. after mean sunrise of the 26th September, A.D. 991; and by Professor Jacobi's Tables the Saṅkrānti took place, also according to the Ārya-siddhānta, 16 *ghāṭas* 28 *palas*, i.e. 6h. 35·2m., after mean sunrise of the same 26th September.

<sup>3</sup> My list of dates from inscriptions contains 39 regular dates which quote lunar eclipses, and 33 regular dates which quote solar eclipses. The 39 lunar eclipses were all *without exception* visible in India. Of the 33 solar eclipses, 30 were visible, and 3 (of Śaka-Saṁvat 584 and 589, and of Vikrama-Saṁvat 1043) were not visible in India.

<sup>4</sup> From Mr. Rice's transcript, *Bp. Carn.* Part I. p. 140, No. 44. The inscription ‘consists of praises of Apasādya, a general and minister under Rājarājadēva.’

A.D. 1007, and **Sunday**, the 29th February A.D. 1008. Here the *pārnimānta* scheme would indeed yield the desired weekday, but it is quite improbable that the people of Southern India should have used that scheme of the lunar months in connection with the Śaka era in the 11th century A.D. And if I were permitted to alter the reading of the date, I would rather change the year of it to Śaka-Saṁvat 989 (current, the year Parābhava), for which, by the *amānta* scheme, the date would regularly correspond to **Sunday**, the 19th March A.D. 1066. The result is, that this date, at present, is of no value for historical purposes.

**3.—Inscription on a stone standing close to the west wall of the Agastyēśvara temple at Balmuri in the Baļagūla hōbaļi of the Seringapatam tālukā.<sup>1</sup>**

26 . . . Saka-varisha 934nēya Paridhāvī-[sa]in[va]t[saraKe] śri-[Rā]jarāja[dē]-  
27 [va]rgv<sup>2</sup> yāṇḍu irupatt-emṭā[vu] . . . .  
28 . . . . . tad-varisha[da Pau]sha-mā[sa] . . . . .  
29 <sup>3</sup>rāyaṇa-saṁkrāntiyō! . . . . .

“In the twenty-eighth year (of the reign) of the glorious Rājarājadēva, (which corresponded) to the Paridhāvin year (and to) the Śaka year 934 . . . . . at the Uttarāyana-saṁkrānti in the month of Pausha of this year . . . . .”

This date does not admit of exact verification, and what can be said about it, is that the year Paridhāvin does correspond to the given Śaka year 934, as an expired year, and that the Uttarāyana-saṁkrānti of that year took place 12h. 37·9m. after mean sunrise of the 23rd December A.D. 1012, during the 8th *tithi* of the bright half of the month Pausha, which ended 18h. 51m. after mean sunrise of the same day.

The date, nevertheless, is of great importance, because it definitely proves that the true equivalent of the date No. 1, above, is really, what on general grounds we should expect it to be, the 28th September A.D. 991 (in Śaka-Saṁvat 913), and cannot be the 26th September A.D. 1010 (in Śaka-Saṁvat 932). For, since the 28th year of Rājarāja's reign is here joined with Śaka-Saṁvat 934, the 7th year of his reign, mentioned in the date No. 1, must indeed have coincided with part of Śaka-Saṁvat 913. Assuming that the Uttarāyana-saṁkrānti has been quoted correctly in the date No. 3, and that the years spoken of in the dates are solar years (which certainly is the case in the date No. 1), it follows from the dates No. 1 and No. 3, that the first year of Rājarāja's reign commenced not earlier than the 24th December A.D. 984, and not later than the 26th September A.D. 985 (between the Uttarāyana-saṁkrānti of Śaka-Saṁvat 906 and the Vishuva-Tulā-saṁkrānti of Śaka-Saṁvat 907).

#### B.—RAJENDRA-CHOLA I.

**4.—Inscription on a broken stone lying in front of the Mallēdēva temple at Nandigunda in the Hadināru hōbaļi of the Nañjanagudi tālukā.<sup>4</sup>**

1 [Da]ra (?)	Saka-varishām	943nē[yā]	Raudra-saik-
2 vatsarada	Phālguna-māsa[da]		sukla-[pa]-

<sup>1</sup> No. 5 of the Government Epigraphist's collection for the year 1895; *Ep. Carn.* Part I. p. 78, No. 140.—From Mr. Venkayya's transcript.

<sup>2</sup> Lines 1-7 of this inscription contain a Kanarese verse which refers to the conquest of the Gaṅga country, Raṭṭavādi, Maṇeñādu and Ilām (Ceylon), and the Nuñamba, Andhra, Koṅgu, Kaliṅga and Pāṇḍya countries, and lines 7 and 8 contain the full name of the king, viz. Rājarājukēśarivarman alias Rājēndra-Čhōḍadēva.

<sup>3</sup> i.e. uttarāyana.

<sup>4</sup> No. 2 of the Government Epigraphist's collection for the year 1895; *Ep. Carn.* Part I. p. 204, No. 184.—From the transcript of Mr. Venkayya who furnishes the following note: ‘The other face of this stone contains, in Kanarese characters, the usual Tamil historical introduction of the inscriptions of Parakēśarivarman alias Rājēndra-Čhōḍadēva. As the last item of conquest in the preserved part of the historical introduction is the victory over Jayasimha, it may be concluded that the date of the inscription is later than the 9th year of the king's reign.’

3 ksham Budhavāram puṇyname Uttara-nakshatram sō-  
4 magrahaṇad=andu . . . . .

"On the day of an **eclipse of the moon**, (*the day of*) the *Uttara nakshatra*, a full-moon *tithi*, a **Wednesday** in the bright fortnight of the month of Phālguna in the **Raudra** year (*which corresponded to*) the Śaka year 943 . . . . ."

By the southern luni-solar system **Raudra** was Śaka-Saṁvat 943, as a current year, and for this year the date is correct. For, in Śaka-Saṁvat 943 current the full-moon *tithi* of Phālguna ended 22h. 32m. after mean sunrise of **Wednesday**, the 1st March A.D. 1021, when there was a **lunar eclipse** which was **visible** in India, and when the moon nearly the whole day was in the *nakshatra* **Uttara-Phalguni**.<sup>1</sup>

**5.—Inscription on a stone standing to the north of the Sōmēśvara temple at Suttūru in the Tāyūru hōbaļi of the Nañjanaguḍi tālukā.<sup>2</sup>**

1 [P]ūrvvadēśamu[m] Ga[m]geyu[m] Kadāramu[m]<sup>3</sup> koṇḍa kō=Pparakē[sa]riparammār=ānn udeyār  
 2 śrī-Rājēndra-Chōlaṇdē[vargge] yāṇdu 3lāva[d]u [||\*] Svasti [||\*]  
 3 Saka-var[sha] 9[54]nēya Āṅgira-saṁvatsarada  
 4 Kārttika-māṣa . . [rñ]nam[i]<sup>4</sup> tale-devasam-āgo bidi-  
 5 go Sōmavāra Rōhini-nakshatradal udeyār śrī-Rājēndra-Chō-  
 6 ladēvar-gurukkal . . . . .

"In the 31st year (*of the reign*) of king Parakēsarivarman, *alias* the lord, the glorious Rājēndra-Chōlaṇdēva, who conquered the Eastern country, the Gaṅgā, and Kadāraṇa."

"Hail ! On (*the day of*) the Rōhini *nakshatra*, a **Monday**, the second *tithi* (*of the fortnight which had*) the full-moon *tithi* for its first day (?)<sup>5</sup> of the month of Kārttika in the Āṅgira year (*which corresponded to*) the Śaka year 9[54] . . . . ."

In the tenth century of the Śaka era the only year Āṅgiras was Śaka-Saṁvat 954 expired, and for this year the date is correct. For in Śaka-Saṁvat 954 expired the second *tithi* of the *amānta* Kārttika ended 7h. 26m. after mean sunrise of **Monday**, the 23rd October A.D. 1032, when the moon was in the *nakshatra* Rōhini for about 11h. 10m. after mean sunrise.

As this day is referred to the 31st year of the reign of Rājēndra-Chōla I., the **first year of his reign**, according to this date, should have commenced some time between the 24th October A.D. 1001 and the 23rd October A.D. 1002, both days inclusive. I cannot reconcile this result with the fact that, according to the date No. 3, Rājarāja was ruling in December A.D. 1012, nor can I say whether there are reasons to prove that the regnal year (31) of the present date is incorrect.

<sup>1</sup> This is the earliest correct date known to me, that admits of exact verification, in which the Śaka year quoted is a current year.

<sup>2</sup> No. 1 of the Government Epigraphist's collection for the year 1895; *Ep. Carn.* Part I. p. 208, No. 164.—From Mr. Venkayya's transcript.

<sup>3</sup> This word is entered above the line, with a cross (*hain sapāda*) after it.      <sup>4</sup> Read *paurṇami* (?).

<sup>5</sup> I give this as translated by Mr. Venkayya. The words of the original must be intended to mean 'the second *tithi* after full-moon'; compare Mr. P. Sundaram Pillai's *Some Early Sovereigns of Travancore*, p. 56, where a 6th *tithi* of the bright half is described as 'the 6th *tithi* after new-moon.' The mention of the *nakshatra* Rōhini in connection with a second *tithi* of the month Kārttika is sufficient to show that the dark fortnight of the month is intended. I had in fact found the proper equivalent of the date already from the *dates* in Mr. Rice's mutilated text, long before I saw Mr. Venkayya's transcript.

## C.—KULOTTUNGA-CHOLA I.

6.—Inscription on a stone standing close to the north wall of the Śāmkarēśvara temple at Sindhuvalli in the Kaṭale hōbaṭi of the Nañjanagudi talukā.<sup>1</sup>

1 Sva[sti] śrī [  *]	Śakarai yâ[n]du [Āyira]-
2 [t]tu-muppadu	pekkā <sup>2</sup> Dvaya-sam[va*]-
3 tsarattu	śrī-Kolötturinkā-Śō-
4 ḍadēvar	pṛidhi[vi*]-rājyattu yâṇ-
5 [du]	muppatt-ēṭāvadu . . . . .

"In the Vyaya year which corresponded to the Śaka year one thousand and thirty, (*and*) in the thirty-seventh year of the reign of the glorious Kulöttunga-Chōḍadēva . . . ."

This date contains no details for exact verification. Moreover, the Jovian year Vyaya put down in it does not correspond to the given Śaka year 1030; for, according to the southern lunisolar system,<sup>3</sup> Vyaya was Śaka-Saṁvat 1028 expired, while Śaka-Saṁvat 1030 current was Sarvajit and 1030 expired Sarvadhārin. Where there is a similar discrepancy between the Śaka year and the Jovian year of a date, it is generally the Jovian year that is quoted correctly,<sup>4</sup> and *a priori* it appears reasonable to assume that the same is the case here and that, accordingly, the year intended is really Śaka-Saṁvat 1028 expired. This year, combined with the 37th year of the reign of Kulöttunga-Chōḍa I., would give us for the first year of his reign Śaka-Saṁvat 992 expired=A.D. 1070-71. It remains to be seen how far this result would agree with the following dates, Nos. 7 and 8.<sup>5</sup>

7.—Inscription in the Nātarāja temple at Chidambaram in the South Arcot district.

1    Svasti śrī    Tiribuvaṇachchakkarakavattigāl	śrī-Kulöttunga-
2 Śōḍadēvar	tiru-ttaṅgaiyār Rājarājan Kundavaiy=Ālvār
5 . . . . .	nā-nilattai mulud=ānda Jaya-
6 darāku nārpattu-nāl=āṇḍil	<sup>6</sup> Mīna=nigal nāyāku Veṭṭi pe-.
7 ḫka Urōśāpi-nāl=Idabam	pōdāl.

"In the forty-fourth year (*of the reign*) of Jayadharā,<sup>7</sup> who ruled all the four quarters,—at the time (*of the rising of the sign*) Rishabha on the day of (*the nakshatra*) Rōhiṇī, which corresponded to a Friday in the month during which (*the sign*) Mīna was shining,—Kundavai Ālvār, (*the daughter of*) Rājarāja (*and*) the royal younger sister of the emperor of the three worlds, the glorious Kulöttunga-Chōḍadēva, [*gave, etc.*]"

8.—Inscription in the Āpatsahāyēśvara temple at Ālaṅgudi in the Tanjore district.

1    Svasti śrī    Pu[ga]] sūlnda . . . . .
30 . . . . . kōv= <sup>8</sup> Arājakēsaripatmar=āna Tribhuvanachchakrava[r]tti
śrī-Kulōt-

<sup>1</sup> No. 3 of the Government Epigraphist's collection for the year 1895; *Ep. Carn.* Part I. p. 191, No. 51.—From Mr. Venkayya's transcript.

<sup>2</sup> Read *Vyaya-samra-*.

<sup>3</sup> By the mean-sign system (which is out of the question here) Vyaya would have commenced on the 15th December A.D. 1102, in Śaka-Saṁvat 1024 expired.

<sup>4</sup> Compare the dates given in *Ind. Ant.* Vol. XXIV. p. 4, No. 139 ff.

<sup>5</sup> These dates have been already published by Dr. Hultzsch in *Ind. Ant.* Vol. XXIII. pp. 297 and 298.

<sup>6</sup> Read *Mīnam*.

<sup>7</sup> This, according to Dr. Hultzsch, was a *biruda* of Kulöttunga Chōḍa I.

<sup>8</sup> Read *Irdja*.

- 31 tu[ṅga]-Śōladēvāgku yāṇḍu 45āvadu Tulā-nāyāgru pū[r]vva-pakshattu Viyāla-  
kkīlamaiyum saptamiyum per[ga]  
32 Uttira . . [ti]-nāl.<sup>1</sup>

"In the 45th year (of the reign) of king Rājakēsarivarman, alias the emperor of the three worlds, the glorious Kulōttunga-Chōla, . . . . . on the day of (the *nakshatra*) . . . . .<sup>2</sup> which corresponded to a Thursday and to the seventh *tithi* of the first fortnight of the month of *Tulā*."

The conclusion arrived at under No. 6 was to the effect that the first year of the reign of Kulōttunga-Chōla I. probably coincided with part of Śaka-Saṁvat 992 expired. Supposing this to have been the case, the 44th year of his reign ought to have partly coincided with Śaka-Saṁvat 1035 expired, and the 45th year with Śaka-Saṁvat 1036 expired. And, as a matter of fact, the date No. 7 does work out faultlessly for Śaka-Saṁvat 1035 expired, and the date No. 8 does so for Śaka-Saṁvat 1036 expired.

For Śaka-Saṁvat 1035 expired the date No. 7 would correspond to **Friday**, the 13th March A.D. 1114, which was the 19th day of the month of **Mina** (the solar Chaitra). On this day (the 5th *tithi* of the bright half of the lunar Chaitra ended 10h. 16m., and) the moon was in the *nakshatra* Rōhiṇī (by all systems) for 17h. 4m. after mean sunrise. The sun rose in 19° 1' of the sign Mina, and the sign **Rishabha** therefore rose from about 2h. 44m. to about 4h. 44m. after sunrise (while the moon was in Rōhiṇī).

For Śaka-Saṁvat 1036 expired the date No. 8 would correspond to **Thursday**, the 8th October A.D. 1114, which was the 11th day of the month of **Tulā** (the solar Kārttika). On this day the 7th *tithi* of the first or bright half (of the lunar Kārttika) ended 3h. 33m., and the moon was in the *nakshatra* **Uttarāśhāḍhā** for 13h. 8m. (or, according to the Brahma-siddhānta, 6h. 34m.) after mean sunrise.

As stated by Dr. Hultzsch,<sup>3</sup> I have some time ago calculated the same dates, Nos. 7 and 8, on the supposition that Kulōttunga-Chōla I. ascended the throne in A.D. 1063. I then found that both dates work out properly for the year A.D. 1107 (No. 7 for Śaka-Saṁvat 1028 expired, and No. 8 for Śaka-Saṁvat 1029 expired); and, accepting my results, Mr. Dikshit has stated that, with them, the first year of the reign of Kulōttunga-Chōla I. would have commenced some time between the 2nd March and 24th October (both days inclusive) of A.D. 1063. But I am obliged to point out that the results obtained for A.D. 1107, though perhaps acceptable each by itself, are not so satisfactory as those obtained for A.D. 1114, when compared with each other.

For Śaka-Saṁvat 1028 expired the date No. 7 would correspond to **Friday**, the 1st March A.D. 1107, which was the 7th day of the month of **Mina** (the solar Chaitra). On this day (the 5th *tithi* of the bright half of the lunar Chaitra ended 17h. 53m., and) the moon was in the *nakshatra* Kṛittikā, by the equal-space system 21h. 40m., by the Brahma-siddhānta 8h. 32m., and according to Garga 9h. 51m. after mean sunrise, and afterwards in Rōhiṇī. The sun rose in 6° 56' of the sign Mina, and the sign **Rishabha** therefore rose from about 3h. 32m. to about 5h. 32m. after sunrise (while the moon was in Kṛittikā).

For Śaka-Saṁvat 1029 expired the date No. 8 would correspond to **Thursday**, the 24th October A.D. 1107, which was the 27th day of the month of **Tulā** (the solar Kārttika). On this day (which was Kārttika-śudi 6) the 7th *tithi* of the bright half commenced 0h. 55m. after mean sunrise (ending 2h. 33m. after sunrise of the following day), and the moon was in the

<sup>1</sup> It is not clear if the actual reading is *Uttirāḍdi-nāl* or *Uttirāḍdatti=nāl* (for *Uttirāḍdattin nāl*).

<sup>2</sup> The *nakshatra* was either *Uttara-Bhadrapadā* or *Uttarāśhāḍhā*.

<sup>3</sup> *Ind. Ant.* Vol. XXII. p. 298.

*nakshatra* Uttarâshâdha (by the Brahma-siddhânta not at all, and) by the equal-space system and according to Garga for 3h. 17m. after mean sunrise, and afterwards in Śravâna.

The reason why I regard these results as less satisfactory than those obtained for A.D. 1114, is the different ways in which, supposing the days intended by the dates to be the 1st March and the 24th October A.D. 1107, the *nakshatras* would have been quoted in the two dates. If the day of the first date is called after Rôhiṇî, although the moon entered that *nakshatra* at the earliest 8h. 32m. after sunrise, why is the day of the second date not called after Śravâna which the moon entered as early as 3h. 17m. after sunrise? And if the day of the second date is called after Uttarâshâdha in which the moon at the best was only for 3h. 17m. after sunrise, why is the day of the first date not called after Krittikâ<sup>1</sup> in which the moon was for at least 8h. 32m., and by the equal-space system as much as 21h. 40m. after sunrise? The ordinary rule certainly is, to name the day after that *nakshatra* in which the moon is at sunrise, or which she enters within a few hours after sunrise, and this rule would not have been observed if Friday, the 1st March A.D. 1107, were the true equivalent of the date No. 7.

Besides, if the two dates Nos. 7 and 8 did fall in A.D. 1107, the date No. 6, of the 37th year of the reign of Kulôttunga-Chôla I., would be altogether wrong. Considering that date to be in the main correct, and taking the three dates together, the conclusion which I feel bound to draw from them, is that the king's reign began between the 14th March and the 8th October (both days inclusive) of A.D. 1070;<sup>2</sup> that the date No. 6 of the 37th year fell in the year Vyaya = Śaka-Sainvat 1028 expired or A.D. 1106-7; and that the date No. 7 of the 44th year really corresponds to the 13th March A.D. 1114, and the date No. 8 of the 45th year to the 8th October A.D. 1114.

#### 9.—Inscription on a stone lying in the ruins of a temple called Sômâsvâra, in the midst of the rice fields of the village of Echiganahalli near Nañjanagudi.<sup>3</sup>

1 Svasti [!!\*] Śri-Kulôttunga-Chôladêvaru prituvi-râjyam "geyye Sak[a-va]risham 1035-

2 nêya Jaya-sainvatsarada Pâlguna-mâsada apara-paksham pâ[di]va Âdityavâram  
3 Hasta-nakshatram . . . . .

"On (the day of) the Hasta *nakshatra*, Sunday, the first *tithi* of the second fortnight of the month of Phâlguna in the Jaya year (which corresponded to) the Śaka year 1035, while the glorious Kulôttunga-Chôladêva was ruling the earth, . . . . ."

By the southern luni-solar system Jaya was Śaka-Sainvat 1036 expired, while Śaka-Sainvat 1035 expired would be Vijaya; and contrary to what ordinarily is the case in similar dates, the date here works out properly for the given Śaka year, and the word *Jaya* would therefore seem to have been employed by the writer of the date erroneously for *Vijaya*. In Śaka-Sainvat 1035 expired the first *tithi* of the dark half of Phâlguna ended 11h. 16m. after mean sunrise of Sunday, the 22nd February A.D. 1114, when the moon entered the *nakshatra* Hasta, by the Brahma-siddhânta about 3h. 17m., and by the equal-space system about 6h. 34m. after mean sunrise. This date therefore is of the same year (A.D. 1114) to which the dates Nos. 7 and 8 belong, and the three dates would prove that the reign of Kulôttunga-Chôla I. cannot have ended in A.D. 1112.<sup>4</sup>

<sup>1</sup> It must appear even more strange that the day should not have been called after Krittikâ, when one considers that 'the rising of the sign Rishabha,' mentioned in the date, on the 1st March A.D. 1107 certainly took place (from about 8h. 32m. to about 5h. 32m. after sunrise) while the moon was in Krittikâ. On the 13th March A.D. 1114, on the other hand, it took place while the moon was in Rôhiṇî.

<sup>2</sup> [The inscriptions of Kulôttunga I. in the Telugu country also presuppose A.D. 1070 as the year of his accession; see my *Annual Report* for 1893-94, p. 5.—E.H.]

<sup>3</sup> No. 4 of the Government Epigraphist's collection for the year 1895; *Ep. Cams.* Part I. p. 190, No. 44.—From Mr. Venkayya's transcript.

<sup>4</sup> The akshara *ge* is engraved above the line.

\* Compare *Ind. Ant.* Vol. XX. p. 283.

## D.—VIKRAMA-CHOLA.

10.—Inscription in the Tyāgarāja temple at Tiruvārūr in the Tanjore district.<sup>1</sup>

1 Svasti śrī [||\*] Pū-mālai miḍaindu . . . . .  
 3 . . . . . kō=Ppara[k]śarivarmmar=āna Tribhuva[na]chakrava-  
 [rttiga]! śrī-Vikrama-Chōla[dē]varkku [y]ā[n]ḍu aiñja[vadu] Mi[thu]na-nāyaka  
 pū[r]vvā-pakshattu saptamiyum Nā[yi]gru-kkilamaiyum Attamum=āna nāl  
 muṇṇūgru-nāk[pa]di[n]jāl.

"In the fifth year (of the reign) of king Parakēsarivarman, alias the emperor of the three worlds, the glorious Vikrama-Chōladēva, . . . . . on the three-hundred-and-fortieth day, which was (the day of the nakshatra) Hasta, a Sunday, and the seventh *tithi* of the first fortnight of the month of Mithuna."

Among the sixteen years from A.D. 1110 to A.D. 1125 there are only two, for which this date would work out satisfactorily, A.D. 1113 (Śaka-Saṁvat 1035 expired) and A.D. 1116 (Śaka-Saṁvat 1038 expired).

For Śaka-Saṁvat 1035 expired the date would correspond to **Sunday**, the 22nd June A.D. 1113, which was the 29th day of the month of **Mithuna** (the solar Āśāḍha). On this day the 7th *tithi* of the bright half of the lunar Āśāḍha ended 9h. 17m., and the moon was in the *nakshatra* **Hasta**, by the Brahma-siddhānta for 10h. 30m., and by the equal-space system for 13h. 47m. after mean sunrise. If this were the day of the date, the first day of the fifth year of the reign would be the 18th July A.D. 1112—the 23rd day of the month of Karkaṭaka of Śaka-Saṁvat 1034 expired; and the first day of the first year would be the 23rd of the month of Karkaṭaka of Śaka-Saṁvat 1030 expired—**Saturday**, the 18th July **A.D. 1108**, which was Śrāvana-śudi 9, and on which the moon was in Viṣākhā for 5h. 16m. after mean sunrise, and afterwards in Anurādhā.

For Śaka-Saṁvat 1038 expired the date would correspond to **Sunday**, the 18th June A.D. 1116, which was the 25th day of the month of **Mithuna**. On this day the 7th *tithi* of the bright half ended 20h. 44m., and the moon entered the *nakshatra* **Hasta**, by the Brahma-siddhānta about 5h. 16m., and by the equal-space system 8h. 32m. after mean sunrise. If this were the day of the date, the first day of the fifth year of the reign would be the 15th July <sup>2</sup> A.D. 1115—the 20th day of the month of Karkaṭaka of Śaka-Saṁvat 1037 expired; and the first day of the first year would be the 20th of the month of Karkaṭaka of Śaka-Saṁvat 1033 expired—**Saturday**, the 15th July **A.D. 1111**, which was Śrāvana-śudi 7, and on which the moon was in Svāti for 18h. 24m. after mean sunrise.

Of the two days, thus arrived at as perhaps possible days for the accession of Vikrama-Chōla, the second, the 15th July **A.D. 1111** (in Śaka-Saṁvat 1033 expired), certainly comes nearest to the year (A.D. 1112) which has been hitherto regarded as the year of his accession. But, concerned as I am only with the dates before me, I must confess that Sunday, the 22nd June A.D. 1113 (which would make the king's accession fall on the 18th July **A.D. 1108**), on account of the manner in which it is joined with the *nakshatra* Hasta, appears to me to be a better equivalent of the original date than Sunday, the 18th June A.D. 1116. And whether the day of the accession be the 18th July A.D. 1108 or the 15th July A.D. 1111, it requires to be shown how either result can be reconciled with the fact that the three dates Nos. 7-9 of the reign of Kulōtuṅga-Chōla I. fall in the year A.D. 1114.

<sup>1</sup> From *Ind. Ant.* Vol. XXIII. p. 298.

<sup>2</sup> Mr. Dikshit, who also has calculated this date, *ibid.* p. 299, gives the 14th July; but this is clearly an error.

## No. 8.—LUNSADI PLATES OF SILADITYA II.;

[GUPTA-JSAMVAT 350.]

By VAJESHANKAR G. OJHA, AND TH. VON SCHTSCHERBATSCHOF, PH.D.

A squeeze of the subjoined grant was made over to the second editor by Professor Bühler, who had received it from Mr. Vajeshankar G. Ojha, together with a transcript in Dēvanāgarī and some introductory remarks in the Gujarāti language. The original was found by a Brāhmaṇa in a house at the village of Lunsadi in the Mahuvā parganā, Gōhilvāḍ Prānt, Kāthiāvāḍ, while digging a hole for pegs to tie up his cows.

The document is inscribed on the inner sides of two copper-plates, which are connected by two rings passing through holes in the lower part of the first and in the upper part of the second plate.

[Mr. Vajeshankar was good enough to send me the original plates for examination. They measure about  $15\frac{1}{2}$  inches in breadth, and about  $13\frac{1}{2}$  inches in height. One of the two rings is plain and not soldered. The ends of the other ring, which consists of a much longer piece of copper wire and is now cut, are twisted round each other and secured in a massive, well-preserved seal. This bears on one of its sides, on a countersunk elliptical surface, in relief, the figure of a recumbent bull, which is placed on a plain pedestal and faces the proper right, and below the bull, in Valabhi characters, the legend शत्रुः.<sup>1</sup> The plates not being very thick, and the engraving deep, a good many letters show through at the back of the plates. Lines 42 to 49 are engraved in a rough manner, many letters being represented merely by dotted outlines. The weight of the two plates is  $10\frac{1}{4}$  lbs., that of the small ring 5 oz., and that of the seal ring 2 lbs. 7 oz.; total, 13 lbs. I have cleaned the original plates, and corrected the transcript according to my impressions.—E. H.]

The size of the letters varies considerably, being in the middle almost twice as large as in the beginning and at the end. The characters belong to the southern class of alphabets and resemble those of the other published Valabhi grants.

The grant was issued "from the victorious camp pitched at Khēṭaka" (line 1), the modern Khēḍā (Kairā), whence many grants are dated. It gives the usual genealogy of the Valabhi kings down to king Śilāditya II. (or III. according to Dr. Fleet's manner of counting). As in another inscription, which is dated two years later,<sup>2</sup> the king bears here only the epithet *Parama-Mahēśvara* and does not receive any titles of a sovereign. The translation of the grant proper follows.

(Line 52.) "The most fervent devotee of Mahēśvara (Śiva), the illustrious Śilāditya, being in good health, issues (*the following*) command to all:—'Be it known to you that, for the increase of the spiritual merit of (*my*) mother and father, I gave to two uterine brothers, the Brāhmaṇas Bhaṭṭi and Īṣvara, sons of the Brāhmaṇa Dhanapati, coming from Dvīpa and belonging to the Ohāturnidya (community) of this (*place*), to the Dānyādavya gōtra, and to the school of the Vājasanāyins, (*the following pieces of land*) in the village of Dēsēnaka at the mouth (*dvāra*) of the Madhumati (*river*) in (*the land of*) the Surashṭras:—(1) at the eastern boundary (*of the village*), a pond (*vāpi*), (measuring) fifty-five pādāvartas of land in area, the boundaries of which (are): to the east, the Piñchhakūpikdvaha; to the south, the field belonging to the Brāhmaṇa Bāva, and the Malla pond (*taḍāga*); to the west, the drinking-well of the village (*grāma-nipāna-kūpaka*); to the north, the boundary of the village of Mūlavarmapāṭaka; (2) at the south-eastern boundary (*of the village* of Dēsēnaka), a piece of

<sup>1</sup> See above, Vol. III. p. 319.<sup>2</sup> Ind. Ant. Vol. XI. p. 305 ff.

cultivated land (*called*) *Kariṭṭikā* (*and*) measuring seventy *pādāvartas* of land, to the east of which (*is*) the boundary of the village of *Viśālapāṭaka*; to the south, the boundary of the village of *Sivatrātaijja*; to the west, the boundary of the village of *Viśālapāṭaka*; to the north, the boundary of the village of *Viśālapāṭaka*; (3) at the same boundary (*of the village of Dēsēnaka*), a second piece of cultivated land called *Uchchā* (*and*) measuring ninety *pādāvartas* of land, to the east of which (*is*) the boundary of the village of *Viśālapāṭaka*; to the south, the boundary of the village of *Viśālapāṭaka*; to the west, the *Piñchhakūpikāraha*; to the north, the *Kauṭumba* field belonging to the *Therakas* (*Sthaviras*); and (4) at the eastern boundary (*of the village of Dēsēnaka*), a third piece, measuring twenty *pādāvartas* of land, to the east of which (*is*) the *Māṇaījjikā* river; to the south, the excellent field of *Bappaka*; to the west, the *brahmadēya* field belonging to the Brāhmaṇa Skanda; to the north, the field belonging to *Īśvara*.

(L. 61.) ““(I gave), as a meritorious gift, with a libation of water, these three pieces of cultivated land together with a pond, thus defined by (*their*) boundaries, with the *ndranga*, *uparikaru* (*and*) *bhūlavātpratyāya*, with the income in grain and gold, with (*the right of joining those who commit*) the ten offences, with (*the right to*) eventual forced labour, not to be meddled with by any royal officers, excluding grants previously made to temples and Brāhmaṇas, according to the maxim of *bhāmīchchihidra*, to last as long a time as the moon, the sun, the ocean, the earth, the rivers and the mountains, (*and*) to be enjoyed by the sons, grandsons and (*further*) descendants (*of the two donees*).

(L. 63.) ““Wherefore nobody should cause obstruction to these two (*donees*), if they enjoy (*this land*), cultivate (*it*), cause (*it*) to be cultivated, or assign (*it to others*) according to the usual rule relating to *brahmadēyas*.

(L. 64.) ““And future gracious kings born of our lineage, or others, should approve of this our gift and should preserve (*it*), recognizing that the royal dignity is transient, that human life is unstable, and that the reward of a gift of land is common (*to all kings*).’

(L. 65.) “And it has been said :”

[Three of the customary verses.]

(L. 66.) “The messenger (*dātaka*) for this (*grant was*) the *Rājaputra Dhruvasēna*. This (*edict*) was written by the chief secretary *śrimad-Anahila*, the son of the chief secretary *śrī-Skandabhaṭa*, who was charged with peace and war. The year 300 (*and*) 50; (*the month*) *Phālguna*; *the dark* (*fortnight*); *the 3rd* (*tithi*). (*This is*) my own signature.”

The grant is in favour of two Brāhmaṇa brothers, natives of and, belonging to the *Chaturvēdin* community of *Dvīpa*, i.e. the modern Portuguese possession *Diu*. The object granted to them is a pond and three pieces of land in the village of *Dēsēnaka*<sup>1</sup> in *Surāshṭra*, i.e. the modern *Sōrath*. In the enumeration of the boundaries the following geographical names occur: (1) the *Madhumatī* river, i.e. the *Nikōl* creek [V. G. O.]; (2) the village of *Sivatrātaijja*, the modern *Satrā* [V. G. O.]; (3) the *Malla* tank, i.e. the ruined tank now called *Kōṣa-Malla* [V. G. O.]; (4) the *Māṇaījjikā* river, i.e. the modern dry bed of the *Mālan* (?) [V. G. O.].

The *dātaka*, *Rājaputra Dhruvasēna*, also executed another grant of Śilāditya II.<sup>2</sup> The writer, *śrimad-Anahila*, also wrote this other grant<sup>3</sup> and served already under Kharagraha II. and Dhruvasēna III.<sup>4</sup> The date is *Phālguna badi 3* of [*Gupta-]Sāmyat* 350, i.e. 669-670 A.D.

<sup>1</sup> According to Mr. Vajeshenkar, the modern *Nikōl*, 4 miles south-east from *Mahuvā*; probably he reads in line 54 *Madhuvalī-dvārē adś Nākagrāma*.

<sup>2</sup> *Ind. Ant.* Vol. XI. p. 395.

<sup>3</sup> *ibid.* p. 309.

<sup>4</sup> *Ind. Ant.* Vol. VI. p. 76, and *Ep. Ind.* Vol. I. p. 85.

TEXT.<sup>1</sup>

## First Plate.

- 1 ओं स्वस्ति [॥\*] विजयस्कन्धावारा[८\*] खे[टैकवासका[८\*] प्रसभप्रण-  
तामित्राणां मैत्रकाणां मतुलबलसंपदमण्डलाभीगसंसक्तप्रहारशतलव्यप्रतापा-  
व्रतापोपनतद[१\*]नम[१ना]-
- 2 ज्ञेवोपार्जितानुरागादनुरक्तमौलभृत(:)श्रेणीबल[१\*]वासराज्यश्चियः परममाहेश्वरश्ची-  
भट[१\*]क्षादव्यवच्छिव्राजवङ्ग[१\*]च्छातापितृचरणारवि[८\*]प्रणतिप्रविधौताश्चिय-
- 3 कल्पाः शैश्वतावभृत खड्डदि[ती]यवाहुरेव समदपरगजघटास्फोट[नप्र]काशित-  
सत्वनिकषस्तव्रभावप्रणतारात्मचूडारत्नप्रभासंसक्तपादनखरश्चिमसंहतिस्म-
- 4 कलस्मृतिप्रणी[८\*]मात्तसम्यक्परिपालनप्रजाहृदयरञ्जनात्मराजशब्दे रूपकान्ति-  
श्चैर्यगाभीर्यवुद्दिसंपद्धिः श्वरशशा[ङ्ग]द्विराजोदधिचिदशंगुरुधनेशान्तिशय[१\*]-
- 5 नः शरणागताभयप्रदानपरतया लग्नवदपास्ताशेषस्वकार्यफल[ः\*] प्रात्यनाधिका-  
र्यप्रदानानन्दितविद्युह्यव्याख्यहृदयः पादच[१\*]रीव सकलभुवनमण्डलाभीग-
- 6 प्रमोदः परममाहेश्वरः श्रीगुहसेनस्तस्य सुतसत्यादनखमयूखसन्तानविस्तृतजा-  
ङ्गवोजलौघप्रक्षालिताशेषकल्पः प्रणयिशतमहमोपजीव्यमानसम्पद्-
- 7 पलोभादिवाश्रितः सरभसमाभिगा[मि]कैर्गुण्यस्तजशक्तिशिक्षाविशेषपित्तापिता-  
खिलधनुर्द्वरः प्रथमनरपतिसमतिस्थितानामनुपालयिता धर्मदायानामप[१\*]-
- 8 [कर्ता] प्रजोपघातकारिणामुपद्धवानां दर्शयिता श्रीसरस्त्वीरिकाधिवासस्य  
संहतारात्मपद्मीपरिभोगदक्षविक्रमो विक्रमोपसंप्राप्तविमलपात्यिवशीः
- 9 परममाहेश्वरः श्रीधरसेनस्तस्य सुतसत्यादनुद्वातः सकलजगदानन्दनात्महृत-  
गुणसमृद्धयस्यगितसमग्रदिष्टण्डः समरशतविजयशोभासनाथ-
- 10 मण्डलाग्रद्युतिभासुरतराङ्गपीठोढुङ्गुरुमनोरथमहाभ[१\*]रः सर्वविद्यापर[१\*]पर-  
विभागाधिगमविमलमतिरपि सर्वतः सुभाषितलवेनापि सुखो-
- 11 पपादनीयपरितोषः समग्रलोकागागधगाभीर्यहृदयोपि सुचरितातिशयसुव्यक्तपर-  
मकल्पाणस्वभाव[ः\*] खिलीभूतक्षतयुग्नपतिपद्य[वि]शोधनाधिगतो-
- 12 दद्रकीतिः<sup>१</sup> धर्मानुपरोधोज्वल<sup>२</sup>तरीक्तार्थं सखसंपदुपसेवानिरूपधर्मादित्यवितीय-  
नामा परममाहेश्वरः श्रीशीलादित्यस्त्यानुजस्त्यादानु-

<sup>1</sup> From Dr. Hultzsch's impressions.<sup>2</sup> Expressed by a symbol.<sup>3</sup> Read मैत्रकाणाम्.<sup>4</sup> Read वंशा०.<sup>5</sup> Read सत्त्वः.<sup>6</sup> Read मार्गः.<sup>7</sup> Read शिक्षापिता०.<sup>8</sup> Read भासुरतराङ्गपीठोढुङ्गु.<sup>9</sup> Read कौतिः०.<sup>10</sup> Read दीज्ज्वल०.

- 13 द्वयतय<sup>१</sup> स्वयम्[पे]न्द्रगु[ह]णिव [गु]रण[१]व्यादरवता समभिलषणीयामपि  
राजलक्ष्मी<sup>२</sup> स्कन्धासक्ता<sup>३</sup> परमभद्र इव धुर्यस्तदाङ्गासंपादनैकपरतयै-  
वोद्दहन्
- 14 खेदसुखरतिभ्यामन[१]यासितसत्वंसंपत्तिः प्रभावसंपदशीक्षतनृपतिशतशिरोरब्रच्छा-  
योपगुढंपादपीठोपि परावज्ञाभिमानरसानालिङ्गित-
- 15 मनोवृत्तिः प्रणतिमेकां परित्यज्य प्रख्यातपौरुषाभिमानेरॄप्यरातिभिरनासादित-  
प्रतिक्रियोपाय[ः\*] वातनिखिलभुवनामोदिविमलगुणसं-
- 16 हृतिः<sup>५</sup>प्रसभर्विघटितसकलकलिविमलगुणसं-  
योपगुढंपादपीठोपि परावज्ञाभिमानेरॄप्यरातिभिरश्चैद्वावै-  
रनामृष्टात्युद्वतहृदयः प्रख्यातपौरुषास्त्रकौ-
- 17 शलातिशयगण्णतिथिविपक्षच्छितिपतिलक्ष्मीस्त्रयंग्राहप्रकाशितप्रवीरपुरुषः<sup>६</sup>प्रथमसंख्या-  
धिगमः परममाहेश्वरः श्री-
- 18 खरग्रहस्तस्य तनयस्त्वादानुद्वगातः सकलविद्याधिगमविहृतनिखिलविद्वज्जनमन-  
५परितोषातिशयः[\*] 'सत्वसंपदा त्यागौ-
- 19 दार्येण च विगतानुमन्धानासंमाहितारातिपक्षमनोरथाच्चभङ्गः सम्यगुपलक्षिता-  
नेकशा[स्त्र]कल[१\*]लोकचन्तिंग्रहरविभागोपि प-
- 20 रमभद्रप्रकातिरक्तिमपश्चयविनयशोन<sup>१०</sup>विभूषणः समरशतजयंपताकाहरणप्रत्य-  
लोदयवाङ्गुडविध्वित<sup>११</sup>निखिल-
- 21 प्रतिपक्षदर्यादियः स्वधनु<sup>१२</sup>प्रभावपरिभूतास्त्रकौशलाभिमानसकलनृपतिमण्डला-  
भिनन्दितशासनः परममाहेश्वरः श्रीधरसेन-
- 22 स्त्रस्यानुजस्त्वादानुद्वगातः सच्चरितातिशयितसकलपूर्वनरपतिरतिदुस्साधानामपि  
प्रसाधयिता विषयाण[१] मूर्त्तिमानिव
- 23 पुरुषकारः परिष्वद्गुणानुरागनिर्भरचित्तवृत्तिभिर्मनुरिव स्वयमभ्युपपन्नः प्रकृति-  
भिरधिगतकलाकलापङ्कान्तमान्त्रि-
- 24 वृत्तिहेतु[र\*]कलङ्कमुदनाथः[\*] प्राज्यप्रतापस्यगितदिग्न्तरालप्रध्वित<sup>१२</sup>ध्वान्त-  
राशिः मततोदि[तः स]विता प्रकृतिभ्यः प-
- 25 रं प्रत्ययमर्थवन्तमतिवहृतिथप्रयोजनानुबन्धमागमपरिपूर्णं विदधानः सम्भिवि-  
यहसमासनिश्चयनिपुणः स्थानेनुरु-
- 26 परमादेश्वदहुण्डविधानजनिलसंस्कारः साधूनां राज्यसालातुरीयस्तन्त्र-<sup>१३</sup>  
योरभयोरपि निश्चातः<sup>१४</sup> प्रकृष्टविक्रमोपि<sup>१५</sup> क-

<sup>१</sup> Read °ध्यातः.<sup>२</sup> Read लक्ष्मी.<sup>३</sup> Read °सक्ता.<sup>४</sup> Read सत्त्व.<sup>५</sup> Read °गुढ़.<sup>६</sup> Read °नानैर०.<sup>७</sup> Read सत्त्व.<sup>८</sup> Read °नाश०.<sup>७</sup> Read चरित.<sup>१०</sup> Read, श्रीभा.<sup>११</sup> Read °ध्वंसित.<sup>१२</sup> Read °ध्वंसिव.<sup>११</sup> Read °शालातुरी८ तन्त्र०.<sup>१३</sup> Read °विक्रमोपि.

27. रुणमृदुहृष्टयः श्रुत(१)व[१]नप्यगर्वितङ्गान्तोपि प्रश्नमी श्विरसौहृदद्योपि  
निरसिता दोषवत्तासुद्यसमयसमुपजनितजन[ता]नुराग-
- 28 परिपिहितभुवनसमर्थितप्रथितवालादित्यहितीयनामा परममाहेश्वरः  
श्रीध्रुवसनस्तस्य<sup>१</sup> स्यत्सत्याद[क]मलप्रणामधरणिकष-
- 29 गाजनितकिणल[१]च्छन्तलाटचन्द्रशकलः शिशुभाव एव अवणानिहितंमौक्ति-  
कालङ्गर<sup>२</sup> विभ्रमाम(१)ल[शु]तविशेष[ः\*] प्रदानसलिलक्षालिताग्रहस्तार-  
विन्दक्ष-
- 30 व्याया इव सृदुकरग्रहणा[द]मन्दीकृतानन्दविधिर्व्यसुभरायाङ्गामुके धनुष्वेद<sup>३</sup> इव  
संभाविताशीघ्रलक्ष्यकलापः प्रणतसामन्तमण्डलीत्तमाङ्गधृत-
- 31 चूडा[र\*]द्रायमानशासनः परममाहेश्वरः परमभट्टारकमहाराजाधिराजपरम-  
श्वरचक्रवर्ति<sup>४</sup>(.)श्रीधरस[न]स्त्रित्यामह[भा\*]-
- 32 \*[चिश्रीशीलादित्यस्य श[१\*]र्झप[१\*]लेखिवाङ्गजमनो<sup>५</sup> भक्तिवभुराव[यव\*]कल्पितः-  
प्रणतेरतिधव[ल\*]या दूरं तत्पादारविन्दप्रवृत्तया नखमणिरुचा मन्दा-  
किन्येव नित्यममलितीत्तमाङ्गदेशस्यागस्त्य]-
- 33 [स्वैव राजर्णेहाच्चित्यमातन्वानस्य प्रबलधवलिङ्गा यशमां वलयेन (मण्ड)म-  
णिङ्गतकुभर नभसि यामिनोपतेविंडमिताखण्डपरिवेषमण्डलस्य पयोदि-  
श्यामशिखरचुचूकरुचिरसद्विन्द्यस्त्]-
- 34 [नयुगा][याः\*]

## Second Plate.

- 35 चितेःपत्युः श्रीडेरभट्टस्य[१\*]ङ्गजः ६चितपसंहतेरनुरागिण्याः शुचियशोङ्गकभृतः<sup>७</sup>  
स्वयंवरमालामिव राज्यश्चियमूर्प्यव्यन्याङ्गुतपरिग्रहः शौ-
- 36 ७र्यमव्रतिहतव्यापारमानमितप्रचण्डरिप<sup>८</sup>मण्डलं मण्डलायमिंवावल[स्व]मानः  
शरदि प्रसभमाङ्गषिः[ली]मुखबाणासनापादितप्रसाधना-
- 37 नां परभुवा<sup>९</sup> विधिवदाचरितकरग्रहणः पूर्वमेव विविधवण्ठीञ्चलिन<sup>१०</sup> श्रुताति-  
शयेनोङ्गासितश्वणः पु(:न)पुनरुक्तेनव<sup>११</sup> रद्रालङ्गारेण[१]लङ्गुतश्चौच[ः\*]
- 38 परिस्फुरक्टकविकटकीटपत्रकरिकणमविच्छिन्नप्रदानसलिलनिवहावसेकविल(क)स-  
ववशैवलाङ्गुरमिवायपाणिमुद्दृढ़ धृतविश्वालरब्र(१)-

<sup>१</sup> Read °सिनस्तस्य सुतः.<sup>२</sup> Read °लंकार०.<sup>३</sup> Read °धनुर्वेद.<sup>४</sup> Read °तृ.<sup>५</sup> Read जन्मनी.<sup>६</sup> Read चूक.<sup>७</sup> Read चितिप.<sup>८</sup> Read यशोगुक.<sup>९</sup> Read °मप्रति०.<sup>१०</sup> Read रिपु.<sup>११</sup> Read भुवः.<sup>१२</sup> Read वण्ठीञ्चलिन.<sup>१३</sup> Read °लेव.

- 39 वस्त्रयजलधिवेलातटा[य]मानभुजपरिष्वङ्गविष्वन्धरः परममाहेश्वरः श्रीधृष्णस्त-  
स्याऽयजोपरमहीपतिष्वर्यदोषमाशनधियेष
- 40 खद्या खयमतिष्वष्टवेष्टमास्त्राङ्गयष्टिरतिरचिरतरचरितगरिमपरिकलितसकल-  
नरपतिरतिप्रकाष्टनुरागर[स]रभसव-
- 41 शोक्तप्राणत्वसमस्तसामन्तचक्रचूडामणिमयूखुखचित्चरणरमलंयुगल[ः\*] प्रोद्धामी-  
दारदीहृण्डद्वितद्विषद्वर्गदर्पणः प्रस-
- 42 ३०८धीय(१)५प्रताप[झी]वित[१\*]शेषशावहः४ प्रणयिपञ्चनिञ्चिमलस्मीकः प्रेरित-  
गदोक्तिंसुदर्शनचक्रः परिहृतबालकीडा-६
- 43 ७नधङ्कतद्विजातिरेकविक्र[म]प्र[सा]धितधरितीतलोन[झी]कतंजलश्योपूर्वपुरुषोत्त-  
मः साक्षात्कृप्य इव सम्यग्य[व]स्थावितवार्णा-७
- 44 अमाचार[ः\*] पूर्वरप्युर्वीर्पति[भिस्तृ]शालवलुभ्यैर्यान्यपहतानि देवब्रह्मदेयानि  
१०तेषांमय्यतिसरलमन)५प्रसरसुत्सङ्ग-
- 45 लनानुमोदनाभ्यां परिसुदिततृभूव११नाभिनन्दितोक्षितोत्कृष्टवलधर्मध्वजप्रकाशित-  
निजवङ्गी१२ देवद्विजगुरुन्वति यथाहृ[म]न-
- 46 वरतप्रवत्तिंतमहोद्विजादिदानव्यसन[१\*]नुपजातस[न्तोषो]पात्ती[दा]रकीक्षिंपंक्तिपरंप-  
राकन्तुरित१३निखिलदिक्षक्रवालः
- 47 [स्य]ष्ट[मे]व यथार्थधर्मादित्यापरनामा पर[म]माहेश्वरः श्री[ख]रग्नहस्तस्य[१\*]-  
यजन्मनक्षुमुदपण्डश्रीविकासिन्या कल[१\*]वत-
- 48 अन्त्रिकयेव कीर्त्या ध्वलित[म]कलदिष्टुलस्य खण्डितागुरुविलेपनपिण्डश्या-  
मलो१४ विस्त्यग्नीलविपुलपयोधराभोगाया:
- 49 चौख्याऽयुपल्लु[क]१५ श्रीशीलादित्यस्य १०सुनु[द्वृव]प्रालेयकिरण इव प्रतिदिनस-  
वर्द्धमानकलाचक्रवाल[क्षे]सरीन्द्रशिशुरिव रा-
- 50 जलस्मीमचलवनस्त्वलीमिवालङ्गुर्वाणः शिखण्डकेतन इव द्वचिमशुडामण्डनः  
प्रचण्डशक्तिप्रभावस्य १७गरदागम
- 51 इव प्रतापवानुक्षसत्पद्मः संयुगे विद्वयद्वधोधरानिव परगजानुदय एव  
तपनमालातप इव सप्तमे१८ मुण्ड-

<sup>१</sup> Read प्रणत.<sup>२</sup> Read कमल.<sup>३</sup> Read उपटीयः.<sup>४</sup> Read अनुकृष्टः.<sup>५</sup> Read दीर्घिष्व.<sup>६</sup> Read क्रोडी.<sup>७</sup> Read नष्टःङ्कतः.<sup>८</sup> Read क्रतः.<sup>९</sup> Read उपापितवणां०.<sup>१०</sup> Read वेषाम०.<sup>११</sup> Read चिभुव०.<sup>१२</sup> Read वेशी देवद्विजगुरुन्वति.<sup>११</sup> Read दन्तुरित.<sup>१३</sup> Read श्वासः.<sup>१५</sup> Read पल्लुः.<sup>१२</sup> Read सुनुः.<sup>१७</sup> Read श्वर०.<sup>१६</sup> Read उपामै.

- 52 नभिमुखानामायूङ्गि<sup>1</sup> हिष्ठतं परममाहेश्वरः श्रीशीलादित्यकृशलो सर्वगेव  
समाज्ञापयत्यस्तु वस्तविदितं यथा मया
- 53 मातापित्रोऽपुण्याप्यायन[।\*]य द्विपविनिर्गततच्चातुर्बिंद्यसामान्यडौष्टव्यसगोत्र-  
वाजसनेयसब्रह्मचारित्राह्मणधनपति-
- 54 पुत्रब्राह्मणभट्ट-ईश्वराभ्यां<sup>2</sup> सोदरभाटभ्यां सुराश्रेषु मधुमतीहारे देसेनकग्रामे  
पूर्वसीन्नि पञ्चपञ्च[।\*]शङ्कुपा-
- 55 दावत्तपरिसरा वापी [।\*] यस्या आघाटनानि [।\*] पूर्वतः पिञ्चकूपि-  
का॑वहः [।\*] दक्षिणतः ब्राह्मणबावप्रलयचेत्रं मङ्गतटाका<sup>4</sup> च [।\*]
- 56 अपरतः ग्रामनिपानकूपकः [।\*] उत्तरतः मूलवर्मीपाटकग्रामसीमा [।\*]  
तथा पूर्वदक्षिणसीमा<sup>5</sup> कविडिकाचेत्रखण्डं सप्तिभूपा-
- 57 दावत्तपरिमाणं [।\*] यस्य पूर्वतः विशालपाटकय[।\*]मसीमा [।\*] दक्षिण-  
तः शिवचातइज्जग्रामसीमा [।\*] अपरतः विशालपटक<sup>6</sup>ग्रामसीमा [।\*]  
उत्तरतः
- 58 विशाल[घा]टक<sup>7</sup>ग्रामसीमा [।\*] तथा एतसीमो<sup>8</sup> द्वितीयचेत्रखण्डं उच्चास-  
न्धित<sup>9</sup> नवतिभूपादावत्तपरिमाणं [।\*] यस्य पूर्वतः विशालपाटकग्राम-  
सीमा [।\*]
- 59 दक्षिणतः विशालपाटकग्रामसीमा [।\*] अपरतः पिञ्चकूपिकावहः [।\*]  
उत्तरतः थेरकसल्ककौटुम्बचेत्रं<sup>(1)</sup> [।\*] [त]था पूर्वसीन्नि<sup>10</sup> द्वितीयखण्डं
- 60 <sup>11</sup>विज्ञतिभूपादावत्तपरिमाणं [।\*] यस्य पूर्वतः माणझिजिका नदी [।\*] द-  
क्षिणतः [ब]प्यकप्रकाटचेत्रं [।\*] अपरतः ब्राह्मणस्कन्दसल्कप्र-<sup>12</sup>
- 61 द्वादेयचेत्रं [।\*] उत्तरतः ईश्वरप्रलयचेत्रं [। ए]वमिदमाघाटनविशुद्धं<sup>13</sup> वापी-  
समन्वितं क्षेत्रचयं सोद्रङ्गं सोपरिकरं सभूत-
- 62 वात[प्र]त्य[।\*]यं सधान्यहिरण्यादेय<sup>14</sup> सदगा[प]राधं सोत्पद्यमानविष्टिक<sup>15</sup>  
सर्वराजकीयानामहस्तप्रक्षेपणीयं पूर्वप्रत्तदेवब्रह्मदेयरहितं

<sup>1</sup> Read °यूङ्गि.<sup>2</sup> The small stroke between भट्ट and ईश्वर seems to be intended for a hyphen which marks the separation of the two names. Here and in line 61, ईश्वर<sup>0</sup> looks like कश्वर.<sup>3</sup> Read °कूपिका०.<sup>4</sup> Read °तटाका०.<sup>5</sup> Read सौन्नि.<sup>6</sup> Perhaps °पाटक.<sup>7</sup> Read °पाटक.<sup>8</sup> Read °सौन्नि.<sup>9</sup> Read संज्ञितं.<sup>10</sup> Read तृतीय.<sup>11</sup> Read विश्वितं.<sup>12</sup> Read ब्र०.<sup>13</sup> The *anusvāra* of शे runs into the त of दक्षिणतः in the preceding line.<sup>14</sup> Read °देयं सदगा०.<sup>15</sup> Read विष्टिकं.

- 63 भूमिच्छद्रव्याये[न]।चन्द्राकार्णवज्जितसरित्पञ्चतसमकालीनं पुचयैचावयभोग्यमुद-  
क[।\*]तिसमेष<sup>१</sup> सम्मद[२]यो [नि]स्तुः [।\*] यतो<sup>३</sup> तयोः समुचितया  
ब्रह्मदेवस्थिता
- 64 शुच्चतो[।\*] क्वष्टोः कर्षयतोः प्रदिशतो[स]<sup>४</sup> वा [न] कैश्चिहरासेषे वर्तितव्य-  
[म][ग]मिभप्रवृत्पतिभिरप्यमहाङ्ग<sup>५</sup>जैरन्वैर्ष्वा अनित्यान्वैश्वर्याण्खस्थिरं मा-  
नुषं सामान्यस्त्र भूमिदानफलं<sup>६</sup>
- 65 मवगच्छद्विरयममहायोनुमन्तव्य)परिपालयितव्यस्त्रेत्युक्त्वा ॥ बहुभिर्ब्रह्मधा भुक्ता-  
राजभिः[।\*] सगरादिभिः [।\*] यस्य यस्य यद[।\*] भूमिदयस्य<sup>७</sup> तस्य  
तदा फलं [।\*] यानीह दारिद्रा[भ]याक्षरेन्द्रैष्वनानि<sup>८</sup> ध-
- 66 आयतनीक्षतानो<sup>९</sup> [।\*] निर्व्मुक्तमात्यप्रतिमानि तानि को नाम माधु)पु-  
नराददीत ॥ षष्ठिं वर्षसहस्र[।\*]ग[।\*]खगे<sup>१०</sup> तष्ठत भूमिद[।\*]  
आच्छित्ता चानुग्रहमा च तान्येव नरके वसेत् [।\*] दूतकोच राज-  
पुत्र[ध्रुव]सेनः[।\*]
- 67 [लि]खितमिदं स[न्ति]वियहाधिक्षतदिविरपतिश्रीस्कन्दभ[ट]पुचदिविरपतिश्री-  
मदनहिलेनेति ॥ म. ३०० ५० फाल्गुण<sup>१२</sup> व ३ [।\*] खहस्तो  
मम ॥

## No. 9.—VELUR ROCK-INSCRIPTION OF KANNARADEVA.

By E. HULTZSCH, PH.D.

This inscription was first published by me five years ago in *South-Indian Inscriptions*, Vol. I. page 76 f. It is now re-edited because my former edition contained some errors, and because it appeared desirable to issue a facsimile of this ancient record in the *Epigraphia Indica*.

The inscription is engraved on the rock below the summit of the Bāvāji or Bhagavati hill near Vēlappūḍi, a suburb of the town of Vēlūr (Vellore) in the North Arcot district. It consists of eleven cramped and straggling lines in bold archaic characters. The alphabet is Tamil, interspersed with some Grantha letters (*svasti śri*, l. 1; *śva* of *Pāṇṇapēśvara*, l. 4; *dhā* of *dhārai*, l. 6; *sandrā* of *sandrāditta*, *da* and *pūrvva* of *udakapūrvva*, l. 7; *dhanma rakṣi*<sup>१०</sup> and *śri*, l. 9; and *dhanma*, l. 10). The language is Tamil.

The inscription is dated in the twenty-sixth year of the reign of Kannaradēva. This name reminds of "Kannaradēva, the conqueror of Kachchi (Conjeeveram) and Tañjai (Tanjore)," whom Mr. Venkayya has successfully identified with the Rāshtrakūṭa king Krishṇa III. (A.D. 940 and 956).<sup>११</sup> Though the Vēlūr inscription does not contain the distinguishing epithet *Kachchiyun=Tañjaiyun=kōṣṭha*, which Mr. Venkayya's two *Tirukkālukkupram* inscriptions

<sup>१</sup> Read *समेष* धर्मः.<sup>२</sup> Read यतस्योः.<sup>३</sup> Read क्वष्टीः.<sup>४</sup> Read प्रदिशतीर्वा.<sup>५</sup> Read भद्र.<sup>६</sup> Read इश्व.<sup>७</sup> Read फलः.<sup>८</sup> Read भुक्तिस्त्र.<sup>९</sup> Read धर्मनानि.<sup>१०</sup> Read झारामि.<sup>११</sup> Read स्वगे तिष्ठति.<sup>१२</sup> Read फाल्गुन.<sup>१३</sup> Above, Vol. III. p. 282 n.

prefix to the name of the king, the similarity of the alphabet and of the phraseology leaves hardly any doubt that the Kannaradēva of the present record is identical with that of the two others. An unpublished inscription of the sixteenth year of the same king, in which he is called *Kachchiyun-Tañjaiyūn=kondu śri-Kannaradēva* (with *nn* instead of *ny* in the second syllable), is engraved on the ruined Vishnu temple at *Ukkal* in the North Arcot district.<sup>1</sup>

The inscription records the gift of *Vēlūrppādi* to the shrine of *Pāṇṇappādi*, which a certain *Pāṇṇappai* had established on the hill of *Śudādūpārai* in *Pāṅgala-nādu*, a subdivision of the district of *Paṭuvūr-kōṭṭam*.<sup>2</sup> *Pāṇṇappēvara* means ‘the īśvara (Siva) shrine founded by *Pāṇṇappai*,’ who was perhaps a female relation of the donor. *Vēlūrppādi* must be an old form of the modern *Vēlappādi*, and *Śudādūpārai* the ancient name of the Bāvāji or Bhagavati hill.

The donor was the *Nuļamba Tribhuvanadhīra*, whose son, likewise named a *Nuļamba*, had received (or purchased?) *Vēlūrppādi*, together with the hill of *Śudādūpārai*, from *Vira-Chōla*. The inscription ends with a *captatio benevolentis* and an imprecation. Between both is inserted the signature of ‘the glorious *Pallava-Murāri*,’ i.e. ‘the Vishnu among the Pallavas.’ This epithet must be taken as a surname of the *Nuļamba Tribhuvanadhīra*, who is represented as speaking in the first person throughout the preceding part of the inscription.

Both *Vira-Chōla* and *Tribhuvanadhīra* must have been subordinates of *Kṛishṇa III*. As *Vira-Chōla* is introduced without any regal titles, it remains doubtful whether he was a member of the Chōla dynasty, which had been subdued by *Kṛishṇa III*, or a local chief<sup>3</sup> who was named or surnamed after a Chōla king. The *Nuļamba Tribhuvanadhīra alias Pallava-Murāri* was probably connected with the *Pallava* rulers of the *Noļambavādi* Thirty-two-thousand, which later on became a province of the empire of the Western Chālukeyas.<sup>4</sup>

#### TEXT.<sup>5</sup>

1		Svasti	śri	[  *]	Kannaradēvarku	yāṇḍu	irabatt-ārāvadu <sup>6</sup>
2		Paṭuvūrkkōṭtattu-Ppaṅgalaṇāṭṭu			va[da]kkil	vagai=T[śū](chchā)-	
3		dādūpārai-malai			mēl-Pāṇṇappai		eduppitta
4		Pāṇṇa[p*]pēśvarattukku			pōgam=āga	i-nnāṭṭu	Vēlū-
5		rppādi	e[n]	ma[ga]n	Nuļam[bā]n	Vira-Śōlar	pakkal
6		Śudādūpārai-malai <sup>7</sup>		aga-ppāda	dhārai	attuvittu	ko-
7		ṇḍu		śān[d]r-ādittar=u]-a]avum		udaka-pūrvvāñ-jey-	
8		du	kñḍuttēñ	Nu[la]mbaṇ	Tiribuvanadīraṇ-ēñ	[ *]	
9		I-[d*]dhanma[m*]	rakshittār=ādi	en	mudi	mēlaṇa [ *]	Sri(śrī)-Palla-
10		I-[d*]dhanma[m*]	I-[d*]dhanma[m*]	iṛakkuvāñ	Gāṅgai	Kumariy-idai=chehe-	
11		yār	śe[y]da		pāvāñ=golvāñ		

<sup>1</sup> See my *Annual Report* for 1892-93, p. 6.

<sup>2</sup> The village of Udayāndiram in the Guḍiyātam tīlukā of the North Arcot district belonged to Mēl-Adaiyāru-nādu, another subdivision of Paṭuvūr-kōṭṭam; see *South-Indian Inscriptions*, Vol. II. p. 365.

<sup>3</sup> Regarding other chiefs of the same name see above, Vol. III. p. 80, note 2.

<sup>4</sup> See above, Vol. III. p. 230, Table; Dr. Fleet's *Kanarese Dynasties*, p. 43 ff.; and Mr. Rice's *Mysore Inscriptions*, Introduction, p. liii, ff. The great Chōla king Rājarāja claims to have conquered Nuļambapādi; see, e.g., *South-Indian Inscriptions*, Vol. I. p. 63. Later on, Noļambavādi was taken by the Hoysala king Vishnuvardhana; see Dr. Fleet's *Kanarese Dynasties*, p. 66, and Sir W. Elliot's *Coins of Southern India*, Plate iii. No. 91.

<sup>5</sup> From inked estampages prepared in 1895.

<sup>6</sup> The letter *ba* of *iruba* had been originally omitted and was subsequently inserted between *ra* and *ba*.

<sup>7</sup> The syllable *pa* is written on an erasure.

<sup>8</sup> Read *chandr-* (Sanskrit) or *śondīr* (Tamil).





## TRANSLATION.

Hail! Prosperity! In the twenty-sixth year (*of the reign*) of Kannaradēva,—I, the Nuṭambā Tiribuvanadīraṇ (i.e. Tribhuvanadīra), gave, to be enjoyed as long as the moon and the sun shall exist, with a libation of water, to (*the shrine of*) Pañnapai[pa]pēśvara,—which Pañappai had caused to be built on the hill (*malai*) of Śūdāḍupāra, which is situated<sup>1</sup> in the north of Paṅgaṇa-nādu in Pañuvūr-kōṭṭam,—Vēlūrppādi, (*a village*) in the same nādu, (*which*) my son, the Nuṭambā, had received with a libation of water<sup>2</sup> from Vīra-Sōlar (i.e. Vīra-Chōla), together with the hill of Śūdāḍupāra. The feet of those who protect this charity, (*shall be*) on my crown.<sup>3</sup> (*The signature of*) the glorious Pallava-Murāri. He who injures this charity, shall incur the sin committed by those who commit (*sins*) between the Gaṅgā (*and*) Kumari.<sup>4</sup>

No. 10.—PITHAPURAM PILLAR INSCRIPTION OF MALLIDEVA AND  
MANMA-SATYA II.; SAKA-SAMVAT 1117.

BY E. HULTZSCH, PH.D.

This is the second of the four inscriptions which are engraved on the pillar at the entrance of the Kunti-Mādhava temple at Piṭhāpuram in the Gōdāvarī district. It begins on the south face below the end of the first inscription (No. 4 above), and ends on the upper portion of the east face of the pillar. Like the first inscription, it is in a state of fair preservation almost throughout, and is written in the Telugu alphabet. Among graphical peculiarities, I would mention that ḥ is very often confounded with ṣ and ḷ. The proper order of two consonants of a group is reversed in *kujba* for *kubja* (l. 32), *ajba* for *alja* (l. 86), and *yad-bāhur=bhbōgiñdra-litah* for *yad-bāhur-bhbōgiñdra-lilah* (l. 105). The languages of the inscription are Sanskrit (verse and prose) and Telugu (ll. 109—116 and 127—129). Portions of it are in a mixture of Telugu and Sanskrit prose (ll. 116—127 and l. 135).

The inscription records that, at the vernal equinox (*Mēsha-saṃkrānti*) of Śaka-Samvat 1117 (in figures, l. 110), the village of Odiyūru in the district (*viśaya*) of Guddavādi (ll. 98, 100 and 111) was granted to the temple which contains the inscription, by the two joint rulers Mallidēva and Manma-Satya II.

The date of the inscription does not admit of verification. The current Śaka year 1117 corresponds to A.D. 1194-95, and the expired year 1117 to A.D. 1195-96.

The village of Odiyūru has to be looked for in the neighbourhood of Drākshārāma (in the Rāmachandrapuram tālukā of the Gōdāvarī district), which, like Odiyūru, belonged to the district of Guddavādi.<sup>5</sup> The boundaries of Odiyūru are described in a Sanskrit and Telugu passage (ll. 116—127). In the north-east, east and south-east, Odiyūru was bounded by portions of the village of Vēlēngu, and in the south by the village of Siripuram. These two villages are identical with Vēlangi and Siripuram in the Rāmachandrapuram tālukā of the Gōdāvarī district,<sup>6</sup> and the village granted, Odiyūru, is identical with the modern village of Odūru,<sup>7</sup>

<sup>1</sup> Literally, '(which is) a portion.'

<sup>2</sup> Literally, 'having caused a stream (of water) to be poured (in his hand).'

<sup>3</sup> See above, Vol. III, p. 280, note 1.

<sup>4</sup> See *ibid.* p. 284, note 6.

<sup>5</sup> See above, p. 87, note 3. The district of Guddavādi is distinct from the district of Guḍrāvāra or Guḍrāra, the name of which is probably connected with Guḍivāda in the Kistna district; see p. 34 above.

<sup>6</sup> Nos. 77 and 78 on the *Madras Survey Map* of the Rāmachandrapuram tālukā.

<sup>7</sup> No. 45 on the same map.

which, as required by the description, has Vēlangī for its eastern, and Śiripuram for its southern boundary. Two other villages in the Guddavādi district are Korumelli<sup>1</sup>—the modern Korumilli,<sup>2</sup> and Kälēru<sup>3</sup>—the modern Kälēru.<sup>4</sup>

The inscription ends with the usual imprecations (l. 127 ff.) and the statement that it was written by Kanṭāchārya of Śripithāpuram (l. 135), who must be identical with Kanṭāchārī, the writer of the first inscription.

The grant proper is preceded by a long Sanskrit passage which contains genealogies (1) of the Eastern Chālukya dynasty and (2) of the chiefs of Kōnamandala. The account of the Eastern Chālukyas agrees on the whole with the one given in the Korumelli plates of Rājarāja I.<sup>5</sup> and in the Chellūr plates of Vīra-Chōḍa.<sup>6</sup> An important statement which is missing in the two other inscriptions, occurs in line 25 f. where we are told that, of the two sons of Kīrtivarman I., the elder, Satyāśraya (Pulikēśin II.), took possession of the kingdom of Kuntala, and the second, Kubja-Vishnuvardhana I., of the country of Vēngī. The list of the Eastern Chālukyas is continued only as far as Maṅgi-Yuvarāja (l. 35), and verse 5 contains a reference to a king Rājarāja of the Chālukya family, who appears to be represented as reigning at the time of the inscription, and who is evidently identical with the Rājarāja on whom Prīthviśvara of Velanāndu was dependent.<sup>7</sup>

Verses 6—32 supply a fairly long pedigree of the dynasty to which the two donors belonged. These two chiefs derive their descent from the mythical being Kārtavīrya, the son of Kṛitavīrya, grandson of Haihaya, and great-grandson of Hari, a descendant of Yadu (v. 6 f.). Their names, and their relation to each other, are given in the Table on page 85. The Arabic numbers which are prefixed to their names, indicate the order in which they are mentioned in the inscription.

The 3rd chief in the list, Rājaparēṇdu I., is called the lord of the Kōnamandala (v. 10); and the word Kōna is prefixed to the names Rājendra-Chōḍa I. (l. 61), Bhīma III. (l. 68), and Mallidēva (l. 113). Hence it may be convenient to call this dynasty the chiefs of Kōnamandala. The country over which they ruled, is probably identical with Kōnaśīma, the Telugu designation of the Gōdāvāri delta.<sup>8</sup>

The 5th prince, Rājendra-Chōḍa I., is stated to have ruled over the country of Vēngī (l. 51), and to have assumed the insignia of sovereignty which had been conferred on his grandfather (Mummadi-Bhīma I.) by the Rājāddhīrāja Rājendra-Chōḍa. As No. 8, Mallidēva, was ruling in Śaka-Saṇivat 1117, the Rājāddhīrāja Rājendra-Chōḍa to whom his great-grandfather (Mummadi-Bhīma I.) was tributary, has to be identified with the Eastern Chālukya king Rājendra-Chōḍa or Kulottunga-Chōḍa I. (Śaka-Saṇivat 985—1034). We know that Kulottunga-Chōḍa I. conferred the governorship of Vēngī, successively, on his paternal uncle, Vijayāditya; on his two sons, Rājarāja II. and Vīra-Chōḍa;<sup>9</sup> and on Chōḍa of Velanāndu.<sup>10</sup> It is not probable that Mummadi-Bhīma I. was another of the successive governors of Vēngī; and the statement of the inscription that his grandson, Rājendra-Chōḍa I., ruled over Vēngī, appears to imply nothing more than that the Kōnamandala was a dependency of the Vēngī country.

<sup>1</sup> Ind. Ant. Vol. XX. p. 275.

<sup>2</sup> No. 120 on the Madras Survey Map of the Rāmachandrapuram talukā. The north-western and northern boundary of Korumelli,—Māsara (Ind. Ant. Vol. XIV. p. 55, text line 107 f.), is identical with the modern Māssera (No. 121 on the same map), and the southern boundary,—Vānapalli, with the modern village of the same name (No. 44 on the map of the Amalapuram talukā).

<sup>3</sup> Ind. Ant. Vol. XX. p. 284 f. I now adopt the reading Kälēru instead of Kōlāru (South-Ind. Inscr. Vol. I. p. 52), on the strength of Dr. Fleet's remarks (Ind. Ant. Vol. XIX. p. 433, note 77).

<sup>4</sup> No. 140 on the map of the Rāmachandrapuram talukā. <sup>5</sup> Ind. Ant. Vol. XIV. p. 48 ff.

<sup>6</sup> South-Indian Inscriptions, Vol. I. p. 49 ff.; and Ind. Ant. Vol. XIX. p. 423 ff.

<sup>7</sup> See above, p. 88 f.

<sup>8</sup> South-Indian Inscriptions, Vol. I. p. 51.

<sup>9</sup> See above, Vol. III. p. 287, note 3.

<sup>10</sup> See p. 36 above.

## THE CHIEFS OF KONAMANDALA.

1. Mummadidi-Bhima I.

*m.* Chhadvidévi (?) .

2. Venia.

3. Rājapareṇḍu I.

a. by Lakshmi—

b. by Toudāmbikā or  
Tondamāmbā—

4. Mummadidi-Bhima II.

5. Rājendra-Chēda I.  
*m.* Maiāndevī.11. Lōkabhīrālaka or  
Lōkāñabīlaka.

7. Beta.

8. Mallideva.

6. Satya I. or Satyásayā.  
12. Rājapareṇḍu II.  
*m.* Pārvati.a. by Gaṅgrā—  
9. Mātma-Chēda II.b. by Bimhamāmbā—  
10. Surya.13. Bhima III.  
*m.* Achumārouḍa,  
daughter of Uṇḍikāma.15. Māmudi-Satya II.  
or Mamma-Satti.

16. Mahijālareṇḍu.

The Kôna chief Râjêndra-Chôda I. was evidently named after the patron of his grandfather. He bore the surnames **Vikrama-Rudra**, **Haihayâditya**, and **Gandavêndañâduva** (v. 12), and built a *mandapa* which he called, after his surname, **Gandavêndañâduva** (v. 17), in the temple of **Bhimanâtha** (at Drakshârâma).<sup>1</sup> After his death, his two brothers, **Mummadi-Bhima II.** and **Satya I.** or **Satyâsraya**, ruled conjointly (v. 18 f.). They were succeeded by their sons, No. 11, **Lôkamahipâla**, and No. 13, **Bhima III.** (v. 23 f.); and these two again by No. 8, **Mallidêva**, and No. 14, **Vallabha** (v. 26). When Vallabha died after a reign of fourteen years, his son, **Manma-Satya II.**, took his place (v. 31 f.).

Between the Sanskrit and the Telugu version of the grant of the village of Ôdiyâru are inserted two Sanskrit verses (36 f.) in praise of **Jâyamâmbâ**, the queen of **Manma-Gonka** and mother of **Kulottunga-Prithvisvara**. This queen is already known to us from the first Pithâpuram inscription (No. 4 above). The insertion of a passage in her praise in the subjoined inscription suggests that the chiefs of Kônamandala were dependent on the chiefs of **Velanându**, and that **Prithvisvara** of Velanându, whose Pithâpuram inscription is dated in **Šaka-Samvat** 1108, was still alive in **Šaka-Samvat** 1117. The attribute **Kulottunga**, which he receives in verse 36 of the subjoined inscription, proves that I was correct in identifying the **Prithvisvara** of the first Pithâpuram inscription with the **Kulottunga-Râjêndra-Chôdarâja** of certain other records.<sup>2</sup> To recapitulate, I believe that, in **Šaka-Samvat** 1117, the two Kôna chiefs **Mallidêva** and **Manma-Satya II.** were dependent on **Kulottunga-Prithvisvara** of **Velanându**, who was again a vassal of **Râjarâja**, a descendant of the Eastern Châlukya dynasty (see page 84 above).

A number of stone inscriptions at Drâkshârâma and Pâlakôl in the Gôdâvarî district confirm and supplement the historical information on the Kôna chiefs, which the Pithâpuram pillar supplies. The earliest of these inscriptions<sup>3</sup> records a grant, in **Šaka-Samvat** 1050, by Chôda, surnamed **Vikrama-Rudra**, the son of **Râjapareñdu** of the **Haihaya-vamsa**, the lord of the Kôna<sup>4</sup> country (*avanî*), and 'the ornament (of the city) of **Mâhishmati**'.<sup>5</sup> This chief is the same as No. 5, **Râjêndra-Chôda I.**, surnamed **Vikrama-Rudra**,<sup>6</sup> the son of **Râjapareñdu I.**

Another inscription (No. 289 of 1893) records the gift of a lamp by [Râ]jâdêvi, the queen of **Kôna-Mummadirâja**, and is dated in **Šaka-Samvat** 1057 and Châlukya-Vikrama-Samvat [6]0. This inscription must be assigned to the successor of **Râjêndra-Chôda I.**, his elder brother **Mummadi-Bhima II.**

His co-regent, No. 6, **Satya I.**, is represented by another inscription (No. 234 of 1893) of **Šaka-Samvat** 1057 and Châlukya-Vikrama-Samvat [60], which records the gift of a lamp by **Satya** or **Sattirâja**, the son of **Kôna-Râjapareñdu** by **Tondidêvi**, younger brother of **Râjêndra-Chôda**, and lord of the Kôna country (*dêśu*).

The son and successor of **Satya I.**, **Bhima III.**, was a vassal of the same king **Râjarâja** to whose time the two first Pithâpuram inscriptions belong. This appears from an inscription (No. 246 of 1893) of the **Mahâmañdalâśvara Bhimarâja**, the son of **Kôna-Satyarâja**, which is dated in **Šaka-Samvat** 1075 and in the 9th year of the reign of **Râjarâjadêva**.

Another inscription (No. 235 of 1893) is dated in **Šaka-Samvat** 1077 and Châlukya-Vikrama-Samvat ??, and records the gift of a lamp by [Ga]ngâdêvi, the queen of **Kôna-Mall[i]râja**, i.e. probably of No. 8, **Mallidêva**.

To his co-regent, **Manma-Satya II.**, may be assigned an inscription (No. 517 of 1893) of **Šaka-Samvat** 1129, which records the gift of a lamp by a minister of **Kôna-Satyarâja**.

<sup>1</sup> See above, p. 37, note 3.

<sup>2</sup> See above, p. 38 f.

<sup>3</sup> No. 283 of 1893 in my *Annual Report* for 1893-94.

<sup>4</sup> Kôna instead of Kôna occurs also in the Nâdupuru grant, above, Vol. III. p. 287.

<sup>5</sup> The *Raghurâmâ* (vi. 43) mentions Mâhishmati on the Rôvâ as the capital of Pratipa, a descendant of Kârtavîrya. General Sir A. Cunningham (*Ancient Geography*, p. 488) identifies it with Mandla on the Narmada.

<sup>6</sup> See below, p. 95, verse 12.

Some later inscriptions in the Kshîrârâmêśvara temple at Pâlakôl mention two kings, Gaṇapatiđevamahârâja or Gaṇapadévarâja (Nos. 520, 523, 511 and 512 of 1893) and Bhîma-Vallabharâja (Nos. 513 and 522 of 1893), to whose names the word Kôna is prefixed, and who therefore appear to have been successors of the previously mentioned chiefs. The queen of the Mahâmañdalâśvara<sup>1</sup> Kôna-Gaṇapadévarâja was Odayamahâdêvi, the daughter of Mahâdêvachakravartin of Niḍudaprôlu,<sup>2</sup> who bore the traditional surname Vishnuvardhanamahârâja (Nos. 510, 511 and 512 of 1893) and may have been a descendant of the Eastern Châlukyas. The dates of Mahâdêva range from Śaka-Saṅvat 1218 [expired], the Durmukhi *samvatsara*, to Śaka-Saṅvat 1222 [expired], the Sârvâri *samvatsara*; those of his son-in-law, Gaṇapati, from Śaka-Saṅvat 118[4] to 1222; and one of the two inscriptions of Bhîma-Vallabha is dated in Śaka-Saṅvat 1240.

TEXT.<sup>3</sup>

## A.—South Face.

1 श्रीभृत्तर्वाभिगंभीरसरस्मरसिजादभूत् । पद्मभूतलोकानां-<sup>4</sup>  
 2 मेकस्मादुङ्गवो यतः । [१\*] मानसस्तस्य पुच्चेत्रवेरमृतदीधितिः [१\*] सोम-  
 3 शूडामणिसोमवंशकर्ता ततो बुधः । [२\*] ततः पुरुरवा नाम चक्रवर्ती  
 सुवि-  
 4 क्रमः । तस्मादायुरभूसस्माकहृषोध<sup>5</sup> पुरुस्ततः । [३\*] ततो जनमेजय-  
 5 स्ततः प्राचीशस्तस्माकंयातिस्तस्माव॑भौमस्ततो महाभौमः<sup>6</sup> [१\*] इड[म]ने-  
 6 कनरपतिषु गतेषु पा[ण्डु]व्राम नरपतिरुद्धृत्व<sup>7</sup> [१\*] पुच्च[१]स्तस्य धर्मवी-<sup>8</sup>  
 7 मार्जननकुलमहृदेवाः<sup>9</sup> पञ्चेन्द्रियवत्पंच स्तुर्विषययाह्विणः । त-  
 8 च [१\*] <sup>11</sup>यनादाह्वि विजित्य काण्डवमधो<sup>12</sup> ग[१\*]डीविना वज्रिणं (i).  
 युध्मे<sup>13</sup> पाशुपतास्त-  
 9 मन्त्रकरिपीशालाबि<sup>14</sup> दैत्यान्बहून् [१\*] इंद्रार्जसनमध्यशायि जैना<sup>15</sup> यत्कालके-  
 10 यादिकान्जित्वा<sup>16</sup> स्वैरमकारि वंशविपिनच्छेदः कुर्वण्णाः<sup>17</sup> विवोः । [४\*]  
 ततोर्जनाद-<sup>18</sup>  
 11 बिमन्युस्ततः परिचित्ततो जनमेजयस्ततः <sup>19</sup>केमकस्ततो नरवाहनस्ततश्शतानो-

● This is probably Nidudavolu, nine miles south-west of Rajamahendri; see Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 37.

<sup>2</sup> From inked estampages, prepared by Mr. H. Krishna Sastry.

<sup>3</sup> Read °भूर्भूत° and cancel the *anusvâra* of लोकानां.

<sup>4</sup> Read सीमशूडा०.

<sup>5</sup> Read °भूतचाकहृषोध.

<sup>6</sup> भौमः looks almost like जौमः.

<sup>7</sup> Read इथे०.

<sup>8</sup> Read °इभूत.

<sup>9</sup> Read °भौमार्जन०.

<sup>10</sup> Read पञ्चेन्द्रिय.

<sup>11</sup> Read येना०.

<sup>12</sup> Read खाण्डवमधो (i.e. Khândavam=athô); this reading is preferable to खाण्डवमठो (*South-Ind. Inscr.* Vol. I. p. 53).

<sup>13</sup> Read युधे०.

<sup>14</sup> Read °बालि.

<sup>15</sup> Read जयिना.

<sup>16</sup> Read °कालिल०; the form कालकीय is more correct than कालकीय in *South-Ind. Inscr.* Vol. I. p. 53.

<sup>17</sup> Read कुर्वण्णा॒ विवोः॑.

<sup>18</sup> Read ततोर्जनादभिमन्यु०.

<sup>19</sup> This form of the name is more correct than विमुक in *South-Ind. Inscr.* Vol. I. p. 53.

- 12 <sup>१</sup>कस्त्रादुदयनस्त्रितिष्वविच्छिन्नसंतानेष्योथासिंहासनासीनेष्वेकोन्[ष]ष्टिच-<sup>२</sup>
- 13 ऋ[व]त्तिषु गतेषु तद्दशो<sup>३</sup> विजयादित्यो नाम राजा विजिगीषया दक्षि-  
ण[४]पथं<sup>५</sup> ग[त्व]।
- 14 चिलोचनपङ्कव[म]धिक्षिय <sup>६</sup>देवदुरीहया लोकांत्तरमगमत्तस्मिन्काले तस्य महा-  
देव्यन्तर्भूमि<sup>७</sup> पुत्रीहितेन सार्वे <sup>८</sup>मुडि[व]मुनामायहारमुपगम्य तद्हास्तव्येन वि-  
ज्ञाभृष्टसीमयाजिना दुहितुनिर्विशेषमभिरक्षिता सती नंहनं विष्णुवर्षनर्म-  
स्त [९] तस्य कुमारस्य मानव्यसगोत्रहारितीपुत्रहिपक्षक्रमाचितानि<sup>१०</sup> कंशे-  
णि का-
- 18 <sup>११</sup>रइत्वात्तमवर्जयत् । स च मात्रा विदितव्रित्तांत्स्त्रिगर्गत्य<sup>१०</sup> चालुक्यगि-  
रौ नद्दां भ-
- 19 गवतीं गौरीमाराथ्य कुमारनारायणमातृगर्णश्च<sup>११</sup> संत्तर्प्य खेतातपचैकशंखपं-<sup>१२</sup>
- 20 चमहाशब्दपालिकेतनप्रतिडक्षवराह(१)लांच्छनपिंच्छकुंतसिंहासनमकरतो-<sup>१३</sup>
- 21 रणकनकदंडगंगायमुनादीनि स्वकुलक्रमागतानि निक्षिपानीव <sup>१४</sup>सांब्राज्यचि-  
ङ्गानि समादाय कडंडवगंगादिभूमि[पा\*]विर्जित्य सेतुनर्मदामधं सार्वसप-  
लचं दक्षिणापथं<sup>१५</sup> पालयामास [१\*] तस्य <sup>१६</sup>पङ्कवान्वयज[१\*]तमहादेव्या  
वि[ज].
- 24 यादित्यसुतो भूतो<sup>१७</sup> [१\*] ततः पुलकेशी ततः कीर्तिवर्मा ततः[\*] स-  
त्याश[य\*]-
- 25 विष्णुवर्दन<sup>१८</sup> [१\*] तयोर्ज्येष्ठः कुन्तलराजलक्ष्मीमयहीत् [१\*] इतरो [वंगी\*]-  
त्रुवं<sup>१९</sup> [१\*] सोयं स्वस्ति श्रीमतां सकलभूवनसंस्तूयम[१][नमा\*]-
- 27 नव्यसगोत्राणां हारितीपुत्राणां <sup>२०</sup>कौशिकवरप्रसादल[ञ्च][राज्या\*]-
- 28 नां मातृगणपरिपालितानां (i) सामिमहासेनपादानुध[ता]-  
नां भगवद्वारायणप्रसादासादितवरवराहलांच्छन[ञ्च][ण\*]-
- 30 वशीकृतारातिमण्डलानामध्यमेधावचृधन्नानपविची[क्ष][त\*]-<sup>२१</sup>
- 31 वपुषां चालुक्यानां कुलमलंकरिष्णुस्त्रायव[ञ्ज]-
- 32 भेद्रस्य(१) भ्राता <sup>२२</sup>कुञ्जविष्णुवर्षनोष्टादग्न वर्षाणि वंगी[दे\*]-

<sup>१</sup> Rend °त्यन्ति०<sup>२</sup> Read °षट्टि०<sup>३</sup> Read तद्दशो०<sup>४</sup> Rend °पैथं०<sup>४</sup> Read दैव०<sup>५</sup> Read °वैकी०<sup>७</sup> Read मुडिवेम०<sup>६</sup> Read °क्रासीचितानि कर्माणि०<sup>९</sup> Read °रथिता तम००<sup>१०</sup> Read वृत्तानि०<sup>११</sup> Read °गणांश०<sup>११</sup> Read प्रसिद्धका, पिच्छ and सिंहासन०<sup>१२</sup> The *anustava* stands at the beginning of the next line.<sup>१३</sup> Rend °पैथ०<sup>१३</sup> Read प्रसिद्धका, पिच्छ and सिंहासन०<sup>१४</sup> Read साम्राज्य०<sup>१४</sup> Rend °पैथ०<sup>१४</sup> Read भूम०<sup>१६</sup> The प of पङ्कव had been originally omitted by the engraver and was subsequently inserted between स्त्र and त्रा०<sup>१८</sup> Read °पथंगी०<sup>१९</sup> Read भूम०<sup>१७</sup> Read सुतीभूत०<sup>२१</sup> Read °वैन्ध०<sup>२२</sup> Read कुञ्ज०<sup>२०</sup> Read कौशिक०

- 33 शमपालयेत्<sup>१</sup> [।\*] तत्सुतो जयसिंहवज्रभस्त्रयचिंशतं<sup>२</sup> [।\*] त[द]-.  
 34 तुज इंद्रराजस्मृति दिनानि [।\*] तत्सुतो विष्णुवर्षनो नव व[र्षा]-  
 35 णि [।\*] तत्सुतुमग्नियुवराजः<sup>४</sup> पंचविंशतिं [।\*] एवमविंच्छ[न्]<sup>५</sup>-  
 36 चालुक्यकुलचितिपालपरंपरया [।\*] बभूव श्रीनिदो<sup>६</sup> राज[।] [रा\*]-  
 37 जराजमहोपतिः [।\*] स्वनोत्त्वा पालयत्युर्व्वे<sup>७</sup> स रदाकरमेख-  
 38 लां । [५\*] अपि च [।\*] कुले येद्गुणांमजनिष्ठि<sup>८</sup> राज[।\*] हरिप्रबो<sup>९</sup>  
     हैह-
- 39 यनामधियः [।\*] ततः क्षतात्तर्त्तक्षतवभूलीकः (।) क्षती क्षतज्ञः  
 40 क्षतवीर्य आसीत् [॥ ६\*] रोचिषाराधचचेण<sup>१०</sup> क्रान्तविश्वो यधा<sup>११</sup>  
 41 रविः [।\*] <sup>१२</sup>स्फुरल्करसहस्रेण <sup>१३</sup>कार्त्त्वीथ्यस्तोजनि [॥ ७\*] जी-  
 42 वत्युदार<sup>१४</sup> आसीत् कीर्त्तिमात्रकलेबरे<sup>१५</sup> भूयसि भूप-  
 43 वर्गे [।\*] ततस्तोत्तुंगजगद्भूतिरभीरभूम्भूमडिमी[म]-  
 44 भूपः । [८\*] वज्रोव तन्वो तस्यासीच्छदिदेवो वरांगना<sup>१०</sup> । तयोर-  
 45 यस्तो वेन्नभूपालोस्यामजस्मुखो<sup>१७</sup> [॥ ८\*] श्रीमान् राजपट्टि<sup>१८</sup>[डु]-  
 46 [च्छा]नाथः<sup>१९</sup> (।) कोनमण्डलादीशः<sup>२०</sup> [।\*] उपयेमि यः कुलजे लक्ष्मो-  
     तोडांभि<sup>२०</sup>  
 47 [के] देव्य<sup>२१</sup> । [१०\*] <sup>२२</sup>लक्ष्मीम्भूमडिमोमेयं राजेंद्रचोडभूर्ज [।\*] अस्त-  
 48 त तोडमांवा [च] सुतं सत्यमहोपतिः [॥ ११\*] सोयं राजेंद्र[चो]-  
 49 डभूतिः<sup>२२</sup>] स्वपितामहेन श्रीमद्राजाधिराजराजेंद्रचोड-  
 50 प्रसादालभानि सिंहासनप्रतिडक्षपिंच्छकुतैकयंखाद्यस्ति<sup>२३</sup>  
 51 लसांसाज्यचिङ्गानि<sup>२४</sup> समादाय वेगीभुवो भर्त्ताभवत् । दग्धु[।]  
 52 यः प्रवल<sup>२५</sup> प्रतापबडबासस[।\*]चिंपा<sup>२६</sup> विदिषः<sup>२७</sup> प्राप्तो विक्रम-  
 53 रुद्रतां निजकरस्यष्टोक्ताशेषभू- [।\*] लोकस्वस्वसमस्तवृत्तिरगमयो

<sup>१</sup> Read °पालयत्.<sup>२</sup> Read °यस्त्रिंशतम्.<sup>३</sup> Read इन्द्र.<sup>४</sup> Read °तुर्मन्त्रिं.<sup>५</sup> Read °विच्छिन्न.<sup>६</sup> Read निष्ठौ.<sup>७</sup> Read यद्गुणामजनिष्ठि.<sup>८</sup> Read प्रभी०.<sup>९</sup> Read क्षतार्थ०.<sup>१०</sup> Read रोचिष्णरथचक्रण.<sup>११</sup> Read यथा०.<sup>१२</sup> Read कर्णवरे.<sup>१२</sup> To the रुक्ष of रुक्ष both श and श appear to be attached.<sup>१४</sup> Read दारि सितकीर्ति०.<sup>१५</sup> Read नाथ०.<sup>१५</sup> Read कार्त्त्वी०.<sup>१७</sup> Read °स्यानुजः०<sup>१८</sup> Read नाथ०.<sup>१६</sup> Read वराङ्गना०.<sup>१९</sup> Read तोडमिं०.<sup>२१</sup> Read देव्यो०.<sup>१७</sup> Read °लाली०.<sup>२०</sup> Read प्रतिडक्षा०.<sup>२२</sup> Read विंच्छ.<sup>१८</sup> Read लच्छीम०.<sup>२१</sup> Read प्रतिडक्षा०.<sup>२३</sup> Read कर्णवरे.<sup>१९</sup> The द of यत् is written twice, once at the top and once to the right of य.<sup>२४</sup> The दा of रुक्ष त looks like ला०<sup>२४</sup> Read नाथ०.<sup>२०</sup> Read प्रवलमपाप०.<sup>२५</sup> The दा of रुक्ष त looks like ला०<sup>२५</sup> Read देव्यो०.<sup>२१</sup> The वि of विंच्छ appears to be corrected from वा०

- 54 हैह्यादित्यतां याती [य]: खलु गंडवेडुवतां प्रोत्खाणि<sup>1</sup>  
 55 तारिश्या [॥ १२\*] <sup>२</sup>तस्याचवलुलस्तीणां विष्णोर्मङ्गीरिव प्रिया [*।\**]  
     मैलार[दे]-
- 56 वी महिषी योषिलोकविभूषणं । [१३\*] अस्यास्तानां पचानां<sup>३</sup> ज्वलत्पं<sup>४</sup>  
 57 च्छाग्नितेजसं<sup>५</sup> [*।\**] अग्नजो बेतभूपालो मङ्गिदेवन्[पो]नुजः । [१४\*] बेत-  
 58 भूपालकाजातो<sup>६</sup> गंगाश्रीबिंबमांवयोः । सितकीर्त्तीं सू[तौ]<sup>७</sup> मन्म[चौ]-  
 59 [ड]सूर्यच्छ्रीश्वरौ । [१५\*] निजकार्मुकनिर्मुक्त[व]एनि[ह॑]लितहि-  
 60 [*षौ\**] [*।*] "सौब्राचभु(नि)जवीर्याभ्यांसुबौ" राघवलक्षणौ । [१६\*]  
     नृपकुलति-
- 61 लको यः कोनराजेद्रचोडः क्षतंसकलसुक्षयो [ग]ड[वे]डुव-<sup>१०</sup>  
 62 [ना]मा [*।\**] <sup>११</sup>हिचुज[मि]ह सङ्ग्राकारकं कारयित्वा शिवमलचत<sup>१२</sup> श्री-  
 63 लं मंटप<sup>१३</sup> बीमनाथे । [१७\*] तस्यायावरजम्मा[नौ] जगद्विमतविज्ञ[मौ]<sup>१४</sup>  
     [*।\**] श्री-
- 64 मन्मुम्हिद्वीमेशसत्याश्यमहीपतो<sup>१५</sup> [॥ १८\*] विचञ्चेमां<sup>१६</sup> [सुवं] चू-  
 65 यः पालयामासतुस्समं [*।\**] निजप्रतापदध्यातिमंडलाधीश-<sup>१७</sup>  
 66 मंडलो<sup>१८</sup> [॥ १९\*] <sup>१९</sup>तयोम्मुम्हिद्वीमेशालोकचूपालकीजनि [*।\**] लो-  
 67 कालोकान्तरालानि श्रीभयन्निज[ते]जसा [॥ २०\*] सल्येशाइलिनो  
 68 जातौ बलक्षणममौ<sup>२०</sup> नृपो<sup>२१</sup> । श्रीमद्राजपठेडुश्रीकोनबी-<sup>२२</sup>  
 69 मच्चितीश्वरौ [॥ २१\*] जातौ<sup>२३</sup> राजपठेडेश पार्वतीवस्त्राहुवः<sup>२४</sup> ।  
 70 भर्ता श्रीवल्लभाधीशः चाक्ष्यन्कलिकल्पयं [॥ २२\*] अनन्तरं  
 71 पितु[:\*] श्रीमान्निजसिंहासनस्थितः । सीयं लोकमहीपालः  
 72 पालयामास मेदिनीं । [२३\*] तथा<sup>२५</sup> श्रीभीमभूपालः (*i*) पितुस्त्वयम-  
 73 हीपतेः । राज्यलक्ष्मीं चुवा<sup>२६</sup> सार्व दध्रे साक्षादिवाच्युतः [॥ २४\*]  
 74 धीर[प्रहे]षियोषिहण्विरहजलापारधारास्थजस्ती<sup>२७</sup> खज्यो-

<sup>1</sup> Read प्रोत्खाणि<sup>०</sup>.<sup>2</sup> Read तस्याभव<sup>०</sup>.<sup>3</sup> Read पचानां.<sup>4</sup> The *anuvṛ̍tī* stands at the beginning of the next line.<sup>5</sup> Read °प्यच्छाग्नितेजसाम्.<sup>6</sup> Read सूती.<sup>6</sup> Read सौभ्राच.<sup>7</sup> Read °भ्यासुमौ.<sup>10</sup> The word वेडुव offends against the metre.<sup>11</sup> Read हिमश्च<sup>०</sup>.<sup>12</sup> Read °लैभत.<sup>12</sup> Read मख्यपं भीमनाथे.<sup>14</sup> Read °हिदितविक्षमौ.<sup>13</sup> Read भौमेश.<sup>15</sup> Read विभञ्ज्यमा भूर्वं भूयः.<sup>17</sup> Read दध्रादि.<sup>16</sup> Read मंस्त्वी.<sup>19</sup> Read तयीमुम्हिद्वीमेशालोकभूपाल<sup>०</sup>.<sup>21</sup> Read दृष्टौ.<sup>20</sup> To the क of कृष्ण both षि and ष are attached in the original.<sup>22</sup> Read जाती.<sup>24</sup> Read °वल्लभाहुवः.<sup>22</sup> Read कीर्त्तीम.<sup>23</sup> Read सुषा.<sup>27</sup> Read °स्त्रजस्ती (or °स्त्राजस्ती?).<sup>25</sup> Read तथा.

75 'तिर्ज्ञलदृविच्चमविहितमहामोहभन्नास्तदीशान् [।\*] आलिं-<sup>१</sup>  
 76 गग्यालिंग्य कठेष्वध<sup>२</sup> तदसुसमं सर्ववित्तं हरत्ती भाति<sup>३</sup> प्रो-  
 77 डांगनेव<sup>४</sup> स्वकरदंडगृहीतापि<sup>५</sup> यत्खण्डवझी. । [२५\*] तयोर[न\*]न्तरं चो-  
 78 [शी]मचतं परिरक्षतः [।\*] मस्तिष्ठेवमहीपालवझबेशविशांपतो<sup>६</sup> [॥ २६\*]  
 79 [य]: <sup>७</sup>प्रोडच्चितिपालमौलिमकुटालंकारसिंहासन[:\*] [प्रो]-  
 80 [इ]त्तारिपुरापरच्चिपुरह[।\*] भूधूर्दूर[:\*] श्रीधरः [।\*] यशा[शी]षकलाक-  
 81 ला[प]विभवा<sup>८</sup> द्वाभारतीष्वज्ञमः (।) <sup>९</sup>संपद्वोगपुरंहरः चितिभृतां  
 82 [श्री]म[झिदे]वाधिपः । [२७\*] श्रीवज्ञभमहीपाल उंडिकामन्त्रपात्मजा<sup>१०</sup> [।\*]  
     उ-  
 83 पथेमेथ[म]हिषीमचमांवेति विश्वतां<sup>११</sup> । [२८\*] तस्यामजनयत्पुत्रौ<sup>१२</sup>  
 84 [वं]श्वाध्यिंसुध[।]क(।)रौ<sup>१३</sup> [।\*] ममसत्यमहीपालछेडुनामच्चितीश्वरौ [॥ २८\*]  
 85 अपि च । स्वशोबाहुलताईतासिलतिकामात्रै[क]मित्रै<sup>१४</sup> हृते (।) श्रीह-  
 86 स्तस्थितवारिराश्रिरशना[ली]लाज्जवराज्यश्चियां<sup>१५</sup> [।\*] सत्यो नित्यरता<sup>१०</sup> म[ति]-  
 87 प्रणिहितप्रत्यग्नी[ति][ः\*] श्रुतिस्मृत्युत्पाधितधर्मकर्मनिरता.<sup>१७</sup>

## • B.—East Face.

88 नुष्टाननिष्टापरः । [३०\*] चतुर्दश समा[:\*] श्रीम(।)त्युरुविक्र-  
 89 मचक्रिणि [।\*] वज्ञभक्षीणिपाले च राज्यं कत्वा दि[वं] ग-  
 90 से । [३१\*] तत्स्तदात्मज[:\*] श्रीमान्मासत्यमहीपतिः । पितुस्ति<sup>१८</sup>  
 91 द्वासनारु[ड]:<sup>१९</sup> (।) <sup>२०</sup>प्रोडारिभडबानलः । [३२\*] अर्द्यसंदीह-  
 92 मंदारः कामिनीमकरध्वजः [।\*] प्रतिच्छवियनक्षत्रप्र-  
 93 भ[।\*]विभमवानुमन्<sup>२१</sup> । [३३\*] अक्षोणगुणमाणिकाधीगबो<sup>२२</sup>  
 94 रमहार्द्ववः । ब्रह्माण्डमण्डनाखण्डकोत्तिध[।\*]मसुधाकरः [॥ ३४\*]  
 95 समस्तभुवनाधा[र]धीरत[।\*]कांचनाचलः । अनन्तकाच्चिसं<sup>२३</sup>  
 96 त्तानलक्ष्मीलक्ष्मीनिकेतनः । [३५\*] सोयं मस्तिष्ठेवच्चितिपतिर्थ्य-  
 97 ष्वेष वज्ञभेद्रस्य तनयः<sup>२४</sup> (।) ममसत्येश्वर(:) उभो<sup>२५</sup> सह

<sup>१</sup> Read °तिर्ज्ञलदृविच्चम°.<sup>२</sup> The *anuvādra* stands at the beginning of the next line.<sup>३</sup> Read कठेष्वध.<sup>४</sup> Read भाति.<sup>५</sup> Read प्रौढाङ्गनेव.<sup>६</sup> Read दृठ.<sup>७</sup> Read वज्ञभेश.<sup>८</sup> Read प्रौढ.<sup>९</sup> Read विभवः..<sup>१०</sup> Read संपद्वीग.<sup>११</sup> Read विश्वाम.<sup>१२</sup> The two *aksharas* जन are entered below the line.<sup>१३</sup> Read विष्वाम.<sup>१४</sup> Read वार्षि.<sup>१४</sup> Read °मित्रै युषि?<sup>१५</sup> Read °लाल.<sup>१६</sup> Read रतो.<sup>१७</sup> Read °स्तुदित.<sup>१८</sup> The *anuvādra* stands at the beginning of the next line.<sup>१९</sup> Read भौमान्.<sup>२०</sup> Read चिंहासनारुठ.<sup>२१</sup> Read प्रौढारिभड़.<sup>२२</sup> Read रतो.<sup>२२</sup> Read गभीरमहार्यजः..<sup>२३</sup> Read कान्ति.<sup>२४</sup> Read तनयो.<sup>२४</sup> Read उभौ.

- 98 संचुय<sup>१</sup> गुह्वादिविषयराङ्कूटप्रसुखांकुटुं-<sup>२</sup>  
 99 बिनस्त्रीमाल्यैर्यमाज्ञापयेतः<sup>३</sup> । विदितमस्तु वो  
 100 गुह्वादिविषये<sup>४</sup> ओदियूरुनामग्रामोऽभिः[:\*]<sup>५</sup> श्रीपिंठा-  
 101 पुरीनिवासिने श्रीकुन्तीमाधवदेवाय सर्वकरपरिहारे-  
 102 ण दत्त इति । अपि च । गाडारुडो<sup>६</sup> निरुडोवतिवनघनित(७)-  
 103 'प्रोडविष्वेषिमालस्कन्ध(८)स्कन्धान्तर[९\*]णि 'स्वरुद्भुलतिकाजिंहृ-<sup>१०</sup>  
 104 या विज्ञष्टं [१\*] पायं पायं तदीयात्यलञ्जलसदसु-  
 105 स्पश्नं<sup>११</sup> शोचते यहाङ्गुर्भीर्गोद्भूतीः<sup>१२</sup> प्रदनतुवि कुलोत्तुंग-  
 106 <sup>१३</sup>पृष्ठीश्वरस्य । [३६\*] माता या जायमांबा सकलाकुलसतीसत्तमेत्तुं-<sup>१४</sup>  
 107 ग(१)कीजिर्मूर्त्तिर्भूता 'गदमध्यजप[द]जलजहृ[ह]सद्राजहृ-<sup>१५</sup>  
 108 सी । या श्रीमन्मामगोङ्कितिपवरविबोहर्मध्यपबी<sup>१६</sup> तथाचै[:\*]<sup>१७</sup> खस्या-  
 109 <sup>१८</sup>स्वाहतिंसाक्षीकृतविमलशिळा मंदिरालक्ष्मताया<sup>१९</sup> । [३७\*] शकवं-  
 110 र्षबंतु<sup>२०</sup> १११७ गुनेंदि मेषसंक्रान्तिनिमित्तमुन श्रीपिठा-  
 111 पुरमुन श्रीकुन्तीमाधवदेवरकु गुह्वादिलोनि ओदियू-  
 112 रनियडि<sup>२१</sup> उह प्रिहाक्षेचारामसंहितमु गलानखंडमुनु  
 113 श्रीमन्मामगुलीश्वरकोनमज्जिदेवराजुन वज्रभराजु कोडकु  
 114 [म]शस्त्रिराजुन <sup>२२</sup>हविर्भूत्यवैनास्तमु<sup>२३</sup> नित्यनैमित्तिक-  
 115 मासोत्तवसंवत्तरोत्तवार्थमुन गीतनृत्यवाद्यादिवि- ०  
 116 <sup>२४</sup>विघ्नबोगार्थसुंगानिच्छिरि [१\*] अस्य आमस्य सीमानः । पूर्व-  
 117 तः वलेंगु<sup>२५</sup> एठिगुंट्य सीमा [१\*] आग्नेयतः<sup>२६</sup> वलेंम्हुन एनि-  
 118 क अलमुन भोडतातकालिय सीमा [१\*] दक्षिणतः (१) श्रीपादसु-  
 119 लु[प]ज्जि सीरिपुरमुन मर्यनिकुट वेसुगुण्ड्य सीमा । कोळुरुकु-  
 120 लुन नज्जंजेल्लुकु कोम्मुन गुण्ड्य पर्हि वज्जि नैरितिः<sup>२७</sup> (१) एनुंगुद-

<sup>१</sup> Read संभूय.<sup>२</sup> The *anusvāra* stands at the beginning of the next line.<sup>३</sup> The द of 'यै' is expressed by attaching द to the top and उ to the right of य; read 'यैत्यमाज्ञापयतः'.<sup>४</sup> Read विषय.<sup>५</sup> Read 'आभिः'.<sup>६</sup> Read गाडारुडो निरुडी०<sup>७</sup> Read प्रौढविष्विः०<sup>८</sup> Read स्करदसि०<sup>९</sup> Read जिह्वया.<sup>१०</sup> Read 'स्पश्नं' श्रीभते.<sup>११</sup> Read 'लोखः' प्रधनभूषि.<sup>१२</sup> Read पृष्ठी०<sup>१३</sup> Read सत्तमोत्तुङ्कु ; the *anuṣṭrīḍa* stands at the beginning of the next line.<sup>१४</sup> Read 'लम्बुत्.<sup>१५</sup> The *anusvāra* stands at the beginning of the next line.<sup>१६</sup> Read विभो०.<sup>१७</sup> Read तयोर्षः०<sup>१८</sup> Read सहतिः०<sup>१९</sup> Read 'कृतेयम्.<sup>२०</sup> Read 'यष्टुत्.<sup>२१</sup> Read 'नियेडि उह यहत्येचा०<sup>२२</sup> Read इविर्ब०.<sup>२३</sup> Read 'नार्थम्.<sup>२४</sup> Read भीगा०<sup>२३</sup> Read वेलेंगु.<sup>२५</sup> Read आग्नेयतः०<sup>२७</sup> Read मैर्वततः०

121 ल क्रोपस्त्रि पोलमन मयनिकुद्धुन सुक्षिगुद्धय सोमा [I\*] पश्चिम-  
 122 तः (।) क्रोपस्त्रि तूर्प्णन<sup>३</sup> कवलगुद्धुल सोमा । वायव्यतः चनुपक-  
 123 त्य ब[य]लि केशवचंदुचेऽप्पु तूर्प्णन<sup>४</sup> गद्यदुभ्यु गद्य सो-  
 124 मा । उनरतः संपर पोलमन 'बीमराजुचेऽप्पु दक्षिणम् [ग]-  
 125 द्वय सोमा । उप्पुटेऽप्पु नक्कलकालियं गलसिन मयनिकु-  
 126 द्धु मेरगानु वच्च ईशान्यतः<sup>५</sup> (।) यप्पुटेठि दक्षिणमुन गदु वहि वच्च  
     वेलंगुन  
 127 प्रेमुलवंकय सोमा । ई भम्बुवुनकुनेव्वर विलंबंसु सेसिरेनि वारु  
 128 पञ्चमहापातकमु सेसिन पा[य]मुनं भोदुरु<sup>६</sup> । गंगकाल्पत वै[यि] क-  
 129 विललनु वेवु वाल्लाणुलनु वधिंचिन पापमुनं भोदुरु<sup>७</sup> [II\*] बहुभि-  
 130 व्वेसुधा दत्ता बहुभिशानुप[I\*]लिता [I\*] यस्य यस्य यदा भूमि-  
     स्त्रस्य  
 131 तस्य ताद फलं । [३८\*] स्त्रदत्तां परदत्तां वा यो ह[र]त्तु वसुधरां<sup>८</sup>  
     [I\*] षष्ठिवर्ष-  
 132 सहस्राणि विष्टायां ज[।]यते क्रिमिः । [३८\*] इति व्यासवचनाचायां  
     धर्माः  
 133 परिपालनीयः । शत्रुण्डपि<sup>९</sup> छता धर्माः पालनीयः प्र[य]त्रतः [I\*]  
     शत्रु-  
 134 रेव हि शत्रु[ः\*] स्याद्धर्माः शत्रुर्व कस्यचित् [॥ ४०\*] तस्म[I\*]-  
     दय<sup>१०</sup>दर्मास्त्रवै[ः\*] परिपा-  
 135 लनियः<sup>११</sup> [॥\*] श्रीपिठापुरमुन कंटाच[I\*]र्थलिखितं [I\*] श्री श्री श्री  
     [॥\*]

#### ABRIDGED TRANSLATION.

(Verse 1.) "From the lotus-flower (*that rose from*) the navel of (Vishnu) the husband of Sri, (*which resembled*) a deep tank, there was born the lotus-born (Brahmā), from whom alone the worlds, (*with their*) living beings, were produced."

(V. 2.) "His (*viz.* Brahmā's) son, produced from the mind, (*was*) Atri. Atri's (*son was*) the Moon, the crest-jewel of Soma (Siva) (*and*) founder of the lunar race (*Soma-vamśa*). From him (*was born*) Budha."

(Line 3.) Budha's lineal descendants were the following:—the emperor Purūravas; Āyu; Nahusha; Puru; Janamējaya (I.); Prāchiśa; Samyāti; Sārvabhauma; Mahābhauma, and

<sup>३</sup> Read पश्चिमतः.

<sup>४</sup> Read तुरुंग.

<sup>५</sup> Read तुरुंग.

<sup>६</sup> Read भोदुरु.

<sup>७</sup> Read ईशान्यतः उप्पु.

<sup>८</sup> Read बोदुरु.

<sup>९</sup> Read शत्रुण्ड.

<sup>१०</sup> Read शत्रुर्व.

<sup>११</sup> Read शत्रुण्डपि लनियः.

<sup>१०</sup> Read धर्माः.

<sup>११</sup> Read लनियः.

other kings; Pāṇḍu; his five sons: Dharmā, Bhīma, Arjuna, Nakula and Sahadēva; Arjuna's son, Abhimanyu; Parikshit; Janamējaya (II.); Kshēmaka; Naravāhana; Śatānika; Udayana, and, succeeding him, fifty-nine other emperors of Ayōdhya.

Lines 13-23 relate, in the usual manner,<sup>1</sup> Vijayāditya's expedition to the Dekhan, his death in a battle with Trīlochana-Pallava, and the birth of his posthumous son Vishṇuvardhana at the agrahāra of Mudiv[ē]mu, the dwelling-place of Vishṇubhaṭṭa-Sōmayājin.— “Having conquered the Kadamba, the Gaṅga, and other princes, this (Vishṇuvardhana) ruled over the Dekhan (*Dakshināpatha*), (which is situated) between (Rāma's) bridge and the Narmadā (*river*), (and which contains) seven and a half *lakshas* (of villages).”<sup>2</sup>

(L. 23.) “His (*viz.* Vishṇuvardhana's) son by (*his*) great queen, who was born from the Pallava race, was Vijayāditya.”

(L. 24.) “To him (*was born*) Pulakēśin (I.); to him, Kīrtivarman (I.); (*and*) to him, Satyāśraya (Pulikēśin II.) and Vishṇuvardhana (I.). The elder of these two took possession of the dignity of king of Kuntala; the other, of the country [of Vēngi].”

(L. 26.) “This Kubja-Vishṇuvardhana (I.), who was the brother of Satyāśraya-Valabhēndra (Pulikēśin II.), (*and*) who adorned the race of the glorious Chālukyas, etc.,<sup>3</sup> ruled over the country of Vēngi for eighteen years; his son, Jayasimha (I.)-Vallabha, for thirty-three (*years*); his younger brother, Ind[r]arāja, for seven days; his son, Vishṇuvardhana (II.), for nine years; (*and*) his son, Maṅgi-Yuvarāja, for twenty-five (*years*).”

(L. 35.) “Thus, in the unbroken lineage of the kings of the Chālukya race,—

(V. 5.) “Was born king [Rā]jarāja, the lord of the earth (*and*) abode of prosperity. He is ruling, by means of his statesmanship, the earth girt by the ocean.”

(L. 38.) “And moreover,—

(V. 6.) “In the race of the Yādus was born, to the lord Hari, a king named Haihaya. To him was born the wise (*and*) virtuous Kṛtavirya, who fulfilled the desires of the multitude of (*his*) relatives.”

(V. 7.) “From him was born Kārtavirya, who, like the sun, passed over the world on the wheels of (*his*) glittering chariot, (*and was furnished*) with a thousand strong arms (*or rays*).”

(V. 8.) “When a great number of noble kings were living (*in such a way that*) their body consisted only of (*their*) white fame,<sup>4</sup> there was born from this (*race*) the fearless prince Mum-madi-Bhīma (I.), whose great power spread over the world.”<sup>5</sup>

(V. 9 f.) “His excellent wife was Chhadvidēvi,<sup>6</sup> who was as slender as a creeper. The elder son of this couple (*was*) prince Venna. His younger brother (*was*) the fortunate (*and*) glorious prince Rājapareṇdu (I.), the lord of the Kōnamandala, who married two noble queens, Lakshmi and Tōṇḍambikā.”

<sup>1</sup> A translation of this passage was given in *South-Indian Inscriptions*, Vol. I. p. 58.

<sup>2</sup> Among the conquests of the two Chōla kings Rājarāja and Rājēndra-Chōla, we find the corresponding term ‘the seven and a half *lakshas* of Iratṭapāḍi.’ Rājēndra-Chōla took Iratṭapāḍi from the Western Chālukya king Jayasimha III. Consequently, Iratṭapāḍi appears then to have been the designation of the Western Chālukya empire. The Khārēpāṭan plates of Raṭṭarāja (above, Vol. III. p. 294) state that, after the downfall of the Rāshṭrakūṭas, the Western Chālukyas ruled over Raṭṭapāḍi, and thus show that the original meaning of the term Iratṭapāḍi was, as its etymology already suggests, ‘the empire of the Raṭṭas or Rāshṭrakūṭas.’

<sup>3</sup> See *South-Indian Inscriptions*, Vol. I. p. 58, note 6.

<sup>4</sup> i.e. ‘after many kings of Kārtavirya's race had passed away.’

<sup>5</sup> *Tat-ottunga-jagat-vibhūtiḥ* appears to be meant for *jagat-tat-ottunga-vibhūtiḥ*.

<sup>6</sup> In *āstch=Chhadvidēvi*, the letter *chh* may be only due to *sāṁdhī*, and the actual name of the queen may as well have been Sadavidēvi.

(V. 11.) "Lakshmi bore the lord Mummađi-Bhima (II.) (and) prince Rājēndra-Chōda (I.); and Tondamāmbā's son (was) prince Satya (I.)."

(L. 48.) "This prince Rājēndra-Chōda (I.) assumed all the insignia of sovereignty, (viz.) the throne, the *pratiħukkā* (drum), the peacock's tail, the spear, the single conch, etc., which his grandfather had received through the favour of the glorious *Rājādhirdja* Rājēndra-Chōda, and became the lord of the country of Vēngī."

(V. 12.) "Verily, having burnt the enemies by the submarine fire of (*his*) fierce valour, he acquired the surname *Vikrama-Rudra* (i.e. 'resembling Rudra in prowess'); having made manifest by his own hand (i.e. having enforced) all the rules of conduct for each of the inhabitants of the whole earth, he acquired the surnome *Haihayāditya* (i.e. 'the sun<sup>1</sup> of the Haihayas'); (and) he acquired the surname *Gandavēñḍaduva*<sup>2</sup> by crushing the power of enemies."

(V. 13.) "As Lakshmi (*is*) the wife of Vishṇu, his (*wife*) was *Mailāradēvi*, the queen of noble women (*and*) the ornament of womankind."

(V. 14.) "Among her five sons, who resembled the burning five (*sacred*) fires in splendour, the eldest (*was*) prince Bēta; (*and his*) younger brother (*was*) prince Mallidēva."

(V. 15.) "To prince Bēta were born, by Gaṅgā and the illustrious *Bimbamāmbā* (*respectively*), two famous sons, *Manma-Chōda* (II.) and prince Sūrya."

(V. 17.) "Having caused to be built of stone in (*the temple of*) Bhimanātha a *māyapā*, named *Gandavēñḍaduva* (*after himself*), (*and furnished*) with two wings (*dri-bhūja*) (*and*) with an enclosure (*prākāra*), this ornament of princes, the virtuous Kōna-Rājēndra-Chōda (I.), obtained bliss (i.e. died)."

(V. 18 f.) "His elder and younger brothers, the glorious lord Mummađi-Bhima (II.) and prince Satyāśraya, whose prowess was famed in the world (*and*) who burnt by (*the fire of*) their valour crowds of hostile lords of provinces,— again (?) divided this earth (!) and ruled (*it*) conjointly."

(V. 20.) "Of these two, to the lord Mummađi-Bhima (II.) was born Lōkabhūpālaka, who adorned the ravines of (*the mythical mountain*) Lōkālōka by his lustre."

(V. 21.) "To the powerful lord Satya (I.) were born two princes who resembled Bala and Krishṇa, the glorious Rājapareñdu (II.) and the glorious prince Kōna-Bhima (III.)."

(V. 22.) "To Rājapareñdu (II.), the husband of Pārvati, was born a ruler of the earth, the glorious lord Vallabha, who washed away the spots of the Kali (*age*)."

(V. 23.) "After (*the death of his*) father, that<sup>3</sup> glorious Lōkamahipāla ruled the earth, seated on his throne."

(V. 24.) "And, like Achyuta (Vishṇu)<sup>4</sup> himself, the glorious prince Bhima (III.) embraced the royal fortune of (*his*) father, prince Satya (I.), together with the earth."

(V. 26.) "After these two, prince Mallidēva and the lord Vallabha ruled the earth undisturbed."

(V. 28.) "The glorious prince Vallabha married, as chief queen, the daughter of prince Uṇḍikāma, named Achamāmbā."

(V. 29.) "By her he had two sons, (*who caused the rise of their*) family, as the moon of the ocean,— the two princes named *Manma-Satya* (II.) and *Mahipālañdu*."

<sup>1</sup> The king's resemblance to the sun rests on the double meaning of *kara*, 'a hand' and 'a ray.'

<sup>2</sup> The first member of this compound is the Telugu-Kanarese word *ganda*, 'a strong man'; the second member is perhaps connected with the Telugu *vēñḍramu*, 'heat.'

<sup>3</sup> This pronoun refers to *Lōkabhūpālaka* in verse 20.

<sup>4</sup> Lakshmi and the Earth are considered as Vishṇu's wives.

(V. 31 f.) "When the glorious prince **Vallabha**, a provincial chief (*chakrin*) of great valour, had gone to heaven after a reign of fourteen years, his son, the glorious prince **Manma-Satya** (II.), ascended the throne of (*his*) father."

(L. 96.) "That prince **Mallidēva** and this lord **Manma-Satya** (II.), the son of the lord **Vallabha**, having both conjointly called together the *Rāshtrakūṭas* and all other ryots of the district (*vishaya*) of **Guddavādi**, issue the following command :—

(L. 99.) "'Be it known to you that we have given, with exemption from all taxes, the village named **Ödiyūru** in the district of **Guddavādi** to the god **Kunti-Mādhavadēva** who resides in **Śripithāpurī**.'"

(L. 102.) "And moreover,—

(V. 36 f.) "This lofty spotless stone which adorns<sup>1</sup> the temple, was made the eye-witness of her true devotion (to Vishṇu) by that **Jāyamāmbā**, who was the lawful wife of the glorious lord **Manma-Goṅka**, the best of princes; who was the mother of **Kulōttunga-Pṛithviśvara**,<sup>2</sup> who was an incarnation of the great fame of the best among all noble and virtuous women; (*and*) who was a noble swan at the pair of the lotus-feet of (Vishṇu) whose banner (*bears the bird*) Garuda."

(L. 109.) "In the Śaka year 1117, at the time of the **Mēsha-sāṃkrānti**,— the glorious **Mahāmāṇḍalēśvara** **Kōna-Mallidēvarāja**, and **Manma-Sattirāja**, the son of **Vallabharāja**, gave to the god **Kunti-Mādhavadēva** in **Śripithāpuram** the whole village called **Ödiyūru** in (the district of) **Guddavādi**, together with houses, fields and gardens, for burnt offerings, oblations and worship, for daily and periodical rites, monthly festivals and annual festivals, and for various expenses (*bhōga*) on account of singing, dancing, music, etc."

(L. 116.) "The boundaries of this village (are):— In the east, the boundary (is) the **Eyya-guṇta** (*tank*) in **Vēlēngū**. In the south-east, the boundary (is) the **Bhōdājāta-kālī** (*channel*)<sup>3</sup> in the pasture land of **Ēnika** in **Vēlēngū**. In the south, the boundary (is) the **Vēmu-guṇda** (*tank*) at the meeting-point of the boundaries<sup>4</sup> of **Śripādamulupalli** (*and*) **Siripuram**. (Thence), coming along the pond at the head of the **Nallañjeṇuvu** (*tank*) in **Koklurukuru**,— the boundary in the south-west (is) the **Pulli-guṇta** (*tank*) at the meeting-point of the boundaries of the fields of **Enuṅgudala** (*and*) **Kroppalli**. In the west, the boundary (is) the pair of tanks to the east of **Kroppalli**. In the north-west, the boundary (is) the embankment (*and*) a (water) lever<sup>5</sup> (*near*) the embankment to the east of the **Kēśavachāṇṭu-cheruvu** (*tank*) in the plain of **Chanupakatyā**. In the north, the boundary (is) the southern embankment of the **Bhīmarāju-cheruvu** (*tank*) in the fields of **Sampara**. (Thence), coming as far as the confluence at which the **Upputēṇu** (*river*) and the **Nakkala-kālī** (*channel*) unite,— the boundary in the north-east (is) the **Prēmula-vāṅka** (*channel*) in **Vēlēngū** along the embankment to the south of the **Upputēṇu**."<sup>6</sup>

(L. 127.) "If any cause obstruction to this charity, they shall incur the sin of those who commit the five great sins, (*and*) shall incur the sin of those who have killed one thousand tawny cows (*and*) one thousand Brāhmaṇas on the bank of the **Gāṅgā**."

<sup>1</sup> *Alāmkrita* appears to be used in the sense of *alāmkariśhṇu*.

<sup>2</sup> The remainder of the translation of verse 36 is omitted here.

<sup>3</sup> *Kālī*, which occurs again in line 125, and three times in the Korumelli plates of Rājarāja I. (*Ind. Ant.* Vol. XIV. p. 54 f. text lines 104, 105 and 108), is perhaps connected with the Telugu *kālava*, 'a channel.'

<sup>4</sup> The term *mayyanikuṭṭu* occurs three times in the description of the boundaries of Ödiyūru (in lines 119, 121 and 125 f.). It must be connected with *mugyanikuṭṭu*, which is found five times in the Chellur plates of Kulōttunga II. (*Ind. Ant.* Vol. XIV. p. 59, text lines 71, 74, 75, 76 and 78). Both forms of the word appear to be corruptions of *mugyalagutta*, which, according to Brown's *Telugu Dictionary*, p. 749, is derived from *māḍu*, 'three,' + *ella*, 'a boundary,' + *gutta*, 'a hill,' and means 'a place where three boundaries meet.' In the present inscription, the word *mugyanikuṭṭu* is in each case preceded only by two proper names of boundaries; and we have evidently to supply as third boundary the village granted, viz. Ödiyūru.

<sup>5</sup> *Avuru* is probably the same as *auru*, on which see Brown's *Telugu Dictionary*, p. 154.

<sup>6</sup> To Mr. Ramamurti I am again indebted for help in translating the Telugu description of the boundaries.

Verses 38 and 39 are two of the usual imprecatory verses.

(L. 132.) "And in accordance with this sentence of Vyāsa, this charity has to be protected."

Verse 40 is identical with verse 69 on page 54 above.

(L. 134.) "Therefore this charity has to be protected by all."

(L. 135.) "(This edict was) written by Kantachārya at Śripithāpuram. Hail! Hail! Hail!"

#### No. 11.—TWENTY-ONE COPPER-PLATES OF THE KINGS OF KANAUJ;

[VIKRAMA]-SAMVAT 1171 TO 1233.

BY F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

The twenty-one plates of which, at Dr. Hultzsch's request, I furnish the following account, are said to have been found,<sup>1</sup> together with four other copper-plate inscriptions,<sup>2</sup> in October 1892 in the village of Kamauli, near the confluence of the Barnā and the Ganges at Benares; and they are now deposited in the Provincial Museum at Lucknow. My account of them is based on excellent impressions which have been kindly supplied by Dr. A. Führer.

Fourteen<sup>3</sup> of these plates (A. to N.) contain grants of the king Gōvindachandra of Kanauj, the earliest of which is of [Vikrama]-Samvat 1171 and the latest of [Vikrama]-Samvat 1211. One (O.) is a grant of Gōvindachandra's son, the king Vijayachandra, and his son, the Yuvārāja Jayachchandra, dated in [Vikrama]-Samvat 1224. And the remaining six (P. to U.) are grants of the king Jayachchandra, dated between [Vikrama]-Samvat 1226 and 1233. I have treated of these grants in their chronological order, except that I have begun my account of them with a grant of Gōvindachandra's of [Vikrama]-Samvat 1182, which seemed to me to be the most carefully written and engraved of his grants, and the one most suitable for photographing. Of this grant (A.) I have given the full text; of ten other grants of Gōvindachandra I have only given that part of the text<sup>4</sup> which commences with the words *-śrīmad-Gōvindachandradēvō vijayi*, because up to these words the text of all these inscriptions essentially agrees<sup>5</sup> with the text of A.; and of the three remaining grants of Gōvindachandra (G., I. and L.) I have considered it sufficient to give a summary of the contents only, because the names of the localities mentioned in them are either quite illegible or very doubtful, and because the grants (excepting the dates, the exact words of which I have given in footnotes,) contain therefore really nothing that is not known to us from some of the other grants. Of the inscription of Vijayachandra (O.), of whom only one other copper-plate inscription has been hitherto published,<sup>6</sup> I have

<sup>1</sup> See *Ep. Ind.* Vol. II. p. 347.

<sup>2</sup> Three of these (a grant of Vaidyadēva, king of Kāmarūpa; a grant of the *Mahārājaputra* Gōvindachandra of Kanauj of [Vikrama]-Samvat 1162; and one of the king Gōvindachandra of [Vikrama]-Samvat 1196) have already been published by Mr. A. Venis, *ibid.* p. 347 ff. And the fourth, a grant of the Singara Vatsarāja, of the reign of Gōvindachandra, of [Vikrama]-Samvat 1191, I shall edit below, p. 180 ff.

<sup>3</sup> Among these is one grant, F., of [Vikrama]-Samvat 1176, which was made, with Gōvindachandra's consent, by his chief queen Nayanakelidāvi.

<sup>4</sup> But of the benedictive and imprecatory verses, occurring in each inscription, I have thought it sufficient to give merely the commencement of each verse, in the footnotes.

<sup>5</sup> Of the inscriptions of Gōvindachandra, here treated of, the grant A., of [Vikrama]-Samvat 1182, is the earliest grant which contains the epithets of the king *ātavapatigajapatinarapatirājatrayādhipati-vividhavidyāchandra-Vdchispati*.

<sup>6</sup> The Royal As. Soc.'s plate of Vijayachandra and the Yuvārāja Jayachchandra, published in *Ind. Ant.* Vol. XV. p. 7.

given the full text, omitting only the benedictive and imprecatory verses, the publication of which, owing to the slovenly way in which they are written and engraved, would have necessitated more footnotes than the verses deserve. The six grants of Jayachandra (P. to U.) I have treated like the inscriptions F. to K. of the same king, of which I have given an account in the *Indian Antiquary*, Vol. XVIII. p. 134 ff. To translate (or re-publish here my translation of) any part of these inscriptions appeared to me unnecessary; but I have endeavoured to include in my introductory remarks everything that might be considered of importance.

Our inscription B., of [Vikrama-]Sāmvat 1171, is the earliest known inscription in which Gōvindachandra is described as reigning sovereign;<sup>1</sup> and the last inscription of Gōvindachandra here treated of, N., of [Vikrama-]Sāmvat 1211, is about eleven years and six months later than the latest inscription of the same king<sup>2</sup> of which an account has yet been published. The inscription of the reign of Vijayachandra, O., of [Vikrama-]Sāmvat 1224, apparently precedes by about seven months the only other known grant of the same king's reign.<sup>3</sup> And for the king Jayachandra we obtain from the inscription P., of [Vikrama-]Sāmvat 1226, the very day of his inauguration ceremony, corresponding to the 21st June A.D. 1170.<sup>4</sup> Beyond these dates these new inscriptions contain nothing of historical importance that was not known before;<sup>5</sup> but they give us the names of a large number of villages and districts which, together with the names of localities occurring in the previously published inscriptions of the same dynasty, and in others which are known to exist but have not yet been published, may furnish the material for a separate paper.

All these inscriptions record grants of land. In no less than ten cases the donations were made in favour of the king's Purôhita or Mahâpurôhita Jâgûśarman,<sup>6</sup> a son of the Dikshita<sup>7</sup> Vilhâ<sup>8</sup> and grandson of the Dikshita Purnshottama or, as he also is called, Purâsa, of the Bandhula gôtra; and six grants were made to Jâgûśarman's son, the Mahâpurôhita Praharâjaśarman (Praharâjaśarman or Prahlâdaśarman), who had a share also in two other grants. One donation (H.) was made to Vyâsa, apparently a brother of Jâgûśarman; one (M.) to the Pandita Mahârâjaśarman, apparently a brother of Praharâjaśarman; and one (J.) to the Râuta Jâtêśarman of the Gôbhila gôtra.

Eight grants were made at the time of full-moon (one, A., at a lunar eclipse, and three, B., I. and S., on a Manvâdi<sup>9</sup>); three at the time of new-moon (one, F., at a solar eclipse, and one, D., at the annual śrâddha in honour of Gōvindachandra's father); two (C. and U.) on Vaiśâkha-sudi 3, the Akshaya-tritiyâ (Trétyâgâdi, Kalpâdi); one (Q.) was made on the mahâ-saptamî (ratha-saptamî), Mâgha-sudi 7, termed Manvantarâdi; one (J.) on Bhâdra-sudi 3 (also a

<sup>1</sup> The three inscriptions of [Vikrama-]Sāmvat 1161, 1162 and 1166, published in *Ind. Ant.* Vol. XIV. p. 103, *Ep. Ind.* Vol. II. p. 359, and *Ind. Ant.* Vol. XVIII. p. 15, are of the reign of Gōvindachandra's father Madanapâla, and Gōvindachandra is described in them as *Mahârâjaputra*.

<sup>2</sup> The 'Gagâhâ' plates of [Vikrama-]Sāmvat 1199, *Ind. Ant.* Vol. XVIII. p. 20. I possess a rough rubbing of a copper-plate inscription of Gōvindachandra and his queen Gâsaladâvi, which is dated in [Vikrama-]Sāmvat 1208; see *ibid.* Vol. XIX. p. 367, No. 184.

<sup>3</sup> See *ibid.* Vol. XV. p. 7.

<sup>4</sup> The date of the latest known inscription of Jayachandra corresponds to the 14th June A.D. 1187; see *ibid.* Vol. XIX. p. 37, No. 69.

<sup>5</sup> The inscription F., of [Vikrama-]Sāmvat 1176, gives us the name of Gōvindachandra's chief queen Nayakâlîdâvi; K., of [Vikrama-]Sāmvat 1198, that of his mother, Râlhadâvi, which was known before; and T. of [Vikrama-]Sāmvat 1232, that of Jayachandra's son, Hariçchandra, which also was already known.

<sup>6</sup> In the inscription T. he is called Yâjñavalkyâ.

<sup>7</sup> This word is explained to denote persons who or whose ancestors have performed a great sacrificial ceremony such as a *jyâlîshâma*.

<sup>8</sup> This Vilhâ (who is called Vâdasarman in P., and Vishnuśarman in T.) is the donee of the grant of [Vikrama-]Sāmvat 1162, published in *Ep. Ind.* Vol. II. p. 359, where he is called Vilhâka; and his son Jâgûśarman is the donee of the grant of [Vikrama-]Sāmvat 1196, published *ibid.* p. 361.

<sup>9</sup> viz. Kârttika-sudi 15, termed *Manvâdi* in I.

*Manvâdi*); one (O.) on Âshâdha-sudi 10 (also a *Manvâdi*), on the occasion of Jayachchandra's initiation as a Vaishnava; one (G.) on Kartika-sudi 9 (the *Kritayugâdi*); one (T.) on Bhâdravadi 8 (the *Krishnajanmâshâtamî*), at the performance of the *jâtu-karman* of the prince Hariçchandra; two (K. and L.) were made (on Phâlguna-vadi 1) 'on the day of the great queen,' Gôvindachandra's mother Râlhadévi; and one (P.) was made (on Âshâdha-sudi 6) at the *abhishekâ* of Jayachchandra.— All the dates<sup>1</sup> contain sufficient details for verification; sixteen of them are regular, and five (of A., B., E., G. and S.) irregular.

Like other inscriptions of the same dynasty, these grants contain a number of revenue terms, some of which are obscure. Thus we have *bhâgabhôgakara* in every one of the twenty-one grants, *pravanikara* in nineteen grants, *turushkudanâ* in seven, *kumaragadiânaka* in six, *hiranya* in five, *kûtaka* in three (A., C. and I.), *jâtakara* and *gôkara* only in O., *nidhinikshêpa* only in R., and *yamalikambali* only in U.

#### A.—PLATE OF GÔVINDACHANDRA OF [VIKRAMA]-SAMVAT 1182.

This is a single plate, which measures about 1' 4" broad by 1' 7" high, and is engraved on one face only. In the upper part it has a ring-hole, about  $\frac{5}{8}$ " in diameter. The plate contains 28 lines of well engraved writing which is in a perfect state of preservation. The size of the letters is between  $\frac{5}{6}$ " and  $\frac{3}{4}$ ". The characters are Nâgarî, and the language is Sanskrit. As regards orthography, the letter *b* is denoted by the sign for *v* everywhere except in the word *babbhamur*, l. 10; the dental sibilant is employed instead of the palatal in *paramâsvara*, l. 12, and *Sanau*, l. 18; and the word *tâmra* is written *tâmvara*, in line 28. The inscription opens with nine well known verses which invoke the blessing of the goddess Sri, and give the genealogy of the donor; and it ends with five benedictive and imprecatory verses, and another verse which gives the name of the writer of this *tâmra-patâ*. The formal part of the grant, from line 11 to line 23, is in prose, and is worded like most of the published grants of the same dynasty.<sup>2</sup>

The inscription is one of the *Paramabhattâraka Mahârâjâdhîrâja Paramâsvara Gôvindachandradêva*, the successor of the P.M.P. *Madanapâladêva*, who was the successor of the P.M.P. *Chandradêva*, 'who by his arm had acquired the sovereignty over Kanyakubja (Kanauj).'<sup>3</sup> The king records in it that, while in residence at *Madaprathihâra* (or *Apratihâra*),<sup>4</sup> on the occasion of a lunar eclipse on Saturday, the 15th of the bright half of Mâgha of the year 1182 (given in decimal figures only), after bathing in the *Ganges*, he granted the village of *Mahasônamaua* in the *Haladôya* *pattalâ* to the *Mahâpnôrôhita Jâgûsarman*, son of the *Dikshita* *Vilhâ*, and son's son of the *Dikshita* *Purushottama*, (a Brâhmañ) of the *Bandhula gôtra*, whose three *pravaras* were *Bandhula*, *Aghamarshana* and *Viśvâmitra*.— The taxes specially mentioned (in line 23) as due to the donee under this grant are the *bhâgabhôgakara*, *pravanikara* and *kûtaka*. The grant was written by *Kîthâna*, a son of the *Kâyastha* *Ulhaña*, of the *Vâstavya* or *Srivâstavya* family.<sup>5</sup>

The date is irregular. The 15th *tithi* of the bright half of Mâgha of Vikrama-Samvat 1182 expired<sup>6</sup> ended about sunrise of the 11th January A.D. 1126, when there was a lunar eclipse which was visible in India; but the day was a Monday, not a Saturday.

<sup>1</sup> The inscriptions S. and T. contain postscripts with a separate date, from which it appears that the plates were engraved three or four years after the grant was made.

<sup>2</sup> Compare, for both the introductory verses and the formal part of the grant, *Ind. Ant.* Vol. XV. p. 8 ff., and Vol. XVIII. p. 12 ff. and p. 132 ff.; and *Jour. As. Soc. Beng.* Vol. LVI, Part i. p. 110 ff.

<sup>3</sup> See the note on the text, line 18.

<sup>4</sup> See *Ind. Ant.* Vol. XVII. p. 63, note 24.

<sup>5</sup> There also was a lunar eclipse on Mâgha-sudi 15 of Vikrama-Samvat 1182 current = Wednesday, the 21st January A.D. 1125, but that eclipse took place 8 h. 42 m. after mean sunrise and was therefore not visible in India.

The localities I am unable to identify. The *Haladôya pâtalâ* is also mentioned in a grant of Gôvindachandra's of [Vikrama-]Sambat 1182, Mâgha-vadi 6, *Journal As. Soc. of Bengal*, Vol. XXVII. p. 243.

TEXT.<sup>1</sup>

- 1 ōin<sup>2</sup> svasti || <sup>3</sup>Akunñtha-kanñha-Vaikunñha-kanñhapîtha-luñhat-karañ |  
sañrambhañ surat-árambhê sa Śriyâh śreyasêstu vah || [1\*] <sup>4</sup>Āśid-  
Aśitadyuti-vamśa-jâta-
- 2 kshmâpâla-mâlâsu divâñ=gañasu<sup>5</sup> | sâkshâd=Vivasvân=iva bhûri-dhâmnâ nâmna  
Yaśovigraha ity=udârâh || [2\*] <sup>6</sup>Tat-sutô=bhûn=Mahichandras=chandra-dhâma-  
nibhan=nijâ-
- 3 m | yén=âpâram=akûpâra-pârê<sup>7</sup> vyâpâritam yaśah || [3\*] <sup>8</sup>Tasy=âbhût=tanayô  
nay-aika-rasikâh krânta-dvishan-mañdalô vidhvast-ôddhata\_dhita(ra)-yôdha-<sup>9</sup>  
timirah
- 4 śî-Chandradêvô nrîpâh | yâñ=ôlîratara-pratâpa-śamit-âsêsha-prajôpadravañ  
śrimad-Gâdhipur-âdirâjyam=asamau=dôr-vvikramêñ=arjjitam || [4\*] Tîrthâni<sup>10</sup>  
Kâ-
- 5 śî-Kuśik-Ôttarakôsal-Èndrasthâniyakâni paripâlayat=âbhigamya<sup>11</sup> | hêm=âtmâ-  
tulyam=aniśan=dadattâ dvijêbhyô yén=âñkitâ vasumati sata-
- 6 sas=tulâbhiñ || [5\*] Tasy=âtmajô Madanapâla iti kshitîndra-chûdâmañir=  
vvijayaté nija-gôtra-chandrañ | yasy=âbhishêka-kalaś-ôllasitaiñ payôbhiñ  
prakshâ-
- 7 litam kali-rajañ-patalan=dharitryâh || [6\*] <sup>12</sup>Yasy=âśid=vijaya-prayâma-samayê  
tuñg-âchal-âchchaiś-chalan-mâdyat=kumbhi-pada-kram-âsama-bhara-bhraśyan-mahi-
- 8 mañdalê | <sup>13</sup>chûdâratna-vibhinna-tâlu-galita-styân-âspig-udbhâsitañ Seshâh pêsha-  
vaśâd=iva<sup>14</sup> kshvanam=asau krôđe nilin-ânanâh || [7\*] <sup>15</sup>Tasmâd=añjaya-
- 9 ta nij-âyata-vâ(bâ)huvali-va(ba)ndh-â[va\*]ruddha-nava-râjyagajô narêndrañ |  
sândr-âmrita-drava-muchâm prabhavô gavâm yô Gôvindachandra iti chandra  
iv=â-
- 10 myu(mbu)râñch || [8\*] Na<sup>16</sup> katham=apy=alabhanta râna-kshamâñs=tisřishu  
dikshu gajân=atha Vajriñah | kakubhi babhrumur=Abhramuvallabha-pratibhañ  
iva yasya gha-
- 11 tû-gajâh || [9\*] Sô=yañ samasta-râja-chakra-sañsêvita-charanyañ<sup>17</sup>  
paramabhatâraka-mahârâjâdhîrâja-paramêsva\_paramamâhêsva[ra\*]-nijabhujopârjji-
- 12 taśi Kanyakuñjâ(bjâ)dhipatyâ-śîChandradeva-pâdânudhyâta-parama bhañtâraka-  
mahârâjâdhîrâja-paramêsva(âva)ra-paramamâhêsva-śîMadanapâ-
- 13 ladêva-pâdânudhyâta-paramabhatâraka-mahârâjâdhîrâja-paramêsva-paramamâhêsva-  
âsvapani(ti)gajapatinarapatirâjatrayâdhipa-

<sup>1</sup> From impressions supplied by Dr. Führer.<sup>2</sup> Expressed by a symbol.<sup>3</sup> Metre : Śloka (Anushṭubhi).<sup>4</sup> Metre : Indravajrâ.<sup>5</sup> The sign for the akshara ñga here and below does not really differ from the sign for dga.<sup>6</sup> Metre : Śloka (Anushṭubhi).<sup>7</sup> Metre : Śardûlavikrîñita.<sup>8</sup> Originally -parê appears to have been engraved.<sup>9</sup> Metre : Śardûlavikrîñita.<sup>10</sup> Of the inscriptions here published, D., I., K., L. and O. have vtra-yôdha instead of dhitra-yôdha.<sup>11</sup> Metre of verses 5 and 6: Vasantatilakâ.<sup>12</sup> Of the inscriptions here published, only U. and perhaps O. have =âdhigamya, instead of =âbhigamya.<sup>13</sup> Metre : Śardûlavikrîñita.<sup>14</sup> Originally <sup>a</sup>ratta- was engraved.<sup>15</sup> All the new inscriptions have this or some modification of it; but I have no doubt that the reading intended by the author of the verse is Śeshâh sañha-vâdd=ira, as was first suggested by me in *Ind. Ant.* Vol. XV. p. 12, note 97.<sup>16</sup> Metre : Vasantatilakâ.<sup>17</sup> Metre : Drutavilambita.<sup>18</sup> Other inscriptions insert here the words ea cha.





14 ti-vividhavidyâvichâra Vâchaspati-śrimad-Gôvindachandradêvô vijayî Haladôya-  
     pattalâyâm Mahasñamaua-grâvâ(ma)-nivisinô mi(ni)-  
 15 khila-janapadân=upagatân=api [cha\*] râja-râjñî-yuvavarâja-mantri-purôhita-pratihâra-  
     sânâpati-bhândâgârik-âkshapañalika-bhishag-nê(nai)mittik-ântañhpû-  
 16 rika-dûta-karituragapatnâkarasthânagôkulâdhikâri-p u r u s h â m s = c h = â j ñ â p a y a t i<sup>1</sup>  
     vô(bô)dhayaty=Adisati cha yathâ veditam=natu bhavatâm yadv(th)=ôpari-  
 17 likhita-grâmañ sa-jala-sthalah sa-lôha-lavañ-âkarah sa-matsy-âkarah sa-parññ-  
     âkarah sa-gartt-ôsharah sa-madhûka-chûta-vana-vâtikâ-vitapa-triñ-yûti-  
 18 gôcha[ra\*]-paryantah s-ôrddh[v\*]-âdhañ=chatur-âghâta-viñuddih sva-simâ-  
     paryantah samvat 1182 Mâgha-sudi 15 Sa(sa)nau <sup>2</sup>śrimadapratihâra-  
     samâvâsé sômagra-  
 19 hanâ-parvvani Gañgâyâm snâtvâ vidhivan=mantra-dêva-muni-manaja-bhûta-pitri-  
     ganâms=tarppayitvâ timira-patala-pâtana-padu(tn)-mahasam=Ushnârôchishâ-  
 20 m=upasthây=Aushadhipati-sakala-sêkharan samabhyaarchchya tribhuvana-trâtur-  
     Vvâsudévasya pûjân vidhâya havishâ havirbhujain hntvâ mâtâpitrôr-â-  
 21 tmanas=cha punya-yañô-bhîvridva(ddha)yê kusalatâ-pûta-karatâl-ôdaka-pûrvam-  
     asmâbhîr=Vva(bba)ndhula-gôtrâya Vu(ba)ndhul-Âghamarshañâ-Vîsvâmitra-  
     tri[pra\*]varâ-  
 22 ýa dikshita-śî-Purnshottama-paotrâya dikshita-śî-Vilhû-potrâya mahâpurôhita-śî-  
     Jâgñârmmâñpâ ã-chandr-ârkum sâsanikritpa(tya) pradantô(ttô)  
 23 matvâ yathâdîyamâna-bhûgabhôgakara-pravañikara-kûñaka-prabhîti-samast-âdâyan-  
     âjñâvidhi(dhè)yibhûya dâsyatha || Bhavanti cl-âtra punya-sliô-  
 24 kâh || Blûmiñ<sup>4</sup> yañ pratigribhûti yañ-cha bhûmiñ prayachchhati | ubhau  
     tau punya-karmmânañ niyatam svargga-gâminau || Šaukhâm bhadr-âsanam  
     chchha(chha)ttrañ var-âsvâ va-  
 25 ra-vârañah | bhûmi-dânasya chihnnâni phalam=âtat=Purandara || <sup>5</sup>Sarvvân=âtân=brâvinah pârthiv-ândrân=bhûyô bhûyô yâchatâ Râmabhadrah | sâm[â\*]nyô=yañ dharmma-  
 26 sétur=nnriñpânâm kâlê kâlê pâlaniyô bhavadbhih || <sup>6</sup>Va(ba)hubhir=vvasundhâ  
     dattâ râjabhih Sagâr-âdibhih | yasya yasya yadâ bhûmis-tasya tasya ta-  
 27 dâ phalam || Sva-dattâm purâ-dattâm vâ yô harîta vasundharâñ | sa  
     [v]ishthâyâm krimî=bhûtvâ pitribhî saha majjati || Šî-Vâstavya-kul-ô-  
 28 dbhûta-kâyasth-Ôlhanâ-sûnunâ | likhitas=tâmvrâ-pat[ô]=yam Kiñhanenâ  
     nrîp-âjñay-eti || chha<sup>8</sup> || chha<sup>8</sup> ||

### B.—PLATE OF GÖVINDACHANDRA OF [VIKRAMA]-SAMVAT 1171.

This also is a single plate, which measures about 1' 5" broad by 1' 1 $\frac{1}{2}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about  $\frac{3}{4}$ " in diameter. The plate contains 27 lines of writing which is in a fair state of preservation. The size of the letters is about  $\frac{3}{8}$ ". The characters are Nâgarî, and the language is Sanskrit. In respect of orthography the chief points to mention are, that the letter *b* is throughout denoted by the sign for *v*; that the dental sibilant is generally employed instead of the palatal; and that

<sup>1</sup> Read -purushdn=âjñâ.

<sup>2</sup> I am unable to decide whether this should be written śrt-Madaprathâra- or śrtmad-Aprathâra-.

<sup>3</sup> Read <sup>6</sup>târmmâñ.

<sup>4</sup> Metre: Sîlka (Anushtubh); and of the next verse.

<sup>5</sup> Metre: Sâlinî.

<sup>6</sup> Metre of this and the following verses: Sîlka (Anushtubh).

<sup>7</sup> Read -âdmra-.

<sup>8</sup> Perhaps these signs are not really intended for *chha*, but they closely resemble that *âkshara*. Compare *Ind. Ant.* Vol. XVII. p. 140, note 46.



the word *likhita* is written *lishita*, in line 15, and *tri tri*, in line 20.— As the introductory part of this inscription and of the following grants C. to N., as far as the words *-śrīmad-*  
*Gōvindachandra-dēvō vijayi*, essentially agrees with the corresponding portion of the text of the inscription A., it need not be published. Similarly, it appears unnecessary, here and below, to give the full text of the benedictive and imprecatory verses towards the end of each inscription.

This inscription also is one of the *Paramabhaṭṭāraka Mahārājālhīrāja Paramēśvara* Gōvindachandradēva, who records that, on Monday, the full-moon tithi of the month Kārttika of the year 1171 (given both in words and in decimal figures), after bathing in the Ganges at Benares, he granted the village of *Brihadvirāichamaua* in the *Kāti pattalā* to the *Purōhita Jāgūśarman*, son of the *Dikṣhita Vīlhā*, and son's son of the *Dikṣhita Purāsa*,<sup>1</sup> a Brāhmaṇ of the Bandhula *gōtra*, whose three *pravaras* were Bandhula, Aghamarshana and Viśvāmitra, and student of the Vājasan̄ya *sākhā*.—The taxes here specified (in line 22) are the *bhāgabhaṭṭākara* and *pravanikara*. The writer's name is not given.

The date is irregular; for, the full-moon *tithi* of Kārttika<sup>3</sup> of Vikrama-Saṁvat 1171 current ended 7 h. 56 m. after mean sunrise of Sunday, the 26th October A.D. 1113, and in Vikrama-Saṁvat 1171 expired it commenced 1 h. 21 m. and ended 23 h. 22 m. after mean sunrise of Thursday, the 15th October A.D. 1114. [In Vikrama-Saṁvat 1172 expired the same *tithi* ended 0 h. 38 m. after mean sunrise of Thursday, the 4th November A.D. 1115.]

### **The localities I am unable to identify.**

#### EXTRACTS FROM THE TEXT.

- 13 . . . . . ३-śrīmad-Gōvindachamdradēvō vijayī ॥<sup>4</sup> Kāti-  
pattalāyām Vṛi(bṛi)hadvirāichamaua-grāma-nivāsinō nikhila-

14 janapadān=upagatān-api cha rāja-rājñi-yuvanāja-rājamātri<sup>5</sup>-purōhita-pratihāra-  
sēnāpati-bhāṇḍāgārik-ākshapāṭalika-bhishak<sup>6</sup>-nēmittik-āntahpuri[ka\*]-

15 dāta-<sup>7</sup>kachivāpattanākarasthānagōkulādhichā(kā)ri-purushān samājñāpayati  
vō(bō)dhayaty=Ādisa(śa)ti cha ||<sup>8</sup> yathā viditam=astu bhavati(tām) yath=  
ā(ō)parilishi(khi)ta-g[r]āmah

16 sa-jala-sthalah sa-lōha-lavaṇ-ākarah sa-machū(dhū)ka-chūta-vana-vāṭikā-vitapa-trīna-  
yūti-gōchara-paryantah sa-[gar]tt-ōsharāh s-ōrddh[v\*]-āvvā(dha)h s[v]a-simā-  
paryantaś=chatur-āghā-

17 ṭa-visu(śu)ddhah<sup>9</sup> ēkasaptaty-adhika-sa(śa)t-aikādasa(śa)-samvatsarē<sup>10</sup> Kārttika-  
māsē pūrṇipimāṣyām<sup>11</sup> tithau Sōma-dinē aṅkatah<sup>12</sup> samvat 1171  
Kārttika-sudi 15

18 Sōmē ||<sup>13</sup> śrīmad-Vā[rā\*]ṇasyām Gaṅgāyā[m] vidhivat=snātvā mantra-dēva-  
muni-manuja-bhūta-pitri-gaṇā[m]s=tarppayitvā timira-pāṭala-pāṭana-paṭu-  
mahasta(ss)m=Uṇna(shna)-

<sup>1</sup> This name occurs again in the inscriptions E., F., H., and Q.

<sup>2</sup> This is a *Mangadi*.

<sup>3</sup> Up to this, the only essential difference between the text of this inscription and that of A. is, that this inscription omits the words *āvapati . . . Vṛchaspatti* in ll. 13-14 of A.

<sup>4</sup> This sign of punctuation is superfluous.

\* This apparently is only an error for -matri, and may have been corrected already in the original.

<sup>6</sup> Rend - *bhiṣaq-nai*°.

<sup>7</sup> Rend-karitutragava.

<sup>8</sup> This sign of punctuation is superfluous.

\* Read "dha.

<sup>20</sup> Read *saints/sare*.

<sup>11</sup> Read *naufragio*.

<sup>12</sup> Read -diññāka°.

" This sign of punctuation is superfluous.

- 19 rôchisham=upasthây=Ushadhipati-sa(śa)kala-sé(śe)kharam samabharya  
 tti(tri)bhuvana-trâtur=Vâsudêvasya pûjâm vidhâya prachatra-pâyasâna havishâ  
 havi[r]bhujam hutvâ
- 20 mâtâpitrôr=âtmânaśu(ś=cha) punya-ya[śo\*]-bhividdhayê asmâbhîh<sup>1</sup> Vanvulasya<sup>2</sup>  
 gôtrâya Vanvula-Aghamarshaṇa-Visvâ(śvâ)mitra-tri(tri)pravarâya Vâjasanêyu-  
 sâ(śâ)khiné dîkshi-
- 21 ta-śri-Purâsa-pautr[ā\*]ya<sup>3</sup> dîkshita-śri-Vilhâ-putrâya purôhita-śri-Jâgâkâya<sup>4</sup>  
 sarmmaṇé vrâ(brâ)hmaṇâya gôkarâṇa-kû(ku)sa(śa)latâ-pûta-karatal-ôdaka-pûrvvam-  
 à-chamdr-ârkkamî yûvach=chhâsa.
- 22 nîkṛitya p[r\*]adatta itê(ti) matvâ yathâdiyamâna-bhô(bhâ)gabho[ga]kara<sup>5</sup>-pravanikara<sup>6</sup>  
 samast-âdâyân dâsyatha || chha || Bhavâti<sup>7</sup> ch-âtra {ś}lôkâh ||<sup>8</sup> . . .
- 27 . . . . . || Mangalam mahâ-śrîh ||(||)

### C.— PLATE OF GÖVINDACHANDRA OF [VIKRAMA]-SAMVAT 1172.

This also is a single plate, which measures about 1'3" broad by 11<sup>3</sup>" high, and is engraved on one face only. At the upper proper left corner a small piece of the plate is broken away, but by this only one or two *aksharas* at the end of the first line have been damaged, and the writing generally is well preserved. The plate has no ring-hole. It contains 27 lines of writing, and has a conch-shell engraved at the end of the last line. The size of the letters is between  $\frac{1}{4}$  and  $\frac{1}{5}$ ". The characters are Nâgarî, and the language is Sanskrit. As regards orthography, the letter *b* is denoted by the sign for *v* everywhere except in the word *babhramur*, l. 10; the dental sibilant is often employed instead of the palatal; and the word *tâmra* is written *tâmra*, in line 27, and *sékhara* *séshara*, in line 18.

This inscription also is one of the *Paramabhattâraka Mahârâjâdhirâja Paramâśvara Gövindachandradêva*, who records that, after bathing in the *Ganges* at Benares, on the occasion of the *Akshaya-tritiyâ*, on Monday, the 3rd of the bright half of *Vaiśâkha* of the year 1172 (given in decimal figures only), he granted the village of *Dhûsa* in the *Brihagrihê[yê?]*varâtha *pattalâ*, with its *pâṭakas* (l. 15) or outlying hamlets,<sup>9</sup> to the *Mahâpurôhitu Jâgûsarman*, who is described here exactly as in the inscription A.— The taxes specified, also, are the same as in A. The grant (*tâmra-pattra*) was written by the *Kâyastha*, the *Thakkura Jaihana* of the *Vâstavya* or *Śrîvâstavya* family.

The date regularly corresponds, for the *Kârttikâdi* Vikrama-Samvat 1172 expired, to Monday, the 17th April A.D. 1116, which was the proper day of the *Akshaya-tritiyâ*,<sup>10</sup> because the third *tithi* of the bright half of *Vaiśâkha* ended on it 16 h. 9 m. after mean sunrise.

The localities I am unable to identify. With the name of the *pattalâ*, *Brihagrihê[yê?]*varâtha, we may compare *Brihadgrihôkamisâra*, the name of the *pattalâ* in P.

<sup>1</sup> Read *yâ=smâbhîr=*.

<sup>2</sup> This *akshara ya* has perhaps been struck out. Read *Bandhula-gôtrâya Bandhul-Âgha*.

<sup>3</sup> The name, read *Purâsa*, might possibly here be read *Purôsa*. See below, E., l. 18.

<sup>4</sup> This seems to have been altered to *Jâgû* in the original; read *Jâgûsarmmaṇâ*.

<sup>5</sup> Originally *bhôgâbhkara* was engraved, but the *akshara ga* has been inserted afterwards.

<sup>6</sup> Here one misses the word *prabhîti*.

<sup>7</sup> Read *bhavanti*.

<sup>8</sup> Here follow the six verses commencing *Bhûmim yah pratigrihndti*, *Sankham bhadr-deanam*, *Surtan=etan=bhâdinah*, *Bahubhir-varndit*, *Shashîm varsha-sahasrâni*, and *Ydn-tha dattâni*.

<sup>9</sup> See Ind. Ant. Vol. XVIII. p. 136.

<sup>10</sup> See ibid. p. 346.

## EXTRACTS FROM THE TEXT.

- 12 . . . . . १-śrīmad-Gōvindachandradēvō vijayī<sup>1</sup>  
 13 Vṛi(bri)hagrihē[yē?]varatha-pattalāyām-Dhūsa-grāma-yi(ni)vāsinō nikhila-janapadān= upagatān=api [cha\*] rāja-rājū-yuvavarāja-mantri-purōhita-pratihāra-sēnāpā-  
 14 ti-bhāṇḍagārik-k-ākshapatalika-bhishag-naimittik-Āntahpura(ri)ka-dūta-k a r i [ t ] u r a g- ādhyaksha-pattanākarasthānagā(gō)kulāvi(dhi)kāri-purushāmś=ch=[t\*]jñāpayati<sup>2</sup>  
 15 vō(bō)dhayaty=ādiśati cha yathā veditam=astu bhavatām yath=āparilikrita-grāmaḥ sa-pātakāḥ sa-jala-sthalāḥ sa-lōha-lavaṇ-ākaraḥ sa-matsy-ākaraḥ sa-parṇ-ā-  
 16 karaḥ sa-gartt-ōsharaḥ sa-madhūka-chūta-vana-vātikā-vitapa-trīpa-yūti-gōchara- paryantah sāt(ō)rddh[v\*]-ādhaś=chatur-āghāṭa-visu(sū)ddhaḥ sva-simā-paryantah ||<sup>3</sup> sāmvat 1172  
 17 Vaisā(śā)kha-sudi ३ Sōmē ॥ śrimad-Vārāṇasyām । akshaya-tṛitiyāyām parvvaṇi । Gaṅgāyām snātvā vidhivan=marītra-dēva-muni-manuja-bhūta-pitri- gaṇām=tarppa-  
 18 yitvā timira-paṭala-pātana-paṭu-mahasa[m]=Ushṇarōchisham=upasthāy=[An]shadhipati- śakala-sōshna(kha)ra[m] samabhyaṛvya(rchyā) tribhuvana-trātūr=[Vv]asudēvasya pūjām vi-  
 19 dhāya havishā havirbhujaiḥ hntvā mātāpitrōr=ātmanaś=cha punya-yaśō- bhivṛiddhay[ō] kuśalatā-pūta-karatāl-ōdaka-pūrvvam=asmābhīr=Va(ba)ndhula-gōtrā-  
 20 ya Vām(baṁ)dhl-Āpā(gha)marshaṇa-Visvā(śvā)mitra-tripravārāya dīkṣhita-śrī- Purushottama-pauntrāya dīkṣhita-śrī-Vilhā-putrāya mahāpurohita-śrī-Jāgū-  
 21 sa(śā)rmīmanē(pā) ā-chaṇḍr-Ārkka[m] sāsanikṛitya pradattō matvā yathādiyamāna- bhāgabhōgakara-pravaṇikara-kūṭaka-prabhīti-samast-ādīyān-ājñāvidhi(dhē)-  
 22 vi(yi)bhūtvā(ya) dāsyath=eti । Bhavanti ch=ātra punya-ślokāḥ ||<sup>4</sup> . . .  
 26 . . . . .  
 27 १-ōdbhūta-kāyastha-ṭhakkura-śrī-Jalhaṇēna likhitas=tāmvra-pattau=yā[m]<sup>b</sup> nṛip-ājñay= eti ॥ chha ॥<sup>5</sup>

## D.—PLATE OF GÖVINDACHANDRA OF [VIKRAMA]-SAMVAT 1174.

This also is a single plate, which measures about 1' 6 $\frac{1}{4}$ " broad by 1' 1 $\frac{1}{2}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about  $\frac{3}{4}$ " in diameter. The plate contains 26 lines of writing which at first sight appears to be in a perfect state of preservation. But the original writing in all probability has been tampered with; for, the names of the *pattulā* and village in line 12 are engraved in the place of other names, and similarly the verse in praise of the donee, which we now read in lines 15 and 16, has clearly taken the place of something else that has been effaced, but of which traces are still visible. The size of the letters is between  $\frac{1}{8}$ " and  $\frac{3}{8}$ ". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*; the dental sibilant is often employed instead of the palatal, and the palatal sometimes instead of the dental; and the word *dmra* is written *dīmra*, in line 14.

<sup>1</sup> Up to this, the only essential difference between the text of this inscription and that of A. is, that this inscription, like B., omits the words *āśvapati* . . . *Vāchaspati* in ll. 13-14 of A.

<sup>2</sup> Read "shān=ājñād".

<sup>3</sup> This sign of punctuation and those in the next line are superfluous.

<sup>4</sup> Here follow the six verses commencing *Bhāmīn yāḥ pratigṛihīti*. *Śāṅkhām bhadra-āsanaṁ*, *Gām=ekām*, *Sorādī=ātām=bhāvināḥ*, *Bahubhīr=vasudhā*, and *Sra-dattīm para-dattān vā*.

<sup>5</sup> Read *tāmvra-pattī=yām*

\* After this a conch-shell is engraved.

This inscription also is one of the *Paramabhaṭṭāraka Mahārājādhīrāja Paramēśvara* Gōvindachandradéva, who records that, while at Dēvasthāna,<sup>1</sup> on Wednesday, the 15th of the dark half of Āśvina of the year 1174 (given both in words and in decimal figures), at the annual śrāddha or funeral ceremony performed at new-moon time in honour of his father, he granted the village of Suṇahi(?) in the Kēsāurē(?) *pāṭkulā*, with its pāṭakas (l. 13), to the Purōḍhas (or Purōḍhita) Jāgūśarman, son of the Dikshita Vilhā, a Brāhmaṇ of the Bandhula gōtra, whose three pravaras were Bandhula, Aghamarshana and Viśvāmitra.—The taxes here specified (in line 18) are the *bhāgabhōgakura*, *pravanikara*, *turushkādandu* and *kumaragadiḍṇaka*. The grant was written by the *Karanika* (or writer of legal documents) Vāsudéva.

The date would be correct for both the *Chaitrādi* and the *Kārttikādi* Vikrama-Sārvat 1174 expired; for, in the former year the 15th *tithi* of the dark half of the *pūrnimānta* Āśvina ended 4 h. 58 m. after mean sunrise of **Wednesday**, the 29th August A.D. 1117, and in the latter the same *tithi* of the *amānta* Āśvina ended 16 h. 30 m. after mean sunrise of **Wednesday**, the 16th October A.D. 1118. Judging by the dates of the inscriptions F., N. and T., the years of which are expired *Chaitrādi* years and the months *pūrnimānta* months, I consider it very probable that the true equivalent of the date is **Wednesday, the 29th August A.D. 1117**, the more so because the dark half of the *pūrnimānta* Āśvina (the *pitri-pakṣha*) is a time particularly appointed for performing *śrāddhas* in honour of deceased ancestors.

#### **The localities I am unable to identify.**

## EXTRACTS FROM THE TEXT.



<sup>1</sup> I believe that the word *dēcasthān* in line 15 must be taken as the name of a place, and that it was originally followed by *Gāṇḍāyām suśr̥ta* and the other standing phrases which the other inscriptions contain.

<sup>2</sup> Up to this, the only essential difference between the text of this inscription and that of A. is, that this inscription, like B. and C., omits the words *āśvapati* . . . *Vāchaspati* in ll. 13-14 of A.

<sup>2</sup> This sign of punctuation is superfluous.

<sup>4</sup> The two names in brackets are doubtful; they apparently are engraved over two other names which have been effaced.

<sup>6</sup> Read *sa-gartt-əsharah sa-madhuk-am*.

<sup>6</sup> Read -*gṛdhara-paryantaḥ s-śrddhv-ādhaś=.*

<sup>7</sup> Read *participants*. <sup>8</sup> Read *tsa*.

<sup>9</sup> Here one misses the word *ankatah*.

The two numeral figures in brackets are almost illegible, and look more like 88.

<sup>10</sup> The two numerical figures in brackets are almost illegible, and can only be conjectured.  
<sup>11</sup> Metre : *Vasanttilaka*. This verse is in a different handwriting, and has clearly been engraved in the place of other words which have been effaced.

<sup>12</sup> The sense would require *karam mandakart-chakāra*, but *karam* would offend against the metre.

E.—PLATE OF GÖVINDACHANDRA OF [VIKRAMA]-SAMVAT 1175.

This also is a single plate, which measures about 1' 5 $\frac{1}{2}$ " broad by 1' 1" high, and is engraved on one face only. In the upper part it has a ring-hole, about  $\frac{3}{4}$ " in diameter. The plate contains 24 lines of writing which is in a fair state of preservation. The size of the letters is about  $\frac{3}{8}$ ". The characters are Nāgari, and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*, and the dental sibilant is frequently employed instead of the palatal.

This inscription also is one of the *Paramabhattaraka Mahārājādhīrāja Paramēśvara* Gōvindachandradēva, who records that, on Monday, the full-moon tithi of the month Māgha of the year 1175 (given both in words and in decimal figures), after bathing in the Ganges at Benares, he granted the village of Achchhavali in the Ughanatērahottara pāttalā to the Purōhita Jāgūśarman, who is described here exactly as in the inscription B.—The taxes specified (in line 20) also are, as in B., the bhāgabhōgakara and pravaṇikara. The grant was written by the Karanika, the Thakkura Sahadēva.

The date is irregular; for, in Vikrama-Samvat 1175 current the full-moon *tithi* of Mâgha ended on Wednesday, the 9th January A.D. 1118, and in Vikrama-Satiyat 1175 expired the same *tithi* commenced 12 h. 37 m. after mean sunrise of Monday, the 27th January, and ended 13 h. 10 m. after mean sunrise of Tuesday, the 28th January, A.D. 1119.

### **The localities I am unable to identify.**

#### EXTRACTS FROM THE TEXT.

- 12 . . . <sup>6</sup>-śrīmad-**G**övindachandradévō vijayī |<sup>6</sup> Ughaṇatérahottara-pattalāyāmī=7  
**Achchhavali-**grāma-nivāsinō nikhila-janapadān=upagatān=api cha<sup>8</sup> rāja-rājñi-  
yuvarāja-  
13 <sup>9</sup> mantriin-purōhiita-pratihāra-senāpati-bhāmīdgārik-āks h a p a t a l i k a - b h i s h a k a (g) -  
ni(nai)mittik-āintahpurika-dūta-kariturgapattanākarasthānagōkulāvi(dhi)kāri-

<sup>1</sup> Read *nurōdhah-*.

<sup>2</sup> Read *°nday=asma dbhir=.*

<sup>3</sup> Omit the *akshara kri* which perhaps has been struck out already in the original.

\* Here follow the eleven verses commencing *Bhūmīyah pratigṛihyati*, *Śāṅkham bhadr-āsanām*, *Sarvān-*  
*etām-bhūvināḥ*, *Bahubhir-easudhā*, *Suvarṇam-ekām*, *Taddagdānām sahaśrīna*, *Sva-dattām para-dattām eva*,  
*Shashṭīm varsha-sahaśrīṇi*, *Vāri-haśhv=aranyāśhu*, *Yāñ-tha dattāni*, and *Vāl-abhra-vibhramam=idām vasudh-*  
*adhipat ν*.

<sup>5</sup> Up to this, the only essential difference between the text of this inscription and that of A. is, that this inscription, like B. to D., omits the words *asvapati . . . Vāchaspati* in ll. 13-14 of A.

<sup>०</sup> This sign of punctuation is superfluous; read *vijayy=.*

<sup>7</sup> Originally "lāyāmmachchha" was engraved, but the sign of an "avdha" has been struck out.

<sup>8</sup> This word was originally omitted, and has been inserted afterwards.

<sup>9</sup> Read *mantri-pu*.

- 14 purushâna(n) samâjñâpayati vô(bô)va(dha)yaty=âdisa(sâ)ti cha ||<sup>1</sup> yathâ  
viditam=astu bhavatâm yath=ôparilikhita-grâmaḥ sa-jala-sthalâḥ sa-lôha-lavaṇः  
âkaraḥ sa-madhûka-chûta-vana-
- 15 vâtikâ-vîtapa-trîna-yûti-gôchara-paryatta(nta)h sa-gartt-ôsharnâ s-ôrddh[v\*]-âdhaḥ  
s[v\*]a-simâ-paryantaś=chatur-âghâtha(ta)-visu(su)ddhaḥ pañcha[sa]ptatyadhika-  
sa(sâ)t-aikâdasa(sâ)-samvatsare Mâghê mäsi pû[r]nni].<sup>2</sup>
- 16 mäsyäm Sôma-dinê ankataḥ<sup>3</sup> samvat 1175 Mâgha-sudi 15 Sôma-dinê  
śrimad-Vârânasyâm Gaṅgâyâm vidhivat-snâtvâ mantra-dêva-muni-manuja-bhûta-  
pitri-ga[nâni]s=tarppayitvâ timira-
- 17 patâla-pâtâna-paṭu-mahasam=Ushparôchisham=upasthây=Aushadhi i pati-sa(sâ) kala-  
sê(sé) kharam samabhyarchchya tribhuvana-trâtur=Vvâsudôvâsya pûjâ[m vîdhâ]ya  
prachura-pâyâsena havishâ havirbhujam hutvâ
- 18 mâtâprôr=âtmânaś=cha punya-yaśô-bhividdhayê asmâbbhiḥ<sup>4</sup> Vaiñ(bañ)dhuñasya<sup>5</sup>  
gôtrâya Vaiñ(bañ)dhuñ-Aghamarshañ-Visvâ(śvâ)mitra-tripra[vara]ya Vâjasanêya-  
sâ(sâ)khinô dîkshita-śrî-Purâsa-pauntrâya<sup>6</sup>
- 19 dîkshita-śrî-Vîlhâ-putrâya purôhita-śrî-Jâgukâya<sup>7</sup> sarmmane vrâ(brâ)hmaṇâya  
gôkarâma-kusa(sâ)latâ-pûta-karatal-ôdaka-pûrvvam=â-chaindr-ârkkañ  
yâvach-  
chhâsanîkpiṭya pra[ditta] iti matvâ ya-
- 20 thâdiyamâna-bhâgabhôgakara-pravañikara-prâbhûriti-samast-âdâyâñ dâsyatha || chha ||  
Bhavanti ch=âtra ślôkâḥ ||<sup>8</sup>
- 24 . . . . Likhita[m] karânika-hakkura-śrî-Sahadêvâna | Si(sî)vam=astu ||  
Ma[m]galam=mahâ-śrîḥ || chha ||

F.—PLATE OF GÖVINDACHANDRA AND HIS QUEEN NAYANAKELIDÈVÎ,  
OF [VIKRAMA]-SAMVAT 1176.

This also is a single plate, which measures about 1' 3" broad by 11 $\frac{1}{4}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about  $\frac{5}{8}$ " in diameter. The plate contains 27 lines of well preserved writing. The size of the letters is between  $\frac{1}{4}$  and  $\frac{1}{6}$ ". The characters are Nâgarî,<sup>9</sup> and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*; the dental sibilant is often employed instead of the palatal; the signs for *kh* and *sh* are several times confounded; and the word *âmra* is written *ânvra*, in line 15. On the whole, the writer has done his work in a somewhat slovenly manner. One of the peculiarities of the grant is, that the author, in lines 12-15, has inserted a passage on the vanity of this life and the merit resulting from donations of land, which is similar to a passage in the grant of Madanapâla and Gövindachandra, published in the *Indian Antiquary*, Vol. XVIII. p. 15 ff.

This also is an inscription of the *Paramabhattâdraka Mahârâjâdhîrâja Paramesvara Gövindachandradêva*, and opens as if it were meant to record a grant made by the king himself. But in reality the king makes known here that, while he was in residence at Khayarâ, on Sunday, the 15th of the dark half of Jyaishtha of the year 1176 (given both in words and in decimal

<sup>1</sup> This sign of punctuation is superfluous.

<sup>2</sup> What is actually engraved, is *pâ*, with the sign of the medial *â* after it, and *rñpa*; read *pauruṇa*.

<sup>3</sup> Read =nkataḥ.

<sup>4</sup> Read =smâbbhir=.

<sup>5</sup> Read *Va-gôtrâya Bañdhul-Âgha*.

<sup>6</sup> Compare above, B. l. 21.

<sup>7</sup> Read *Jâgûrmanne*; in the original the two *aksharas* *kâya* may have been struck out. Compare above, B. l. 21.

<sup>8</sup> Here follow the six verses commencing *Bhûmîn yah pratigrihnâti*, *Śâṅkham bhadr-âsanam*, *Sarvân=stân=bhâvinâh*, *Bahubhîr=vasudha*, *Shashṭîm varsha-sahasrâni*, and *Yân=tha dattâni*.

<sup>9</sup> It may be mentioned that the writer's sign for *kh* is almost exactly like the sign for *gv*.

figures), on the occasion of a solar eclipse, his queen, the *Pattamahādēvī Mahārājñī Nayana-kélidévī*, endowed with all royal prerogatives, after bathing in the *Ganges*, with his consent gave the village of *Datavalī* in (the) *Kō[thō]takötijāvarahōtta[rā]* (district) to the *Purbhita Jāgūśarman*, who is described here exactly as in the inscriptions B. and E.— The taxes specified (in lines 20 and 21) are the *bhāgabhbōgakara*, *pravanikura*, *turushkadaṇḍa* and *kumaragadiānaka*. The grant was written by the *Thakkura Gāgūka*.

The date corresponds, for the *Chaitrādi Vikrama-Saṁvat* 1176 expired and the *pūrnimānta Jyaishṭha*, to Sunday, the 11th May A.D. 1119, when there was a solar eclipse which was visible in India, 8 h. 42 m. after mean sunrise.

### **The localities I am unable to identify.**

#### EXTRACTS FROM THE TEXT.

- 10 . . . . . 1-śrīmad-Gōvindachāmadrādē  
 11 vō vijayi ||<sup>2</sup> Kō[thō]takōtiāvaraḥottā[re ?] Daravali-grāma-nivāsinō nikila-  
     janapadān=upagatān=api cha rāja-rājū-yuvarāja-māṁtri-purōhita-pratā(tī)hāra-  
     senāpati-bhāmādgā-  
 12 rik-ākshapatalika-bhishag-naimittik-āntahpurika-dūta-kariturgapattanā[kar a \*] st hā n a-  
     gōkulādhikāri-purushān=samājnāpayaty=ādiśati vō(b6)dhayati cha ||<sup>3</sup>  
     yath=āstu vō vidiit aicha(va) tāvad=iyān=anitya-  
 13 tā jagatāḥ kati payad i vās-āvalōkara manāyā Madhusū(mā)s-a-kri(ku)su māsa ī pad=iva  
     sapatā<sup>4</sup> satata-gatvaraṁ giri-kaṭaka-vāsi<sup>5</sup> nām āyur=āpāta-ma[dh]uvā(rā)s=tilakhalā<sup>6</sup>  
     iva vishaya-bhōgāḥ | sūdasadā-  
 14 valōkana-pādāpmakhani vēsyā(syā)-mukhān=īva dūr upavā(chā)rī=īndriyāṇi | tād=  
     idam=asmābhīr=api sakala-sāsv(str)-āvisa[m]vādinibhiḥ prāmāṇikai(m) bhiḥ  
     smṛitibhir-ananta-phala-bhōga-bhājanai bhūmi-  
 15 dānam=iti jāta-niśvā(ścha)yair-upari likhitō=yanī grāmāh sa-jala-sthalāḥ [sa]-lōha-  
     lavaṇ-ākarāḥ sa-[mat\*]sy-ākarāḥ sa-gartt-ākha(shā)rah s-āmīvra-madhūka-vana-  
     vātikā-vitāpa-tripā-yūti-gōchara-paryantah s-ō-  
 16 rddh[v\*]-ādhaś-chatur-āghātā-viśuddhāḥ s[v\*]-a-simā-paryantah śatāsptatyadhi ka  
     [ē]kādaśa-śāta-sa[m\*]vatsarē Jyē(jyai)shtha-māsē kṛishna-pakshē  
     pāmchadaśyām tithau Ravi-dinē śñkē=pi samvat 1176 Jyē(jyai)shtha-vadi  
     15 Ravaū<sup>9</sup> sdy=ēha Khaya-  
 17 rā-samīvāt(s) Rāhu-grastē divākarē Ga[m\*]gāyām snātvā vidhē(dhi)van=  
     ma[in]tra-dēva-manuja-bhūta-manapidas=<sup>10</sup>tarppayitvā timira-pa[t]la-pātāna-pātu-  
     mahasam=Ushnārōchishām=upasthī=O(au)shadhiśa-sa(sā)kala-sēsha(kha)rami sama-  
 18 bhyarchya tribhucha(va)na-trātūr=Vvāsueh(dē)vasya pūjām vidhāya pāyāsena  
     havi[rbb]uja[m] hutvā mātāpitrōr=ātmanāś=cha punya-yaś(sō)-bhiv[ri]d[dh]jayē  
     samastārajaprakshi(kri)yōpēta-sarvālānkāravībhūshita-paṭtamahādēvi-ma-

<sup>1</sup> Up to this, the only essential difference between the text of this inscription and that of A. is, that this inscription, like B. to E., omits the words *āvapati . . . Vāchaspati* in ll. 13-14 of A.

<sup>2</sup> This sign of punctuation is superfluous.

\* This sign of punctuation is superfluous. For the following passage compare *Ind. Ant.* Vol. XVIII. p. 16,

1. 13 ff.

\* Read sampat 1.

\* Read -*vāri* (?).

\* Ret.<sup>t</sup> = tilakand (?) .

7 Read *sad-asad-avalókana-pardumukháni*

<sup>8</sup> Read *s-Amra-*.

Read *Karāv-ādāy-ēha*.

<sup>10</sup> Head -pitri-gan&ims=(?).

- 19 hārājūt-śri-Nayaṇakēlidēvya ssma[ts]aṁmatyā Vāṁ(baṁ)dhula-gotrāya  
Vāṁ(baṁ)dhul-Āghamarya(rsha)na-[Viśvāmitra-\*]tripravarāya Vājasanēya-sā(sā)khinē  
dīkshita-Purāsa-pautrāya dīkshita-Vilhā-putrāya purōhita-śrī-Jāgū[śā]rmma-
- 20 nē • vrā(brā)hmaṇa(nā)ya gōkarṇṇa-kuśalatā-pūta-karatal-ōdaka-pūrvvam-ā-chandr-  
ārkam yāvat<sup>1</sup> śāsanikṛitya pradattah<sup>2</sup> | matvā yathādiyamāna-bhāgabhbhāgakara-  
pravāṇikara-turushkadāṇḍa-ku-
- 21 maragadiānaka-prabhṛiti-samaṣṭa-dāga<sup>3</sup> dāsvāthati || chha || Bhavanti ch-ātra  
paurāṇikā slākāh<sup>4</sup> ||<sup>5</sup> . . . . .
- 27 . . . . . Mangalam mahā-śrī[ḥ\*] || Thakkura-śri-Gāgūkēna  
likhitam nṛip-ājñayā || \*

#### G.—PLATE OF GÖVINDACHANDRA OF [VIKRAMA]-SAMVAT 1176.

This also is a single plate, which measures about 1' 5 $\frac{1}{2}$ " broad by 1' 1" high, and is engraved on one face only. In the upper part it has a ring-hole, about  $\frac{1}{6}$ " in diameter. The plate contains 25 lines of writing which is in a tolerably fair state of preservation. The size of the letters is between  $\frac{1}{6}$ " and  $\frac{3}{8}$ ". The characters are Nāgarī, and the language is Sanskrit.—As the name of the village, granted by this inscription, is illegible, and that of the district doubtful, and as the inscription otherwise contains really nothing new, it is unnecessary to publish any part of the text.

This inscription also is one of the *Paramabhattāraka Mahārājādhīrdja Paramēśvara Gövindachandradēva*,<sup>6</sup> who records that, on Wednesday, the 8th of the bright half of Kārttika of the year 1176 (given both in words and in decimal figures<sup>7</sup>), after bathing in the Ganges at Benares, he granted a village (the name of which is illegible) in (the) Sarusgā Pura (district) to the *Mahāpurōhita Jāgūśarman*,<sup>8</sup> son of the *Dīkshita Vilhā*, and son's son of the *Dīkshita Purushottama*.—The taxes specified (in line 20) are the *bhāgabhbhāgakara* and *pravāṇikara*. The grant professes to have been written (like F. and H.) by the *Thakkura Gāgūka*.

The date is irregular; for, the 9th *tithi* of the bright half of Kārttika<sup>9</sup> of Vikrama-Samvat 1176 current ended about sunrise of Friday, the 25th October A.D. 1118, and that of Vikrama-Samvat 1176 expired, 11 h. 33 m. after mean sunrise of Tuesday, the 14th October A.D. 1119. The date would be incorrect also for Vikrama-Samvat 1177 and 1178 expired.

#### H.—PLATE OF GÖVINDACHANDRA OF [VIKRAMA]-SAMVAT 1178.

This also is a single plate, which measures about 1' 4 $\frac{1}{2}$ " broad by 1' 1" high, and is engraved on one face only. In the upper part it has a ring-hole, about  $\frac{1}{6}$ " in diameter. The plate contains 22 lines of well preserved writing. The size of the letters is between  $\frac{1}{6}$ " and  $\frac{3}{8}$ ".

<sup>1</sup> Read yāvaoh=chhāh.

<sup>2</sup> Read \*tīb mateō.

<sup>3</sup> Read °st-ddyān=dāsyath=lti.

<sup>4</sup> Read \*ka-slōkāh.

<sup>5</sup> Here follow the ten verses commencing *Bhūmīm yah pratigṛihyati*, *Śāṅkham bhadra-śasanām*, *Sarvān-  
ślān=bhāvināḥ*, *Bahubhir=vasudhā*, *Gām=ēkām*, *Tadāgāndām sahasrēṇa*, *Sva-dattām para-dattām vā*, *Shashīm  
varsha-sahārdī*, *Na rishām vishām*, and *Vāt-abhra-vibhramam=idām*.

<sup>6</sup> The introductory part of the inscription omits the words *ātāpati . . . Vādāspati* in ll. 13-14 of A.

<sup>7</sup> Line 15: *Shāṣṭapātyadhikā-sa(śā)t-aikāddasa(śā)-samvatsarś Kārttika-sudi navamyaṁ ankataḥ samvat  
1176 Kārttika-sudi 9 Vā(bu)dha*.

<sup>8</sup> The original actually has *Jāgūkāya sarmmaṇḍ*, but the two *aksharas* *kāya* may have been struck out.

<sup>9</sup> This is the *Kṛitayugādi*.

The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*; the dental sibilant is often employed instead of the palatal; *j* is occasionally used instead of *y*; and the word *sēkhara* is written *sashara*, in line 14. On the whole, the writer has done his work (as in the inscription F.) in a rather slovenly way.

This inscription also is one of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara* Gōvindachandradēva, who records that, on Friday, the full-moon tithi of Śrāvāna of the year 1178 (given both in words and in decimal figures), after bathing at the Kapālamōchana ghṛṭṭa at Benares, where the Ganges flows to the north, and after offering the obsequial cakes to his deceased ancestors,<sup>1</sup> etc., he granted the village of Sula[t]ēṇi in (the) Nēelasatāvisikā (district) to Vyāsa, son of the Dikṣhita Villā and son's son of the Dikṣhita Purāsa, a Brāhmaṇ of the Bandhula gōtra, whose three pravaras were Bandhula, Aghamarshaṇa and Viśvāmitra, and student of the Vājasan̄ya sākhā.—The only tax specified (in line 17) is the bhāgabhaṭṭakara. The grant was written by the Karanika, the Thakkura Gāgūka.

The date regularly corresponds, for the *Kārtikādi* Vikrama-Saivat 1178 expired, to Friday, the 21st July A.D. 1122, when the full-moon *tithi* of Śrāvapa ended 2 h. 54 m. after mean sunrise.

### **The localities I am unable to identify.**

#### EXTRACTS FROM THE TEXT.



<sup>1</sup> The original has (in line 15) *pitrī-pindā-yajñām nirvartya.*

<sup>2</sup> Up to this, the only essential difference between the text of this inscription and that of A. is, that this inscription also omits the words *akrapati . . . Vichaspati* in ll. 13-14 of A.

<sup>8</sup> These signs of punctuation are superfluous.

\* Perhaps this might be read *Sulabhént*.

<sup>5</sup> The original has a vacant space where the *akshara ta* should have stood.

<sup>6</sup> This correction seems to have been made already in the original.

<sup>7</sup> Read *jñāpayati*. After the akshara *ya* of the following word the original has two *kakapadas*, but nothing has been omitted here.

• Read *a-śraddhv-adhaś-*.

9 Read "at the".

### 19 This sign of pun

-10 This sign of punctuation and the next are superfluous.

- 15 vidhâya prachura-pâtha(ya)sêna havishâ /<sup>1</sup> hâ(ha)va(vi)rbhujam hutrâ(tvâ)  
pitri-pimda-yajñam nirvarttya mâtâpitrór=âtmanas=cha punya-ja(ya)sô(sô)-  
vi(bhi)vriddhayê | Va(ba)ndhulasya<sup>2</sup> gôtrâya | Va(ba)ndhul-Âghamarshañu-  
Visvâ(svâ)mitra-trip[r\*]ava-
- 16 râya | Vâjasanêyâ-sâ(sâ)khinê dikshita-śrî-Purâsa-pautrâya | <sup>3</sup>dikshita-śrî-Vilhâ-  
putrâya | vrâ(brâ)hmâna-śrî-Vyâsâya<sup>4</sup> | asmâbhîh gôkarñña-kuśalatû-pûta-  
karatal-âcha(da)ka-pûrvvam=â-chamûdr-â-
- 17 rkam yâvach=chhâsanîkritya pradattô matvâ b'yathâdiyamâna-bhâgabhôgakara-  
prabhriti-sarvv-âdâyân dâsyath=eti || chchha || Bhavanti ch=âtri slôkâh ||<sup>6</sup>
- 22 . . . . . Likhitam ch edam karañika-thakkura-śrî-Gagukê=tti ||

#### I.—PLATE OF GÔVINDACHANDRA OF [VIKRAMA]-SAMVAT 1184.

This also is a single plate, which measures about 1' 4" broad by 1' 5" high, and is engraved on one face only. In the upper part it has a ring-hole, about  $\frac{1}{16}$ " in diameter. The plate contains 25 lines of well preserved writing. The size of the letters is between  $\frac{5}{16}$ " and  $\frac{3}{8}$ ". The characters are Nâgarî, and the language is Sanskrit.—As the names of the village, granted by this inscription, and of the *pattalâ* in which it was situated, are doubtful, and as the inscription otherwise, excepting the date of it, contains nothing new, it is not necessary to publish any part of the text.

This inscription also is one of the *Paramabhattâraka Mahârâjâdkhirâja Paramesvara* Gôvindachandradéva,<sup>7</sup> who records that, on the Manvâdi, Friday, the full-moon tithi of Kârttika of the year 1184 (given both in words and in decimal figures<sup>8</sup>), after bathing in the Ganges at Benares, he granted the village of Râri (?) in the Mađavala (?) *pattalâ*, together with its pâfakas, to the *Mahâpurâhita* Jâgûśarman, son of the *Dikshita* Vilhâ, and son's son of the *Dikshita* Purushottama.—The taxes specified (in line 20) are the *bhâgabhôgakara*, *pravañikara* and *kûṭaka*. The grant was written by the *Thakkura* Viśvarûpa.

The date regularly corresponds, for Vikrama-Samvat 1184 expired, to Friday, the 21st October A.D. 1127, which was wholly occupied by the full-moon *tithi* of Kârttika, correctly called Manvâdi.

#### J.—PLATE OF GÔVINDACHANDRA OF [VIKRAMA]-SAMVAT 1190.

This also is a single plate, which measures about 1' 4 $\frac{1}{2}$ " broad by 1 $\frac{1}{2}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about  $\frac{1}{16}$ " in diameter. The plate contains 24 lines of writing which almost throughout is in an excellent state of preservation. The size of the letters is between  $\frac{5}{16}$ " and  $\frac{3}{8}$ ". The characters are Nâgarî,<sup>9</sup> and the language is Sanskrit. As regards orthography, the letter *b* is everywhere denoted by the sign for *v*; the dental sibilant is about a dozen times employed instead of the palatal, and the palatal several times instead of the dental; and the word *âmra* is written *âmra*, in line 15.

<sup>1</sup> All the signs of punctuation in ll. 15 and 16 are superfluous.

<sup>2</sup> Read <sup>o</sup>la-gôtrâya.

<sup>3</sup> Between *dikshita* and *śrî* the *akshara* *da* or *dê* was engraved, but it has been struck out.

<sup>4</sup> Read <sup>o</sup>sây=asmâbhî=.

<sup>5</sup> Originally *yathâdkshita* was engraved, but the *aksharas* *kshita* seem to have been struck out.

<sup>6</sup> Here follow the seven verses commencing *Bhûmîyah pratigrîhâti*, *Śaṅkham bhadr-dsonam*, *Bahubhir=vasudhâ*, *Gâm=âkâm*, *Sarvân=âlân=bhâvinâh*, *Mama vâmsa=gâlê kshînê*, and *Vâri-hîneshv=aranyâbhu*.

<sup>7</sup> The introductory part of this inscription does contain the words *âśrapati* . . . *Fâchaspati* in ll. 13-14 of A.

<sup>8</sup> Line 15: *Chaturâśiyâdhika-sat-aikâdaśa-samvatsarâ Kârttikâ mâsi ūkla-pakshô paurnî(rñâ)md[s\*]yâm*  
*Manvâddau ūkra-din=d+kh=pi samvat 1184 Kârttika-sudi 15 ūkra*.

<sup>9</sup> Here, as in F., the sign for *kh* is almost exactly like the sign for *gr*.

This also is an inscription of the *Paramabhaṭṭdraka Mahārājādhīrāja Paramēśvara Gōvindachandradēva*, who records that, on Saturday, the 3rd of the bright half of Bhādrapada of the year 1190 (given both in words and in decimal figures), after bathing at the Gōvinda-vāṭikā or 'Gōvinda-garden,' he granted the village of Umbari in the Rūdamauvayālīsi pāṭalā to the Rāuta Jāṭēśarman, son of the Rāuta Tālhē, and son's son of the Thakkura Ühila, a Brāhmaṇ of the Gōbhila gōtra, whose three pravaras were Gōbhila, Āṅgirasa and Ambariṣa.—The taxes specified (in line 20) are the bhāgabhogakara, pravaṇikara and turushkadaṇḍa. The writer's name is not given.

The date regularly corresponds, for the Chaitrādi Vikrama-Saṁvat 1190 expired, to Saturday, the 5th August A.D. 1133, when the 3rd tithi of the bright half of Bhādrapada<sup>1</sup> ended 5 h. 27 m. after mean sunrise.

The localities I am unable to identify.

#### EXTRACTS FROM THE TEXT.

- 12 . . . <sup>2</sup>-śrimad-Gōvindachandradēvō vijayī ||<sup>3</sup> Rūdamauvayālīsi-pāṭalāyām<sup>4</sup> ||  
Umva(mba)ri-grāma-nivāsinō nikhila-janapadān=upagutān=api cha rāja-rājñi-  
yuvāraja-mantri-
- 13 purōhitu-pratihāra-sēnāpati-bhāndāgārik-ākshapatalika-bhishag-naimittik-āntaḥpurikā-  
dūta-kariturgapattanākarasthānagōkulāvi(dhi)kāri-purushān-ājjñā-
- 14 payati vō(bō)dhayaty-ādiśati cha yathā veditam=astu bhavatām yath=ōparilikhita-  
grāmāḥ sa-jala-sthalāḥ sa-lōha-layaṇ-ākarāḥ sa-matsy-ākarāḥ sa-gartt-ōsharaḥ  
sa-madhūk-ā-
- 15 mvra(mra)-vana-vāṭikā-viṭapa-trīna-yūti-gōchara-paryantah s-ā(ō)rddhv-ādhaś=chatur-  
śūghāta-visu(su)ddhah svā-simā-paryantō navatyādhik-aikādaśa-śata-samvatsare<sup>5</sup>  
Bhādrapadē māsi su(su)kla-pakshē
- 16 tritiyāyān-tithau Sa(sa)ni-dinē śinkatāḥ samvat<sup>6</sup> 1190 Bhādrapada-sudi 3  
Sa(sa)nau śrimad-Gōvindavāṭikāyām snātvā vidhivan=mantra-dēva-muni-  
manuja-bhūta-pitṛi-ga-
- 17 nāmā=tarppayitvā timira-patāla-pāṭana-paṭu-mahasam-Ushnārōchisham=upasthāy=  
Aushadhipati-sakala-sē(sē)kharamī samasva(bhya)rchchya tribhuvana-trātura=  
Vvāsudēvasya pūjām=vidhā-
- 18 ya prachura-pāyaśēna havishā havirbhujām hutvā mātāpitrōr=ātmanaśva (ś=cha)  
pulya(nya)-yaśō-bhivṛiddhay[ē] śsmābbhir=ggōkarṇā-kuśalatā-pūta-karatal-ōdaka-  
pūrvvaiḥ Gōbhila-
- 19 gōtrāya <sup>7</sup> Gōbhila- | Āṅgarisa- | Āmvarisha-triḥpravarāya | thakkura-  
śrī-Ühila-pautrāya | rāuta-śrī-Tālhē-putrāya | rāuta-śrī-Jāṭēsa(sa)rmmaṇē  
vrā(brā)hmaṇāya<sup>10</sup>
- 20 ā-chandr-ārkkān yāvach=chhāsanākṛitya pradattō matvā yathādīyamāna-  
bhāgabhogakara-pravaṇikara-turushkadaṇḍa-prabhṛiti-sarvv-ādāyān=ājjñāvidhēyibhūya  
dū-
- 21 syath=ēti || \* || Bhavanti ch-āṭra ślōkāḥ ||<sup>11</sup> . . . . .

<sup>1</sup> This is a *Manḍḍi*.

<sup>2</sup> Up to this, the text of this inscription is essentially like that of A.

<sup>3</sup> This sign of punctuation is superfluous.

<sup>4</sup> Read *lāyām=Umbo*.

<sup>5</sup> Read *śmāvatsarē*.

<sup>6</sup> Read *śamvat*.

<sup>7</sup> Read *pūjām=vidhā*.

<sup>8</sup> The signs of punctuation in this line are superfluous. Read *Gōbhīl-Āṅgiras-Āmbartsha-triḥpravarāya*.

<sup>9</sup> Read *śry*.

<sup>10</sup> Read *°ṇḍya*.

<sup>11</sup> Here follow the six verses commencing *Bhāmīm yah pratigṛihītī*, *Śāṅkham bhadr-śasanām*, *Sarvān-  
ētān=bhāvināḥ*, *Bahubhīr=vasudhā*, *Gām=ekām*, and *Tadāgādām sahasrēṇa*.

## K.—PLATE OF GÖVINDACHANDRA OF [VIKRAMA]-SAMVAT 1198 [CURRENT].

This also is a single plate, which measures about 1' 3 $\frac{3}{4}$ " broad by 11 $\frac{1}{4}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about  $\frac{1}{8}$ " in diameter. The plate contains 29 lines of writing which is in an excellent state of preservation. The size of the letters is between  $\frac{1}{4}$  and  $\frac{1}{6}$ ". The characters are Nāgari, and the language is Sanskrit. As regards orthography, the letter 'b' is throughout denoted by the sign for *v*; the dental sibilant is often employed instead of the palatal; and the word *sékhara* is written *séshara*, in line 20.

This inscription also is one of the *Paramabhattáraká Mahárdjádhírlája Paramíśvara Gövindáchandradéva*, who records that, on Sunday, the first of the dark half of Phâlguna of the year 1198 (given both in words and in decimal figures), on the day of the great queen Râlhadévi, after bathing in the Ganges at the *Avimukta kshêtra* of Benares, he granted the village of *Lamkâchâda* in the *Navagâma pâttalâ* to the *Dikshita Jâgûśarman*, son of the *Dikshita Vîlhâ*, and son's son of the *Dikshita Purushôttama*, the donee of most of the preceding grants.—The taxes specified (in line 23) are the *bhâgabhôgakara, hiranya* and *turushkadañña*. The grant was written by the *Thakkura Vishnu*.

The great queen (*brihadrájñi*) Râlhadévi was Gövindachandra's mother; see *Ep. Ind.* Vol. II. p. 361, l. 23. She is called Râlhanadévi in line 19 of the grant of Gövindachandra of the year 1181, published in the *Journal As. Soc. of Bengal*, Vol. LVI. P. i. p. 115. Whether her 'day,' on which the grant was made, was the anniversary of her birth or of her death, I am unable to decide.

The date regularly corresponds, for Vikrama-Samivat 1198 current and the *amânta* Phâlguna, to Sunday, the 23rd February A.D. 1141, when the first *tithi* of the dark half ended 14 h. 57 m. after mean sunrise.

The localities I am unable to identify. The *Navagâma pâttalâ* is mentioned in the grant of Gövindachandra of the year 1187, published in the *Journal As. Soc. of Bengal*, Vol. LVI. P. i. p. 109.

## EXTRACTS FROM THE TEXT.

13 . . . . . १-śrimad-Gövindachandradévô vijayî ॥<sup>2</sup> Navagâma-pattalâyâma(m)<sup>3</sup> ॥ Lamkâchâda-grâma-ni-

14 vâsinô nikhila-janapadân=upagatân-api cha râja-râjñî-yuvarâja-mâmtri-purôhitapratihâra-senâpati-bhâmîgârik-âkshapatalika-bhishag-nai-

15 mittik-ântahpuri-ka-dûta-kariturgagattanâkarasthânagokulâdhikâri-purushân=âjñâpa y ati vô(bô)dhayat=âdiśati cha ॥ Veditam-astu bhavatâni

16 yath=ôparilikhita-grâmah sa-jala-sthalah sa-lôha-lavañ-âkara[h\*] sa-matsy-âkaraḥ sa-madhûka-chûta-vana-vâtikâ-vitapa-trîna-yûti-gôchara-paryantah s-â(ô)-

17 \*ddhâinvaś=chntur-âghâtâ(â)a-visu(su)ddhah sva-simâ-paryantah ॥<sup>4</sup> samivatsar-aikâdaśa-sat-âshṭana[va\*]tyadhikê<sup>5</sup> Phâlgunê mäsi<sup>6</sup> asita-pakshê pratipâdâyâm tithau Ra-

18 vi-dinô<sup>7</sup> bhavata 1198 Phâlguna-vadi 1 Ravau ॥ Vri(bri)hadrâjî-Râlhadévi-divasê<sup>8</sup> ॥ ady=eha śrinad-Vârânyasyâm<sup>10</sup> Avimukta-kshêtré ! Ga[m\*]gâyâ[m\*] snâ-

<sup>1</sup> Up to this, the text of this inscription is essentially like that of A.

<sup>2</sup> This sign of punctuation is superfluous. <sup>3</sup> Read "ldydm Lamkâ".

<sup>4</sup> Read rddhv-âdhas=.

<sup>5</sup> This sign of punctuation and all the others in ll. 18-21 are superfluous.

<sup>6</sup> Read -sat=shâo°.

<sup>7</sup> Read mäsy=.

<sup>8</sup> Read -din[=âkatah\*] samvat 1198.

<sup>9</sup> Read "dæv=dicas=du=.

<sup>10</sup> Read "syâm=Avi".

19 tvā vivi(dhi)van=mantra-dēva-muni-manuja-bhūta-pitri-ganāmī=tarppayitvā timira-  
     paṭala-pāṭana-patū-mahasam=Uṣṇarōchisham=upasthāy=Aushadhi-  
 20 pati-śakala-sē(sē)sha(kha)ram samabhya[r\*]chya tribhuvana-trātur=Vāsudēvaya  
     pūjām vidhāya prachura-pāyasēna havishā havirbhujam hutvā mātāpitrō=ātma-  
 21 naś=cha punya-yaśō-bhivṛiddhayē gōkarnna-kuśalatā-pūta-karatā-ā(ā)daka-pūrvvam=asmābhih<sup>1</sup> | Vavula-gōtrāya Varṇ(bam)dhul-Āghamarshana-Visvā(svā)mitra-  
 22 tripra[va\*]chā(rā)ya dīkshita-śrī-Purushottama-pantrāya dīkshita-śrī-Vilhā-putrāya  
     dīkshita-śrī-Jāgūśāsa[r]māṇḍ vṛā(brā)hmaṇāy=ā-chandrārkkām yāva-  
 23 t<sup>2</sup> sāsanikṛitya pradattō matvā yathādiyāmāna-bhāgabhogakara-hiranaya-  
     turushkadānḍa-prabhūti-niyatāniyat-ādāyān=ājñāvidhāyi-  
 24 bhūya dāssū(sya)th=āti ||<sup>3</sup> || Bhavanti ch=ātra pūrvva-ślōkāḥ ||<sup>5</sup> . . . .  
 29 . . . . Likhitarām oh=ādam īthakura-śrī-Vipṇu(shṇu)n-  
     ēti ||

**L.—PLATE OF GÖVINDACHANDRA OF [VIKRAMA]-SAMVAT 1197 [EXPIRED].**

This also is a single plate, which measures about 1' 4" broad by 1' 4" high, and is engraved on one face only. In the upper part it has a ring-hole, about  $\frac{1}{8}$ " in diameter. The plate contains 27 lines of well preserved writing. The size of the letters is between  $\frac{1}{4}$  and  $\frac{5}{8}$ ". The characters are Nāgarī, and the language is Sanskrit. As the names of the village, granted by this inscription, and of the *pattalā* in which it was situated, are doubtful, and as the inscription otherwise contains nothing new, it is unnecessary to publish any part of the text.

This also is an inscription of the *Paramabhaṭṭāraka Mahārljāddhirdja Paramēśvara Gövindachandradēva*, who records that, on Sunday, the first of the dark half of Phālguna of the year 1197 (given in decimal figures only<sup>7</sup>), on the day of the great queen, whose name is not given here, after bathing in the *Ganges* at the *ghūṭta* of the holy god *Vēdēśvara*, at the *Avimukta kshētra* of Benares, he granted a village<sup>8</sup> to the *Dīkshita Jāgūśārman*, who is described here exactly as in the preceding inscription K.—The taxes specified (in line 19) are the *bhāgabhogakara*, *pravaṇikara*, *turushkadānḍa* and *kumaragadiyāṇaka* (!). The grant was written by the *Thakkura Dhādhūka*.

The date is the same as in the preceding inscription, the year quoted being Vikrama-Samvat 1197 expired = 1198 current.

**M.—PLATE OF GÖVINDACHANDRA OF [VIKRAMA]-SAMVAT 1200.**

This also is a single plate, which measures about 1' 5" broad by 1' 8" high, and is engraved on one face only. In the upper part it has a ring-hole, about  $\frac{1}{8}$ " in diameter. The plate contains 32 lines of well preserved writing. The size of the letters is between  $\frac{1}{4}$  and  $\frac{6}{8}$ ". The characters

<sup>1</sup> Read *bhir=Bāndhula*.

<sup>2</sup> Read *ch=chhāsa*°.

<sup>3</sup> Here the original has an ornamental stop, the centre part of which looks like the sign *chha*.

<sup>4</sup> The expression *pūrvva-ślōkāḥ* (instead of *paurāṇika-ślōkāḥ* or *punya-ślōkāḥ*) we have also in the inscriptions Q. and R.

<sup>5</sup> Here follow the seven verses commencing *Bhūmīm yaḥ pratigṛihṇāti*, *Śāṅkhām bhadra-śānam*, *Sarvān=etām=bhāvināḥ*, *Bahubhir=vasudhā*, *Gām=ēkām*, *Taddigdānām sahaśrēnu*, and *Sva-dattām para-dattām vā*.

<sup>6</sup> Read *thakkura*.

<sup>7</sup> Line 15: *Samvat 1197 Phālguna-vadi 1 Ravaū ॥ vri(bri)hadrājñūt-dīrash ady=ēha śrīmad- Vārāṇasyādīn Avimukta-kshētrē dēva-śrī-Vēdēśvara-ghūṭṭa Gāngadyām snātav.*

<sup>8</sup> The names of the *pattalā* and village in ll. 11-12 are apparently engraved in the place of other names which have been effaced. The name of the village may possibly be *Samalā* (with its *pāṭakas*).

are Nâgari, and the language is Sanskrit. As regards orthography, the letter *b* is everywhere denoted by the sign for *v*; the dental sibilant is often employed instead of the palatal; and the word *sékhara* is written *séshara*, in line 21, and *tri tri*, in line 23.\*

This also is an inscription of the *Paramabhaṭṭāraka Mahārājāddhirāja Paramēśvara Gōvindachandradēva*, who records that, on Sunday, the full-moon tithi of Śrâvâna of the year 1200 (given both in words and in decimal figures), after bathing in the Ganges at Benares, he granted the village of Kâila with its pûṭakas Vivamayûtâ, Jamharimayûtâ, Tihuṇāmayûtâ, Dadaüāmayûtâ, Âmbâmayûtâ, Savaramayûtâ, Palasavali, Dunêndu, Châchâpura and Pipalavalipi, in the Têmishapachôttara *pattala*, to the *Pandita* Mahârâjaśarman,<sup>1</sup> son of the *Mahâpurôhita Dikshita* Jâgû, and son's son of the *Dikshita* Vilhâ, a Brâhmaṇ of the Bandhula gôtra, whose three *pravaras* were Bandhula, Aghamarshaṇa and Viśvâmitra.— The taxes specified (in line 25) are the *bhâgabhôgakara*, *pravanikara* and *hiranya*. The writer's name is not given.

The date regularly corresponds, for the *Kârtikâdi* Vikrama-Samvat 1200 expired, to Sunday, the 16th July A.D. 1144, when the full-moon *tithi* of Śrâvâna ended 15 h. 31 m. after mean sunrise.

The localities I am unable to identify.

#### EXTRACTS FROM THE TEXT.

- 14 ^-śrimad-Gōvindachandradēvô vijayî ||<sup>3</sup> Têmishapachôttara-pattalâyâm<sup>4</sup> ||  
 Vivamay[û]tâ- | Jamharimayûtâ- | Tihuṇāmapû(yû)tâ- |  
 Dadaüāmayûtâ<sup>5</sup>
- 15 Âmvâ(mbâ)mayûtâ- | Savara[mâ]pû(yû)tâ- | Palasavali- | Dunêndu- |  
 Châchâpura- | Pipalavalipibihî pûṭakaih saha Kâila-grâma-nivâsinô nikhi-
- 16 la-janapadân=upagatân=api cha râja-râjñî-yuvâraja-mamtri-purôhita-pratihâra-  
 s[é\*]nâpati-bhâpda[g]ârik-âkshapatalika-li(bhi)pa(shâ)g-nai-
- 17 mittik-ântahpurika-dûta-karituragapattanâkarasvâ(sthâ)nagôkulâdhikâri- p u r u s h â n =  
 ajñâpayati vô(bô)va(dha)yaty-âdiśati cha | Veditam=astu bha-
- 18 vâtâ[m\*] |<sup>6</sup> yath=ôparilikhita-grâmâh sa-jala-sa-svalah<sup>7</sup> sa-lâ(lô)ha-lavan=âkaraḥ  
 sa-matsy-âkaraḥ sa-gartt-ôsheraḥ | sa-madhûka-chûta-vana-vâtikâ-tri-
- 19 na-yûti-gô[cha]ra-pa[r\*]yantah s-ôrddh[v\*]-âva(dha)s=chatur-âghâtâ(ta)-  
 visu(su)dra(ddha)h . sva-simâ-paryantah<sup>8</sup> || dvâdaśa-sa(sâ)ta-samvatsar[é\*]  
 Srâ(srâ)vanâ mäsi su(su)kla-pakshâ pô(pau)[r\*]nna-mâsyâ[m\*]
- 20 tithau Ravi-dinê<sup>9</sup> ank[é\*]-pi samvat<sup>10</sup> || 1200 Sâ(srâ)vana-sudi 15 Ravâ ||  
 avra(dy=ô)ha śrimad-Vârâṇasyâ<sup>11</sup> || Gaṅgâyâm stâ(snâ)tvâ vivi(dhi)van=mantra-
- 21 dêva-muni-manuja-bhûta-[pi]tri-gaṇâms=tarpayitvâ timira-paṭala-pâṭama(na)-paṭu-  
 mahasam=Ushnârâchipa(shâ)m=upasthây=Aushadhipati-śakala-śesha(kha)-
- 22 ra[m\*] sama[bhya]rchya tribhuvana-trâtrû=Vvâsudêvasya pûjâm vidhâya  
 prachura-pâyas[é\*]na havishâ havirbhûjam hutvâ mâtâpitrô=âtmânaś=cha  
 puṇya-

<sup>1</sup> This was apparently a brother of the Praharâjaśarman or Paharâjaśarman, mentioned in the following grants.

<sup>2</sup> Up to this, the text of this inscription is essentially like that of A.

<sup>3</sup> The signs of punctuation in this line and in the next are superfluous.

<sup>4</sup> Read "lâyâm."

<sup>5</sup> Read "ydt-."

<sup>6</sup> This sign of punctuation and all the others in ll. 18-24 are superfluous.

<sup>7</sup> Read "sa-jala-sthalah."

<sup>8</sup> Read "paryantô."

<sup>9</sup> Read "dinê=âkbe=.

<sup>10</sup> Read "samvat."

<sup>11</sup> Read "nâtyâm."

23 yaśō-bhīvriddhayā gā(gō)karṇṇa-kuśalatā-pūta-karatatā(ō)daka-pūrvvam=asmābhīḥ<sup>1</sup>  
 Vavula-gotrāya Vavul-Āghamapa(rsha)na-Visvā(svā)mitra-tri(tri)prava-  
 24 rāya | dīkshita-śrī-Vlhā-pantrāya mahūpurōhita-dīkshita-śrī-Jagū-putrāya pandita-  
 śrī-Mahārājāśarmmanē vrā(brā)hmaṇāy=ā-chandr-ārkka[īm\*]  
 25 yāvat<sup>2</sup> sāsanikṛtya pradattō matvā yathādlyamāna-bhāgubhā(bhō)gakara-  
 [pra]vaṇikara-hivabhpā-<sup>3</sup>niyatāniyat-ādāyān=sarvvān=ājnā-  
 26 viva(dhē)yībhūya dāsyath=ēti ||<sup>4</sup> || Bhavanti ch=ātra va(dha)rmm-ānusāsinah  
 śl[ō]kāh ||<sup>5</sup>

N.—PLATE OF GÖVINDACHANDRA OF [VIKRAMA]-SAMVAT 1211.

This also is a single plate, which measures about 1' 5" broad by 11 $\frac{3}{4}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about  $\frac{1}{16}$ " in diameter. The plate contains 26 lines of well preserved writing. The size of the letters is between  $\frac{1}{4}$  and  $\frac{5}{16}$ ". The characters are Nâgârî, and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*, the dental sibilant is often employed instead of the palatal, and the palatal occasionally instead of the dental; and the word *tâmra* is written *tâmvra*, in line 26.

This inscription also is one of the *Paramabhattāraka Mahārājādhīrája Paramēśvara* Gôvindachandradéva, who records that, on Tuesday, the 15th of the dark half of Bhādrapada of the year 1211 (given in figures only), after bathing in the Ganges at Benares, he granted the village of Gôuli in the *Kachchhôha* pâttalâ, with its pâtakas, to the Rântu Paharâjasarman,<sup>6</sup> son of the Dikshita Jâgû, and son's son of the Dikshita Vilhâ, a Brâhmaṇ of the Bandhula gôtra, whose three pravaras were Bandhula, Aghamarshana and Viśvâmitra.— The taxes specified (in line 19) are the *bhûagbôgakara*, *pravanikura*, *hiranya*, *turushkadanda* and *kumaragudiâpaka*. The grant (*tâmrâ-pattaka*) was written by Śripati. \*

The date regularly corresponds, for the Chaitrádi Vikrama-Saínvat 1211 expired and the párñimánta Bhádrapada, to Tuesday, the 10th August A.D. 1154, when the 15th *tithi* of the dark half ended 23 h. 26 m. after mean sunrise.

The localities I am unable to identify. The Kachchhôha *pattalâ* is also mentioned in the inscription U.

EXTRACTS FROM THE TEXT.

7-sâmad-**Gôvîmdachamdradévô**  
 11 . . . . . vijayî ||<sup>8</sup> **Kachhôha-pattalâyâm** | sapûtaka-**Gôulli-grâma-nivâsinô** nikhila-  
 12 janapadân=upagatân=api cha râja-râjñî-yuvarâja-maintri-purôhita-pratihâra-senâpati-  
 13 bhâmdâgârik-âkshapatâlikâ-bhishag-naimittik-âmtahpurika-dûta-karituragappañna k a r a -  
     sthânagôkulâdhikâri-purushân=âjñûpayaty=âdisa(sâ)ti vô(bô)dhayati cha | Vidita-  
 14 m=astu bhavatâm yath=ôparilikhita-grâmah sa-jala-sthala[<sup>h\*</sup>] sa-lôha-lavan-  
     âkara[<sup>h\*</sup>] sa-parnna-matsy-âkara[<sup>h\*</sup>] sa-gartt-ôsharañ sa-madhûka-chûta-vana-  
     vâtikâ-trina-yûti-gôchara-paryantah s-ô-

<sup>1</sup> Read *obhir=Bamdhula-gotrāya Bamdhul-*.

<sup>2</sup> Read *yāvach=chhaśa°*.

<sup>3</sup> Read -*hiranya-*.

<sup>4</sup> Here and after the word *slōkāḥ* || of this line there are ornamental stops, the centre part of which looks like the akṣara *chha*.

<sup>१</sup> Hero follow the eight verses commencing *Bhūmīm yaḥ pratigṛīṣṇāti*, *Sarvān=śādābhāvināḥ*, *Bahubhir-varasudhā*, *Gām=ekām*, *Tadgāṇām sahaerṣṇā*, *Sra-dattām para-dattām vā*, *Shashṭīm varsha-sahasrāṇi*, and *Vā-*  
*Akṣa-ribhrāmam=idam*.

<sup>5</sup> This name is written quite clearly in the original. See below, U. I. 25.

7 Up to this, the text of this inscription is essentially like that of A.

The two signs of punctuation in this line are superfluous.

\* Read *Kachchhbha*.

- 15 rddh[v\*]-dhaś=chatur-āghāṭa-visu(śu)ddhah sva-simā-paryamtaḥ ||<sup>1</sup> samvat<sup>2</sup>  
 1211 Bhādrapada-vadi 15 Bhaumē<sup>3</sup> | ady=āha śrimad-Vārāṇasyām  
 Gamgāyām snātvā vidhivan=māntra-dēva-muni-manuja-bhūta-
- 16 pitri-gaṇāṁs=tarpayitvā timira-paṭala-pāṭana-paṭu-mahasam=Ushparōchisham=pasthāya-  
 Aushadhipati-śakala-śēkharām samabhyaṛchyā tribhuvanatrātura=Vāsudēvaya pūjām  
 vidhāya pra-
- 17 chura-pāsha(ya)sēna havishā havirbhujām hntvā mātāpitrō=ātmānaś=cha punya-  
 yaśo-bhivriddhayā<sup>4</sup> |<sup>4</sup> gōkarnā-kusalatā-pūta-karatal-ōdaka-pūrvvam=asmābhil<sup>5</sup>  
 Vām(bain)dhula-gotrāya | Vām(bain)-
- 18 dhul-Āghamarshana-Viśvāmitra-trīpṛavaraṇāya<sup>6</sup> | dīkṣhita-śri-Vilhā-pautrāya |  
 dīkṣhita-śri-Jāgū-putrāya | rāuta-śri-Paharījasa(sa)rmmaṇē vrā(brā)hmaṇāyā<sup>7</sup> |  
 ā-chamdr-ārkkām yāvach=chhāśa(sa)nī-
- 19 kṛīpta(tya) pradattō matvā yathādiyamāna-bhāgabhbhāgakara-pravānikara-hiranya-  
 turushkadāmā-kumaragadiānaka-prabhṛiti-niyatāniyat-ādāyānāyā(jñā)vidhi(dhā)yā-  
 bhūya dāya-
- 20 tha iti<sup>8</sup> || chha || Bhavarāti ch=ātra paurāṇikāḥ ślōkāḥ ||<sup>9</sup> . . . . .
- 26 . . . . . Likhitaṁ ch=ēdām tāmvra-paṭakām<sup>10</sup> śri-Śripatinā<sup>11</sup> ||<sup>12</sup> || chha ||

#### O.— PLATE OF VIJAYACHANDRA AND THE YUVARĀJA JAYACHCHANDRA OF [VIKRAMA]-SAMĀVAT 1224.

This also is a single plate, which measures about 1' 5<sup>1</sup>" broad by 1' 1" high, and is engraved on one face only. In the upper part it has a ring-hole, about  $\frac{5}{8}$ " in diameter; and at the end of the text there is the figure of a conch-shell. The lower proper left corner of the plate is broken away, and by this one or two *aksharas* (of no importance) have been lost; otherwise the 31 lines of writing which the plate contains are well preserved. The size of the letters is between  $\frac{1}{4}$  and  $\frac{1}{8}$ ". The characters are Nāgarī, and the language is Sanskrit. The writer (or engraver) has done his work in a very careless manner, so that the text is full of minor errors of all kinds. Besides, some of the signs employed are so badly formed that one is left to guess what letters are meant to be denoted by them.— The inscription opens with eleven verses, the first nine of which it has in common with the preceding grants of Gōvindachandra, while verses 10 and 11, which eulogize Gōvindachandra's son Vijayachandra, are already known from the published inscription of this king and from the inscriptions of his son Jayachchandra;<sup>13</sup> and towards the end our inscription has twelve benedictive and imprecatory verses. The formal part of the grant, from line 10 to line 23, is in prose, and is worded like the corresponding part of the published grant of Vijayachandra and the Yuvārāja Jayachchandra.

The inscription is one of the *Paramabhattāraka Mahārājāddhirāja Paramēśvara* Vijayachchandradēva, the successor of the P.M.P. Gōvindachandradēva, who was the successor

<sup>1</sup> The two signs of punctuation in this line are superfluous.

<sup>2</sup> Read samvat.

<sup>4</sup> The signs of punctuation in ll. 17 and 18 are superfluous.

<sup>5</sup> Read "bhīr=.

<sup>7</sup> Read "ady=d..

<sup>9</sup> Hero follow the eleven verses commencing Bhāmīm yah pratigṛihyātī, Śāṅkhām bhadraśanām, Sarvān=ātām=bhāvīnā, Bahubhīr=vasudhā, Gām=śkdm, Taddgādām sahasrēṇa, Sva-dattām para-dattām vā, Phāla-krishnām mahtām dadyāt, Shashīm varṣhā-sahasrāṇi, Vāri-hn̄bshv=aranybshu, and Na vishām vishām.

<sup>10</sup> Read tāmrā..

<sup>8</sup> Read Bhaumē=dy=.

<sup>6</sup> Read -tripra<sup>o</sup>.

<sup>8</sup> Read th=ētī.

<sup>11</sup> Read "tin=ētī.

<sup>12</sup> Here the original has an ornamental stop, the centre part of which looks like the sign chha.

<sup>13</sup> See Ind. Ant. Vol. XV. pp. 7 and 11, and Vol. XVIII. p. 130.

of the *P.M.P.* Madanapāladevā, who again was the successor of the *P.M.P.* Chandradēva, 'who by his arm had acquired the sovereignty over Kanyakubja (Kanaug).' The king records in it that, with his consent, the *Mahārājaputra* (or *Mahārāja's* son) Jayachchandradēva, installed in the dignity of *Yuvardja* and endowed with all royal prerogatives, on Sunday, the tenth tithi of the bright half of the month Āshādha of the year 1224 (given in words and partly in decimal figures), on the occasion of being initiated as a worshipper of the god Krishna (Vishnu), after bathing in the Ganges at Benares, and in the presence of the god Ādikēśava (Vishnu), granted the village of *Haripura* in the *Jiāvai pāttalā* to the preceptor of the performance of the Vaishnava worship, the *Mahāpurōhita* Praharājaśarman, son of the *Mahāpurōhita* Dikshita Jāgū, son's son of the *Dikshita* Vilhā, and son of the son's son of the *Dikshita* Purāsa, a Brāhmaṇ of the Bandhula gōtra, whose three *pravaras* were Bandhula, Aghamarshana and Viśvāmitra.—The taxes specified here (in lines 22 and 23) are the *bhāgabhogakara*, *pravanikara*, *jītakara*, *gōkara*, *turushkadāṇḍa* and *kumaragadiāṇaka*. The grant was written by the *Thakkura Kusumapāla*.

The date regularly corresponds, for the *Kārttikādi* Vikrama-Saṁvat 1224 expired, to Sunday, the 16th June A.D. 1168, when the 10th tithi of the bright half of Āshādha<sup>1</sup> ended 22 h. 5 m. after mean sunrise.

The localities I am unable to identify. The *Jiāvai pāttalā* apparently is the *Jiāvati pāttalā* of two inscriptions of the *Mahārājaputra* Gōvindachandra of the years 1161 and 1162, *Ind. Ant.* Vol. XIV. p. 103, l. 10, and *Ep. Ind.* Vol. II. p. 360, l. 8.<sup>2</sup>

#### EXTRACTS FROM THE TEXT.

- 1 <sup>3</sup>Akuṁṭhōtkam̄tha-Vaikum̄ha-kam̄ka(thā)thi(pi)thā-luṭhat-karāḥ | saṁrambhāḥ surat-ārambhē sa Śriyāḥ śr̄eyasē-stu vah || [1\*] <sup>4</sup>[Ā]bhī(sī)d=Asī(sī)tadyanti-vam̄ṣa-jāta-[kshm]āpāla-mālāsu divam̄ gatāsu | sākshād=Viśavān̄-iva
- 2 [bhū]ri-dhāmnā nāmnā Yasōvigrāha ity=udārah || [2\*] <sup>5</sup>Tat-[su]tō=bhūn=Mahicham[dra]s-[cha]indra-dhāma-nibham̄ nijam̄ [1\*] yēn=Āpāra[m=a]kva(kū)pāra-pārē vyā[pā\*]ritam̄ bha(ya)sah || [3\*] <sup>6</sup>Tasy=ābhūt=tanayō nay-ai[ka]-rasikah̄ krīnathi-7
- 3 shan-māmḍalō vi[dhvna]st-ōdya(ddha)ta-vīra-yōdha-timira[h\*] śrī-Chāndradēvō nrīpah | yēn=ōdāratara-pratā[pa\*]-sa(sā)mit-āśeṣha-prajōpadravān̄ śrīmad-Gādhipur-ādhibigā(rā)jyam=asamaññ. dōr-vikramē=ārjitam̄ || [4\*] Tīrthāni<sup>8</sup> Kā-
- 4 si-Kuśik-Ā(ō)ttarakōśal-[Ēm\*]drasthē[ni]yekāni pampālayat-āvi(dhi)gamyā [1\*] hēm=ātma-tulyam=aniśām(śām) dadatā dvij[ē\*]bhyō yēn=āmkitā vabhu(su)manī(ti) sa(sā)taśalu(s=tu)lābhīh || [5\*]<sup>9</sup>
- 5 Tasy=ātmajā(jō) Madanapāla iti kshiti[m]dra-chōḍāma[pi\*]r=vvijayatē nija-gōtra-chāmīdrah̄ | yasy=ā[bh]ishēka-kalas-ōllasitaih̄ payōbhīh̄ [pra]kshālitam̄, [ka]li-rajah-patālam̄ dharītryāh̄ || [6\*] <sup>10</sup>Yas[y\*]=ā-
- 6 sid=vijaya-prayāpā-samay[ē] tuing-āchal-ōchchai[s-cha]lan-mādyat-kum̄bhi-pada-[kra]m̄ ā[sa]ma-bhara-bhra[śya]n-mahīmarindalō | chūḍāratna-vibhinna-tālu-ma(ga)lita-styān-āśrig-udbhāsitaḥ Sēshah̄ <sup>11</sup>pēsha-vaśād=jva [ksha]-

<sup>1</sup> This is a *Manvaddi*; on the following day was the *Vishnuśayan-ōtsava*.

<sup>2</sup> The village *Haripura* may possibly be identical with *Vishnupura*, mentioned in line 6 of the second inscription, referred to above.

<sup>3</sup> Metre : Ślōka (Anushtubh).

<sup>4</sup> Metre : Indravajrā.

<sup>5</sup> Metre : Ślōka (Anushtubh).

<sup>6</sup> Metre : Sārdūlavikrīḍita.

<sup>7</sup> Read *kṛdānta-dvi*.

<sup>8</sup> Metre of verses 5 and 6: Vasantatilakā,

<sup>9</sup> After this, at the end of this line, the original has *Ta(na) katha* — —, the commencement of verse 9; but these *aksharas* appear to have been struck out again.

<sup>10</sup> Metre : Sārdūlavikrīḍita.

<sup>11</sup> Read *śaisha*.

- 7 nam=asū(sau) kr̄d[ē\*] niln-ānanah || [7\*] <sup>1</sup>Ta[sm]ād=ājāyapa(ta) nij-āyatavā(bā)huvali-vam(bām)dh-āvā[r]ddha-nava-rājyagajō narē[in]draḥ | sām[dr]-āmrīta-drava-murām(chām) prabhavō gavām yō Gōvīndachamdra iti cha[m\*]dra iv=āmvu(bu)rāshā(séh) || [8\*]
- 8 [Na]<sup>3</sup> katham=apy=alabhamta <sup>3</sup>talakumāmī=tisripu(shn) dikshu gajān=a[tha] Vaj[r\*]ināḥ | [ka]kubhi babhramur=Abhramuvallabha-pratibhaṭā iva ya[sya] ghatā-gajāḥ || [9\*] [A]jani<sup>4</sup> Vijayachamdrō nāma tasmān=nar[ē\*]indra[h\*] surapa-
- 9 tir=iva bhābhṛit-paksha-vichchhēda-dakshāḥ | bhuvana-dalana-hēlā-harmya-Hammirānārī-nayana-jalada-dhā[r]āśīnta-bhūlōka-tāshah(pah) || [10\*]  
Yasmim[s=eha]laty=udadhinēmi-mahi-jayāya mādyat-karīndra-guru-bhāra-ni-
- 10 pīthi(di)=ēva [1\*] yāti Tta(pra)jāpati-padaṁ śāraṇ-ārthini [bhū]s=tva[m\*]gat-turamīga-nivah-ā(ō)ttha-rajaś-chhalēna || [11\*] Sō=yam samasta-rāja-la(cha)kra-sām[ē\*]dhi(vi)na(ta)-charanāḥ | Sa va(cha) paramabhattāraka-mahārājādhi-
- 11 rāja-param[ē\*]svāra-paramamāh[ē\*]s[v\*]ara-nijabhu[ō]pārjita-Kanyaku[vjā(bjā)]dhīpa-tya-śriChamdrad[ē\*]va-pādānudhyāta-parama b h a t tā r a k a -m a h ā r ā j ā d h i r ā j a -paramēśvara-paramamāh[ē\*]s[v\*]ara-śri[Ma]danapāladevā-
- 12 pādānudhyāta-paramabhatāraka-mahārājādhirāja-paramēśvara-para m a m ā h [ē\*]ś v a r -āśvadha(pa)tigajapatinarapatirājatrayādhipati-vividhavyāvichāraVāchaspati-śriGōvīndachamdradēva-
- 13 pādānudhyāta-paramabhatāraka-mahārājādhirāja-paramēśvara-para m a m ā h [ē\*]ś v a r -āśvapatigajapatinarapatirājatrayādhipati-vividhavyādhi(vi)chāraVāchaspati-śri mad-Vijayachamdra-
- 14 dévā(vō) vijayī ||<sup>5</sup> Jiāvai-pattalāyām | Haripura-grāma-ni[vā]sinā(nō) nishi(khi)la-janapadān=upagatān=api cha rāja-rā[jñī]-mantri-purōhita-pratihāra-senāpati-[bhāndā].
- 15 gārī[k]-ākshapāṭalika-bhishaka(g)-naimittik-āmītāhpuri[ka]-[dū]ta-karituragapattanākara-sthānagōkulādhi[kāri]-pura[shū]n=ā[jñā]payati vō(bō)dhayati(ty)=ādiśati [cha] yathā
- 16 7ividiv=astu bhāvatān va(ya)s(th)=ōpari[li]khita-grāmāh sa-jala-[sthala]h sa-[lōha]-laval(n)-ākarah sa-gartt-ōya(shā)rah | [sa]-matsy-ākarah s-āmvara(mra)-[madhūka]h<sup>6</sup> pi(vi)tāpa-[vā]t[i]kā]-sahitah<sup>9</sup> |
- 17 tṛīna-dā(yū)ti-gōchāra-pa[r]yantah s-ā(ō)rdhv-ādhāś=chatur-āghāṭa-visu(sū)ddhāh [sva-sī]mā-paryantah<sup>10</sup> | [cha]turvvī[m]śatyadhi[ka]-[dvā]daśasa(śā)ta sa[m]va[tss]rē s[m]kē-pi sam 1224 [Ā]shādha-nā(mā)sa(si) [śukla?]-pa[kshē]<sup>11</sup> daśamyām
- 18 [ti]thau Ravi-dinē s[dy=ē]ha śrimad-[Vā]rāṇasy[ām\*] Gaṅgāyā[m\*] snātvā d[ē\*]va-śri(sry)-Ādikēśava-sannidhau vidhivan=mantra-dē[va]-muni-manuja-bhūta-pi[i\*]tri-ganām[s=ta]rppayitvā timira-pāṭala-pāṭana-paṭu-
- 19 mahasam=Ushnara(rō)vi(chi)sham=upa[sth]āy=Aushadhipati-śakala-lē(sē)sha (k h a ) ra m samabharya trivu(bhu)vana-trātār=[bhu]gavataḥ Krishṇasya pūjām vīdhāya<sup>12</sup> pa(ē)tasy-aiva dikshā-grahaṇa-prastākē(vē) mātāpitrō=ātmanaś=cha pu-

<sup>1</sup> Metre: Vasantatilakā.<sup>2</sup> Metre: Drutavilambita.<sup>3</sup> Read rāya-kshamām=.<sup>4</sup> Metre: Mālinī.— Of the following six inscriptions, P. and U. read Hamvīra, and Q. and R. Hamvītra; and instead of īdīnta P., S., T. and U. have dhāuta, and Q. and R. dhāta.<sup>5</sup> Metre: Vasantatilakā.— Instead of jaydyā P., S., T. and U. have -jayārthām.<sup>6</sup> This sign of punctuation and all the others up to line 22 are superfluous.<sup>7</sup> Read cīditam= <sup>8</sup> Read 'ka-ri'. <sup>9</sup> Read 'taś=tṛī'. <sup>10</sup> Read 'nāt=cha'.<sup>11</sup> I believe śukla to be the intended reading, but in the original the sign of the first akṣhara is really no letter at all, and the second akṣhara looks somewhat like plā.<sup>12</sup> Read 'ādhāy=aiśa'.

20 nya-yaśō-dhi(bhi)vṛiddhayē ssma[t-sa]mmatyā sāmāstājapradriy[δ]pēta-  
rā(yau)va[rā]yābhishi[kta]-magha(hā)rājaputra-śrī-Jaya[chcha]ndrad[ē\*]v[ē\*]nā-  
gōkarṇṇa[ku]śalatā-pūta-karatal-ōdaka-pū[rvva]m=ā-  
21 [charindr-ārkain] pā(yā)vata(t)<sup>1</sup> Vain(bam)dhula-gotrāya | Va(bam)dhula<sup>2</sup> |  
[A]ghamarshana-Visā/śvāmi[tra]-triḥpravarāya<sup>3</sup> | dīkṣita-Purāsa-[pra]pautrāya |  
dīkṣhi[ta\*]-Vilhā-pautrāya | mala(hā)purā(rō)hita-dī[kshita]-śrī-Jāgū-putrāya |  
Vaishnavā-  
22 [pū]jāvīdhi-[gu]ravē mahāpurō[hī]ta-śrī-Praharājasa(śar)maṇ[ē]  
vrā(brā)hmaṇashhā(yā) śāsanīkṛi[tyn] shra(pra)dattā(ttō) matvā  
shu(ya)thādī[yā]ga(mā)dhi(na)-[bhāgabhhō]gakara-[pra]vaṇikara-ja(jā)la(ta)kara-  
gōkara-turushka-  
23 [dai]nāda-ka(ku)mā(ma)ragadiānak-ādi-samas[t\*]a-niyatāni[yu]t-ādāyān=ā[jñā]vidh[ē\*]yī-  
[bhūyā] dasyath=[ē\*]ti || Sa(bha)va[m\*]ti ch=ātra dhag(rm)-ānuśām(śā)sinah  
p[au]rāṇika-sī[δ]kāh<sup>4</sup> . . . . .  
31 . . . . . Lišvi(khi)tam=idam 5thakuva-śrī-Kusumapālēna  
pramāṇam-ivi(ti) ||<sup>5</sup>

## P.—PLATE OF JAYACHCHANDRA OF [VIKRAMA]-SAMVAT 1226.

This also is a single plate, which measures about 1' 6 $\frac{1}{2}$ " broad by 1' 2 $\frac{1}{2}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about  $\frac{1}{6}$ " in diameter. The plate contains 34 lines of writing which throughout is in an excellent state of preservation. The size of the letters is about  $\frac{1}{6}$ ". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is everywhere denoted by the sign for *v*, and the dental sibilant is often employed instead of the palatal, and the palatal a few times instead of the dental.—As the introductory part of this inscription and of the following inscriptions Q. to U., up to the words -śrimaj-Jayachchandradēvō vijayi, is really identical with the corresponding portion of the inscriptions of Jayachchandra published in the *Indian Antiquary*, Vol. XVIII. p. 130 ff., it is unnecessary to publish it. It would, similarly, be superfluous to give the full text of the benedictive and imprecatory verses of those inscriptions.

This inscription is one of the *Paramubhāṭṭāraka Mahārājādhīrāja Paramēśvara Jayachchandradēva* (the successor of the P. M. P. *Vijayachchandradēva*, etc.), who records that, on Sunday, the 6th tithi of the bright half of the month Āshāḍha of the year 1226 (given both in words and in decimal figures), while encamped at the village of *Vadaviha*, after performing the *mantra-snāna*<sup>7</sup> at (his) inauguration, he granted the village of *Ösia* in the *Brihadgrīhōkamisāra* *pattalā* to (his) the king's religious preceptor, the *Mahāpurōhita Prahlādaśarman*, son of the *Dīkṣhita Mahāpurōhita Jāgū*, and son's son of the *Dīkṣhita Vēdaśarman*, a Brāhmaṇ of the Bandhula *gōtra*, whose three *pravaras* were Bandhula, Aghamarshana and Viśvāmitra, and student of the *Yajurveda*.—The taxes specified (in line 27) are the *bhāgabhhōgakara* and *pravaṇikara*. The grant (*tāmra-paṭṭaka*) was written by the *Mahākshupāṭaka*, the *Thakkura Śripati*.—The donee of this grant, Prahlādaśarman, clearly is the Praharājaśarman or Paharājaśarman of other grants, and his grandfather Vēdaśarman is the Vilhā, so often mentioned before.

<sup>1</sup> Read yāvad=Bam<sup>o</sup>.<sup>2</sup> Read °dhul-Āgha°.<sup>3</sup> Read -tripra°.<sup>4</sup> Here follow the twelve verses commencing *Bhūmīm yah pratig; ihndti, Śaṅkham bhadr-deanam, Shashṭim varsha-sahasrēṇi, Sva-dattām para-dattām vā, Gām=ēkām, Taddgānām sahasrēna, Na vishaṁ visham, Vēri-hinśhū=aranyēshhu, Yān=tha dattāni, Vāt-ābhra-vibhrmam=idam, Sarvān=ētān=bhāvinah, aud Bahubhir=vasudhd bhuktā.*<sup>5</sup> Read thakkura°.<sup>6</sup> After this there is a small representation of a conch-shell.<sup>7</sup> i.e. after repeating the prayers used at ablation, without the actual bath; compare the *Vishnu-purāṇa* translated by H. H. Wilson, 2nd ed., Vol. III. p. 114.

The date regularly corresponds, for the *Kārttikādi* Vikrama-Samvat 1226 expired, to Sunday, the 21st June A.D. 1170, when the 6th *tithi* of the bright half of Āshādha ended 15 h. 56 m. after mean sunrise.

The localities I am unable to identify.<sup>1</sup>

#### EXTRACTS FROM THE TEXT.

- 18 . . . . .<sup>2</sup>-śrimaj-Jayachchandradē-  
 19 vō vijayī || ||<sup>3</sup> Vṛi(bṛi)hadgrīhōkamisāra-pattalīyām<sup>4</sup> | Ōśia-grāma-nivāsinō  
     nikhila-janapadān=upagatān=api cha rāja-rājñi-yuvarāja-mānitri-purōhita-pratihāra-  
 20 sēnāpati-bhāindāgārik-ākshapaṭalika-bhishag-naimittik-āmītahpurika-dūta- k a r i t u r a g a-  
     pattanākarasthānagōkulādhikārī-purushān=ājñāpayati vō(bō)dha[ya\*]ty=ādiśati cha [\*\*]  
     Vidi-
- 21 tam=astu bhavatām yath=ōparilikhita-grāmaḥ sa-jala-sthalah sa-lōha-lavan-ākaraḥ  
     sa-matsy-ākaraḥ sa-gartt-ōsharaḥ sa-giri-gahana-nidhānaḥ sa-madhuk-āmra-vana-  
     vātikā-vitapa-
- 22 tpiṇa-yūti-gōchara-paryantah s-ōrddh[v\*]-Ādhaś=chatur-āghāṭa-viśuddhah sva-simā-  
     paryantah samvatsarānām shadviṇ(dvīm)sa(śa)ty-adhikēshu dvādasa(śa)-  
     śatēshu(shv=)Āshādhe māsi śukla-pakshē shashthyām tithau Ravi-dinē<sup>5</sup>
- 23 aṅkatō-pi<sup>6</sup> samvat 1226 Āshādha-sudi 6 Ravau(vāv=)ady=ēha śri-  
     Vadaviha-grāma-samāvāsita-vijayakaṭakē<sup>7</sup> abhishēkē mānitra-snānēna snātvā  
     vidhivan=mānitra-dēva-muni-manuja-bhūta-pitri-
- 24 gaṇāins=tarpayitvā timira-pāṭala-pāṭana-pāṭu-mahasam=Uṣṇīṣorōhisham=upasthāy=  
     Aushadhipati-śakala-sēkharain samabhyaṛchhyā tribhuvana-trātūr=Vvāsudēvasya  
     pūjām vidhāya prachura-pāyase-
- 25 na havishā havirbhujām [h]utvā mātāpitrō=ātmanāś=va(chā) punya-yaśo-  
     bhivṛiddhayē<sup>8</sup> asmābhīr=ggōkarmṇa-kusālatā-pūta-karatāl-ōdaka-pūrvvakām  
     Vām(bām)dhula-gōtrāya Vām(bām)dhula-<sup>9</sup>Aghamarshaṇa-Visvā(svā)-
- 26 mitr-ēti tri-pravarāya dīkshita-śri-Che(vē)daśarmaṇa-pautrāya dīkshita-  
     mahāpurōhita-śri-Jāgū-putrāya Yajurvēda-sā(sā)khinē rāja-guravē mahāpurōhita-  
     śri-Prahtā(hlā)daśarmmajē vrā(brā)-
- 27 hmanāya chaindr-ārkkaṇi yāvach=chhāsanīkritya pradattō matvā yathādiyamāna-  
     bhāgabhbhōgakara-pravuṇikara-prabhṛiti-niyatāniyata-samast-ādāyān=ājñāvid hē y i b h ḥ y a  
     dasyath=ēti
- 28 || || Bhavanti ch=ātra ślōkāḥ ||<sup>10</sup>
- 34 : . . . . . Likhitam ch=ēdām tāmra-  
     pattakam mahākshapaṭalika-thakkura-śri-Śripatibhir=iti || ||

#### Q.—PLATE OF JAYACHCHANDRA OF [VIKRAMA]-SAMVAT 1228.

This also is a single plate, which measures about 1' 7 $\frac{1}{2}$ " broad by 1' 2" high, and is engraved on one face only. In the middle of the upper part it has a ring-hole, about  $\frac{3}{4}$ " in diameter;

<sup>1</sup> With the name of the *pattalā* compare the name of the *pattalā* in C. I. 13.

<sup>2</sup> Up to this, the text of this inscription, excepting some differences of spelling and one or two unimportant various readings, entirely agrees with that of the grant of Jayachchandra published in *Ind. Ant.* Vol. XVIII. p. 130 ff. In verse 14 the readings of the inscriptions P. to U. vary between *pratyāvritta*- and *pratyāvrittam*.

<sup>3</sup> These signs of punctuation are superfluous.

<sup>4</sup> Read *Yām=Ōśia*.  
<sup>5</sup> Between *Ravi* and *dinē* the original has a sign of punctuation.

<sup>6</sup> Read *aṅkatō*.

<sup>7</sup> Read *ājñā*.

<sup>8</sup> Read *gō*.

<sup>9</sup> Read *Vi-Āgha*.

<sup>10</sup> Here follow the eleven verses commencing *Bhūmīn yah pratigṛihñāti*, *Sāṅkhām bhadr-āśanām*, *Gāma-*

*ekām*, *Vārī-hīndeshu=ātāyēśā*, *Na vishām vishām*, *Sra-dattām para-dattām vād*, *Shashṭīm varsha-sahasrām*,

*Bahubhīr=vasudhā*, *Taddagāndām sahasrēṇa*, *Yām=tha dattāni*, and *Sarvān=ślādā=bhārīnah*.

and at the upper proper right corner a very small piece of the plate is broken away. The plate contains 35 lines of writing which is in an excellent state of preservation. The size of the letters is between  $\frac{1}{4}$  and  $\frac{5}{16}$ ". The characters are Nâgari, and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*; the dental sibilant is often employed instead of the palatal; and the word *prakshâlitaṁ* is written *prakhylitam*, in line 5, *āmra āmra*, in line 20, *yâti jâti*, in line 21, and *sékhara sékharu*, in line 23.

This also is an inscription of the *Paramabhaṭṭâraka Mahârâjâdhîrâja Paramâśvara Jayachchandradâva*, who records that, 'on Tuesday, the 7th tithi of the bright half (called *mahâ-saptami*) of the month Mâgha of the year 1228 (given both in words and in decimal figures), after bathing on the *Manvantarâdi* at the confluence of the rivers at *Prayâga*, in the presence of the god *Gangâditya*, he granted the village of *Kusuphaṭâ* in the *Mahasô-pattala*, with its *pâṭakas*, to the *Mahâpurûhita Praharâjaśarman*, son of the *Mahâpurûhita Dikshita Jâgû*, and son's son of the *Dikshita Vilhâ*, a Brâhmaṇ of the *Bandhula gôtra*, whose three *pravaras* were *Bandhula*, *Aghamarshaṇa* and *Viśvâmitra*, and student of the *Yajurvéda*.—The taxes specified (in line 27) are the *bhâgabhôgakara*, *pravanikara* and *hiranya*. The grant was written by the *Thakkura Śripati*.

The date is regular; for, the 7th *tithi* of the bright half of Mâgha (usually called *rathâ-saptami*, and one of the *Maneddis*) of Vikrama-Samvat 1228 expired ended 10 h. 38 m. after mean sunrise of Tuesday, the 4th January A.D. 1172.

As regards the localities, *Prayâga* is Allahâbâd, at the confluence of the *Gangâ* and *Yamunâ* with the subterranean *Sarasvatî*, which appears to be denoted by the word *vêni* of the text; the village granted and the *pattala* in which it was situated I am unable to identify.

#### EXTRACTS FROM THE TEXT:

- 18 . . . . . <sup>1</sup>-śîmaj-Jayachchandradâvô vijayî ||<sup>2</sup> **Mahasô-pattalâyâm<sup>3</sup>** ||  
sâpâṭaka-**Kusuphaṭâ**-grâma-nivâsinô nikhila-
- 19 janapadân=upagatân=api cha râja-râjñî-yuvarâja-mâintrî-purôhita-pratîhâra-sônâpati-  
bhândâgârik-âkshapaṭalika-bhishag-naimittik-ântah purika-dûta-karitutraga-  
pattanâkarasthânagôku-
- 20 lâdhikâri-parushân=âjñâpayati vô(bô)dhayaty=âdiśati cha [!\*] Veditam=astu  
bhavatâm yath=ôparilikhitâ-grâmaḥ <sup>4</sup> sa-jala-sthalâḥ sa-lôha-lavan=âkarah  
sa-matsy=âkarah <sup>5</sup> s-âmra-madhûka-vi(va)na-
- 21 vâṭikâ-viṭapâ<sup>6</sup>-triṇa-jû(yû)ti-gôchara-paryantah <sup>7</sup> s-ôrddh[v\*]-âdhah<sup>7</sup>.  
chatûr-âghâtâ(ta)-visu(su)ddhaḥ sva-simâ-paryantah || <sup>8</sup> samvata<sup>9</sup>  
ashṭâvi[m\*]sa(sa)tyadhika-dvâdaśa-sata-samvatsarâ Mâgha-mâsê su(su)kla-  
pâkshê mahâ-saptamyâm ti-
- 22 thô(thau) Bhauma-dinê<sup>10</sup> anâkatô-pi || samvat | 1228 Mâgha-sudi 7  
Bhauma-dinê<sup>10</sup> || [a]dy=âhe śîmat-Prayâg<sup>11</sup> Manvantarâdau Vênyâm  
snâtvâ dêva-sri-Gangâditya-sannidhau | vidhivan=mâintrâ-dêva-muni-manujâ-  
bhûta-pitri-

<sup>1</sup> Up to this, the text is essentially like that of the grant of Jayachandra published in *Ind. Ant.* Vol. XVIII. p. 130 ff.

<sup>2</sup> The two signs of punctuation in this line are superfluous.

<sup>3</sup> Read *lâyâm*.

<sup>4</sup> This sign of punctuation and all those in lines 21-26 are superfluous.

<sup>5</sup> Read *s-âmra*.

<sup>6</sup> Originally *-viṭapah* was engraved.

<sup>7</sup> Read *-ddhaṭe*.

<sup>8</sup> *Samvat* is intended, but the word should have been omitted.

<sup>9</sup> Read *-dine=ṅka*.

<sup>10</sup> Read *Bhauma-dinê*, or rather *Bhaumc-dy*.

<sup>7</sup> Read *-ddhaṭe*.

<sup>9</sup> Read *-dine=ṅka*.

<sup>11</sup> Originally *ydgô* was engraved.

23 gaṇāṁś=tarppayitvā | timira-paṭala-paṭana-paṭu-mahasam=Uśla(shṇa)rōchisham-  
 upasthāy=Aushadhipati-sa(śa)kala-sēsha(kha)raṁ samabhyarchya tribhuvana-tratrū-  
 bhagavatō Vāsudēvasya pūjāṁ vidhāya prachura-pāya-  
 24 sēna havishā havirbhujai lutvā mātāpitrō=ātmanāś=cha punya(nyn)-yaśo-  
 bhivṛiddhayē || gōkarṇa-kuśalatā-pūta-karatā-ḍdaka-pūrvvam=asmābhīḥ<sup>1</sup> ||  
 Vām(bam)dhula-gotrāya Vām(bam)dhul-Āghamarshaṇa-Visvā(śvā)mitra-  
 25 tripravarāya Yajurvēdasya(śa)khinō || dīkshita-śri-Vilhā-pauntrāya mahāpurōhita-  
 dīkshita-śri-Jāgū-putrāya || <sup>2</sup>sōvāchāra-si(śi)la-naya-vinaya-samanvitāyā<sup>3</sup> |  
 aśeṣha-vēdavidy-ālāmīkṛi-  
 26 ta-śārīrāya<sup>4</sup> | anēka-sāstra-pavitrikṛita-mānasāya | mahāpurōhita-śri-  
 Praharājasa(śa)rmīanē vrā(brā)hmaṇāya<sup>5</sup> | ā-chamdr-ārkaṁ yāvat<sup>6</sup>  
 sāsanikṛitya pradattō matvā yathādiyamāna-  
 27 bhāgabhōgakara-pravaṇī(ni)kara-hiranya(nya)-prabhṛiti-niyatāniyat-ādāyān=ājñāv i d h<sup>7</sup> y i-  
 bhūya dāsyath=ēti ||<sup>7</sup> || Bhavanti ch=ātra dharm-ānuśa[ṁ](śa)sinē(mu)h  
 pūrcheha-ślōkāḥ<sup>8</sup> || ||<sup>9</sup> . . . . .  
 35 . . . . . Likhitāṁ ch=ādaṁ thakkura-śri-Śripatin=ēti ||

## R.—PLATE OF JAYACHCHANDRA OF [VIKRAMA]-SAMVAT 1230.

This also is a single plate, which measures about 1' 6" broad by 1' 2 $\frac{1}{2}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about  $\frac{5}{8}$ " in diameter. The plate contains 37 lines of writing which is in an excellent state of preservation. The size of the letters is between  $\frac{1}{4}$  and  $\frac{5}{16}$ ". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*; the dental sibilant is often employed instead of the palatal; and the word *āmra* is written *āmra*, in line 23, and *sēkharu* *sēshara*, in line 25.

This also is an inscription of the *Paramabhattāraka Mahārājādhīrāja Paramēśvara Jayachchandradēva*, who records that, on Wednesday, the 15th of the bright half of Mārgasirsha of the year 1230 (given in decimal figures only), after bathing in the Ganges at Benares, in the presence of the god Ādikēśava (Vishṇu), he granted the villages of Ahēnti, Sarasā and Aṭhasuā in the Unāvisa *pattalā*, with their *pūṭakas*, to the *Mahāpurōhita Praharājāsarman*, the donee of the preceding grant.—The taxes specified (in lines 28 and 29) are the *bhāgabhōgakara*, *pravaṇikara*, *hiranya*, *kumaragadiāna* and *nidhinikshēpa*. The grant was written by the *Thakkura Śripati*.

The date regularly corresponds, for Vikrama-Samvat 1230 expired, to Wednesday, the 21st November A.D. 1173, when the full-moon *tithi* of Mārgasirsha ended 7 h. 9 m. after mean sunrise.

The localities I am unable to identify.

<sup>1</sup> Read °dhīr=.

<sup>2</sup> Read ūauch-āchāra-.

<sup>3</sup> Read °tāy=ākīsha-.

<sup>4</sup> Read °rāy=ānēka-.

<sup>5</sup> Read °nāy=d-.

<sup>6</sup> Read yāvach=chhāc°.

<sup>7</sup> Here is an ornamental stop, the centre part of which looks like the sign *chhā*; the same stop we have also after -slōkāḥ in this line.

<sup>8</sup> Read pūrvvā-; compare K. l. 24; R. l. 29.

<sup>9</sup> Here follow, differently arranged, the eleven verses which we have towards the end of P., and besides, the verse commencing *Pūṭbhā-vibhramam=idāṁ vasudh-ḍdhipatyam*, and the verse *Sauvarṇā yatra prāśāda rasbrdhārād=sha kdmaddhī | Gandharv-āpearasō yatrā tatra gachchhati dhūmidah* ||.

## EXTRACTS FROM THE TEXT.

20 . . . . . १-śrimaj-Jayachchandradēvō vijayī ॥<sup>2</sup> Unāvisa-  
     pattalāyām ॥ sapūtaka-Ahēmti-grāma-Sarasā-grāma-Āthasuā-grāma-nivā-  
 21 sinō nikhila-janapadān=upagatān=api cha rāja-rājñi-yuvarāja-māṁtri-purōhitā-  
     pratihāra-sēnāpati-bhāīndāgārik-Ākshapatālikā-bhishag-nāmittik-Āntahpurika-  
 22 dūta-kariturgapō(pa)ttanākarasthānagōkulāvi (d h i)kāri-purushān=ājñāpayati  
     vō(bō)dhayaty=ādisa(śā)ti cha | Veditam=astu bhavatām<sup>3</sup> | yath=ōparilikhita-  
     grāmāḥ  
 23 sa-jala-sthalāḥ sa-lā(lō)ha-lavan-ākarāḥ sa-matsy-ākarāḥ sa-gartt-ōsharāḥ |  
     s-ā[m]vra-madhūka-vana-vāṭikā-vitapa-trīpa-yūti-gōchara-paryantāḥ | s-ōrddh[v\*]-  
     ō(ā)dhah<sup>4</sup> chatur-āghā-  
 24 tā(ta)-visu(śu)ddhāḥ<sup>5</sup> sva-simā-paryantāḥ<sup>6</sup> || samvat 1230 Mārgga-sudi 15  
     Vu(bu)dha-dinē | śrimad-Vārāṇasyām<sup>7</sup> || Gaṅgāyām snātvā dēva-śrī-  
     Ādikēsa(śā)va-sannidhau<sup>8</sup> vidhiva<sup>9</sup>  
 25 n=māṁtra-dēva-muni-manuṣa-bhūta-pitri-gaṇāṁś=tarppayitvā timira-patala-pātana-patū-  
     mahasam=Ushñarōchisham=upasthāy=Aushadhipati:s a (śā) k a l a - s ē s h a (k h a) r a m  
     samabharyarchya tribhuvana-trā-  
 26 tur=bhagavatō Vāsudēvaya pūjām vidhāya prachura-pāyasaṇa havishā havirbhujath  
     hutvā mātāpitrōr=ātmānaś=cha punya(ṇya)-yaśo-bhivṛiddhayē || gōkarṇa-  
     kuśalatā-pūta-ka-  
 27 ratal-ōdaka-pūrvvam=asmābbhiḥ<sup>10</sup> || Vām(baṁ)dhula-gōtrāya Vām(baṁ)dhul-  
     Āghamarshaṇa-Visvā(śvā)mitra-tripravarāya | Ya[ju]rvēda-sā(śā)khinē<sup>11</sup> dīkshita-  
     śrī-Vīlhā-pautrāya | mahāpurōhita-dī-  
 28 kshita-śrī-Jāgū-putrāya | mahāpurā(rō)hita-śrī-Prahārājasa(śā)rūmanē  
     vrā(brā)hmaṇḍy=ā-chaiindr-ārkkaṇi yāvat<sup>12</sup> sāsanikṛitya pradattāḥ<sup>13</sup> | matvā  
     yathādiyamāna-bhāgabhogakara-prava-  
 29 nīkara-hiranya-kumaragadiāṇa-nidhinikshēpa-niyatāniyat-Ādāyān=ājñāvi d h [ ḥ ] y i b h ū y a  
     dāsyath=ēti ||<sup>14</sup> || Bhavanti ch=[ā\*]tra dharm-ānuśām(śā)sināḥ pūrvva-ślōkāḥ  
     || chha ||<sup>15</sup>  
 37 . . . . . Likhitam ch=ēdaiñ thakkura-śrī-Śripatin=ēti ||

## S.—PLATE OF JAYACHCHANDRA OF [VIKRAMA]-SAMĀVAT 1231.

This also is a single plate, which measures about 1' 7 $\frac{1}{2}$ " broad by 1' 2 $\frac{3}{4}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about  $\frac{1}{8}$ " in diameter. The plate contains 32 lines of writing which is in an excellent state of preservation. The size of the letters is between  $\frac{1}{4}$  and  $\frac{1}{5}$ ". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is denoted by the sign for *v* everywhere except in the word

<sup>1</sup> Up to this, the text is essentially like that of the grant of Jayachchandra published in *Ind. Ant.* Vol. XVIII. p. 130 ff.

<sup>2</sup> The two signs of punctuation in this line are superfluous; the rules of *sāṁḍhi* have not been observed in this line.

<sup>3</sup> Read *bhavatām*; all the signs of punctuation in lines 23-28 are superfluous.

<sup>4</sup> Read *ōdhaḥ=chatur-*.

<sup>5</sup> Originally *ōddhaḥ* and *ōntaḥ* were engraved.

<sup>6</sup> Read *oydīm*.

<sup>7</sup> Read *-āry-*.

<sup>8</sup> Originally a sign of punctuation was engraved here.

<sup>9</sup> Originally *vidhivd-* was engraved.

<sup>10</sup> Read *bhīr-*.

<sup>11</sup> Originally *ōkhind dīkshita-* was engraved.

<sup>12</sup> Read *ydvāḥ=chhd*<sup>o</sup>.

<sup>12</sup> Read *dattd*.

<sup>14</sup> Here is an ornamental stop, the centre part of which looks like *oħħa*.

<sup>15</sup> Here follow all the verses which Q. has, excepting the verse commencing *Sauvarṇyatra*.

*babbhrāmur*, l. 7; the dental sibilant is occasionally employed instead of the palatal, and the palatal frequently instead of the dental; and the word *āmra* is written *āmvara*, in line 19, *tāmra tāmvara*, in line 31, *tāmraka tāmvraka*, in line 32, and *sīkhara sīshara*, in line 21.

This also is an inscription of the *Paramabhattāraka Mahārājādhirāja Paramēśvara Jayachchandradēva*, who records that, on Thursday, the full-moon tithi of the month Karttika of the year 1231 (given both in words and in decimal figures), after bathing in the Ganges at Kāśī (or Benares), and when he had made the great gift of *tulāpurusha*<sup>1</sup> in the presence of the god *Krittivāsas* (Śiva), he granted the village of Khāmbhamaua in the *Vajaimhāchchhāsathi pāttalā* to nine Brāhmaṇas, in such a manner that half of it became the property of (his) spiritual instructor, the *Purōhitā Praharāja*, while the other half was shared by the eight priests, the *Dvīvēda*<sup>2</sup> Viśvāmitra, the *Dvīvēda* Mādhava, the *Dvīvēda* Rāmū, the *Dikṣhita* Śiḥarsha, the *Tripāṭhi*<sup>3</sup> Kuladhara, the *Tripāṭhi* Vainīdhara, the *Dikṣhita* Sahārana's son Sēvāditya, and the *Dvīvēda* Mahēśvara.—The taxes specified (in line 24) are the *bhāgabhōgakara* and *pravanikara*. The grant (*tāmra-pāttaka*) was written by the *Akshapatalika*, the *Thakkura Vivika*.—Line 32 contains a postscript,<sup>4</sup> which I understand to mean that the grant was written on the plate on Friday, the 9th of the dark half of Phālguna of the year 1235, at Bhahundāpūrvā (?) ; and that it was engraved by the blacksmith (*lōhāra*) Sōmēka.

The date on which the grant is stated to have been made is irregular; for, the full-moon *tithi* of Kārttika ended, in Vikrama-Sainvat 1231 current, on Monday, the 22nd October A.D. 1173, and in Vikrama-Sainvat 1231 expired, on Saturday, the 12th October A.D. 1174. [In Vikrama-Sainvat 1232 expired the same *tithi* commenced 9 h. 34 m. after mean sunrise of Thursday, the 30th October A.D. 1175.] The date of the postscript regularly corresponds, for Vikrama-Sainvat 1235 expired and the pūrnimānta Phālguna, to Friday, the 2nd February A.D. 1179, when the 9th *tithi* of the dark half ended 7 h. 26 m. after mean sunrise.

The localities I am unable to identify.

## EXTRACTS FROM THE TEXT.

- |    |   |   |   |                      |                |
|----|---|---|---|----------------------|----------------|
| 17 | ५-śrīmāj-Jayachchamdradēvō                |   | vijayī  | ॥                    | ॥ <sup>6</sup> |
|    | Vajaimhāchchāsāthi-pattalāyām             | Khāmbhamaua-grāma-nivāsinō  | śkhila-   |                      |                |
|    | jana padān=upagatān=api                   | cha   | rāja-rājñi-yuvāra-jā-māntri-purōhita-pratihāra- |                      |                |
|    | śē(sé) nāpati-bhānindāgā-                 |   |   |                      |                |
| 18 | rik-ākshapatalika-bhishak(g-)             | nāmittik-āntahpurika-dūta-kariturgapattanākarasthāna-                 |   |                      |                |
|    | gōkulādhikāri-purushān=ājñāpayaty=ādīsatī | vō(bō)dhayati   | cha yathā vidi tam=astu                         |                      |                |
|    | bhavatām yath=ōparilikhita-               |   |   |                      |                |
| 19 | grāmaḥ sa-jala-sthala[h*]                 | sa-lōha-lavan-ākara[h*]   | sa-gartt-ōshara[h*]                             | sa-matsy-            |                |
|    | ākara[h*]                                 | sa-madhūl-āmvra(mra)-vana-viṭapa-vāṭikā-trīṇa-yūti-gōchara-paryyantah |   |                      |                |
|    | sa-giri-gahana-nidhānah                   | s-ōrddh[v*]-ādhāś=chatur-āghāṭa-visuddhāḥ                             | sva-śi(sī)-                                     |                      |                |
| 20 | mā-paryyantah                             | sāmavatsarēshu  | dvādaśa-satēshu(shv-)                           | ēkatriṁśad-adhikēshu |                |
|    | Kārttikē māsi śukla-pakshē                | paurṇamāsyaṁ tithau   | Guru-dinē <sup>7</sup> aṅkē-pi                  |                      |                |
|    | sāmavat 123P                              | Kārttika-śudi * 15  | Gurau   | Kāśyām               | Gangāyām       |
|    | vidhivan=main-                            |   |   |                      | snātvā         |

<sup>1</sup> i.e. a gift of gold or valuables to an amount equivalent to the weight of the donor.

<sup>2</sup> i.e. a student of two Vēdas.

<sup>8</sup> i.e. one who is familiar with three *pāṭhas* of the Vēda.

<sup>4</sup> The next inscription, T., contains a similar postscript of the same date.

\* Up to this, the text is essentially like that of the grant of Jayachandra published in *Ind. Ant.* Vol. XVIII, p. 130 ff. In verse 6 the present inscription has *Madarakachandra* instead of *Madanapāla*.

<sup>6</sup> These signs of punctuation are superfluous.

? Read -dineθ=inkθ=.

21	tra-déva-muni-manuja-bhûta-pitri-ganâm=tarppayitvâ mahasam=Ushñarôhisham=upasthây=Ausha d i p a t i - s a k a l a - s e s h a (kha) r a m samabhyarchchya tribhuvana-trâtrur=bhagavatô Vâsudêvasya pûjâm vidhâya prachura-pâya-	timira-pañala-pâtana-pañu- bhivriddhayê gôkarñpa-kuśalatâ-pûta-karatal-ôdakam=asmâbbhih(bhir=) dêva-éri- Krittivâsasañ sannidhau datta-tulâpurusha-mnâhâdânê krita âchâryya-purô-
22	séna havishâ havirbhujam hutvâ mâtâpitrôr=âtmânañ=cha punya-yaśo- bhivriddhayê gôkarñpa-kuśalatâ-pûta-karatal-ôdakam=asmâbbhih(bhir=) dêva-éri- Krittivâsasañ sannidhau datta-tulâpurusha-mnâhâdânê krita âchâryya-purô-	
23	hita-éri-Praharâjasya grâmu-ârdhâjan dvivedâ-Visyâ(évâ)mitral   dvivedâ-Mâdhava   dvivedâ-Râ[mu]   dîkshita-Śrîharsha   tripâthî-Kuladhara   tripâthî- Vamśâdharâ   dîkshita-Sahârañpa-putra-Sêvâlitya   dvivedâ-Muhâsvara ya(é)vaiñ <sup>2</sup> ritvig-ja-	
24	na 8 grâmasy-ârddham <sup>3</sup> ubhayam navabhyô vrâ(brâ)hmañpêbhyañ <sup>4</sup> â-charindr- ârkkañ yâvat <sup>5</sup> sâsanikritya pradattô matvâ yathâdiyamâna-bhâgabhôgakara- pravañpikâra-prabhriti-samast-âdâyan=âjñâ-yivê(dhî)yâ dâsyath=êti	
25	Bhavanti ch-âtra dharmm-ânuśam(sâ)sinah slôkâh    <sup>6</sup> . . .	
31	. . . . Likhitam ch-édam tâmvra-pattakan <sup>7</sup> akshapatali-	
32	ka-thakkura-éri-Vivikêna [**] Likhita-tâmvrekasya <sup>8</sup> likhana-karmma-tithy-âdikam yathâ samvat 1235 Phâlguva(na)-vadi 9 Šukré Bha[hum]dâpûrvva-samâvâsô [**] Utkîrnna[m*] cha lôhâra-Sômêkô=êti    Šrîh	

T.—PLATE OF JAYACHCHANDRA OF [VIKRAMA]-SAMVAT 1232.

This also is a single plate, which measures about 1' 5 $\frac{1}{2}$ " broad by 1' 1 $\frac{1}{4}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about  $\frac{3}{4}$ " in diameter. The plate contains 32 lines of well preserved writing. The size of the letters is between  $\frac{1}{4}$  and  $\frac{1}{6}$ ". The characters are Nāgari, and the language is Sanskrit. As regards orthography, the letter *b* is denoted by the sign for *v* everywhere except in the words *babhramur*, l. 8, and *brāhmaṇāya*, l. 23; the dental sibilant is sometimes employed instead of the palatal, and the palatal sometimes instead of the dental; and the word *āmra* is written *āmra*, in line 19, *tāmra tāmra*, in line 31, and *Yājñavalkya* apparently *Yādñavalku*, in line 23.

This also is an inscription of the *Paramabhattâraka Mahârâjâdhirâja Paramâsvara Jayachchandradêva*, who records that, on Sunday, the 8th tithi of the dark half of Bhâdrapada of the year 1232 (given both in words and in decimal figures), after bathing in the Ganges at Kâsi (or Benares), at the jîtakarman (or birth-ceremony when the navel-string is divided) of (his) the king's son *Hariśchandradêva*, he granted the village of *Vadësara* in the *Kahgali pâttalâ* to the *Purôhitu Praharâjaśarman*, son of the *Mahâdâlkhita Purôhita Yâjñavalkya*, and son's son of the *Mahâdâlkhita Vishnuśarman*, a Brâhmaṇ of the Bandhula gôtra, whose three *pravaras* were Bandhula, Aghamarshana and Viśvâmitra.—The taxes specified (in line 24) are, as in S., the *bkâgabhôgakura* and *pravaṇikura*; and, like S., this grant was written by the *Akshapaṭulika*, the *Thakkura Vivika*. Moreover, this inscription contains the same postscript which we have in S., only slightly differently worded.—As the donee clearly is the same Praharâjaśarman who is mentioned in preceding inscriptions, the person here called Yâjñavalkya must be the Jâgû of the other grants, and Vishnuśarman the man called generally Vilhâ, and once, in P., Vedaśarman.

<sup>1</sup> Here and in the following names the case-terminations have been omitted; the signs of punctuation in this line are superfluous.

<sup>2</sup> Read *vam=ritvig-*; after the following *-jana* the case-termination has been omitted.

• Read *rddham=ubhayā*

\* Read "why

<sup>3</sup> Read *yāvach=ohhāga*.

<sup>6</sup> Here follow the verses contained in the preceding inscription K., excepting the verse commencing *Narisham eisham.*

? Read *tāmra-pattakam*.

<sup>8</sup> Read -*tamrakasya*.

As regards the date, in the *Chaitrādi* Vikrama-Saṁvat 1232 expired the 8th *tithi* of the dark half of the *pūrṇimānta* Bhādrapada commenced 11 h. 58 m. after mean sunrise of **Sunday**, the 10th August A.D. 1175, and in the *Kārttikādi* Vikrama-Saṁvat 1232 expired the same *tithi* of the *amānta* Bhādrapada ended about 10 h. 12 m. after mean sunrise of **Sunday**, the 29th August A.D. 1176; and such being the case, one would at first sight incline to look upon Sunday, the 29th August A.D. 1176, as the true equivalent of the date. But the date of this grant, which was made at the *jātakarman* of the prince Hariśchandra, must be earlier than the date of the grant published in the *Indian Antiquary*, Vol. XVIII. p. 130 ff., which was made at the time of giving a name to the same Hariśchandra. And since that other date, *Saṁvat* 1232 *Bhādra-sudi* 13 *Ravau*, undoubtedly corresponds to Sunday, the 31st August A.D. 1175, the proper equivalent of the date of the present inscription must be taken to be **Sunday, the 10th August A.D. 1175**, although the 8th *tithi* of the dark half only commenced about 12 hours after sunrise of that day. This result shows that the 8th *tithi* of the dark half of (the *pūrṇimānta*) Bhādrapada of the date was taken as the *Kṛishṇajanm-āśṭamī*, which must be joined with the day of which the *tithi* occupies the time of midnight,<sup>1</sup> and which in the present case could not have been coupled with any other day than Sunday, the 10th August A.D. 1175.

The localities I am unable to identify.

#### EXTRACTS FROM THE TEXT.

- 17 . . . . . <sup>2</sup>-śīrṣej-Jayachchāmīdradēvō vijayī || ||<sup>3</sup> Kamgali-pattalāyāmī **Vādēsara**-grāma-nivāsinō skhila-janapadān=upagatān=api eba rājā-rājñī-**yuvāraja**-muñtri-purō-
- 18 hita-pratihāra-sēnāpati-bhāuñdāgārik-ākshapatālīka-bhishak(g-)naimittik-āntahpūrika-dūta-kariturgapattānākarasthānagōkulādhikāri-purushān=ājñāpayaty=ādiśati vō(bō)dhayati cha yathā
- 19 viditam=astu bhavatām yath=ōparilikhita-grāmaḥ sa-jala-sthalā[<sup>h\*</sup>] sa-lōha-lavan-ākara[<sup>h\*</sup>] sa-gartī-ōshara[<sup>h\*</sup>] sa-matsy-ākara[<sup>h\*</sup>] sa-madhū-āmvra(mra)-vana-vitāpa-vāṭikā-tṛīṇa-yūti-gōchara-paryantah sa-giri-gahana-nidhānah
- 20 <sup>4</sup>s-ōddhvāmīva[<sup>5</sup>=cha\*]tur-Āghāta-visuddhah sva-śī(śī)mā-paryantah saṁvatsarēshu dvādaśa-śatēshu dvātrīmśad-adhikēshu Bhādrē māsi<sup>6</sup> ashtamyām tithau [Ra]vi-dinē<sup>6</sup> aṅkē-pi saṁvat 1232 Bhādra-vadi 8 Ravau Kā[sy]ām rājaputra-śrī-Ha-
- 21 <sup>7</sup>richāmīdradēvā-jātakarmmaṇi Gaṁgāyām snātvā vivi(dhi)vān=mānitra-dēva-muni-manuja-bhūta-pitṛi-gaṇāṁs=tarpayitvā timira-paṭala-pāṭana-paṭu-mahasam=Ushnārōchisham=upasthāy=Aushadhipati-śakala-śckharaiś sama-
- 22 bhyarchchāya tribhuvana-trātur=bhagavatō Vāśu(su)dēvasya pūjām vidhāya prachura-pāyasēna havishā havirbhujān hutvā mātāpitrō=ātmānas=chu puṇya-yasō-bhivṛiddhayē gōkarṇa-kuśalatā-pūta-karatāl-ōdakān=a-
- 23 smābhīh(bhir=) Vaiñ(bamī)dhula-gōtrāya Vaiñ(bamī)dhul-Āghamarshana-Visvā(svā)mitra-trīpṛavarāya<sup>8</sup> mahādikshita-śrī-[V]ishṇusa(śa)rmīna-pautrāya mahādikshita-purōhita-śrī-Yā[dnā]valka-putrāya<sup>9</sup> purōhita-śrī-Praharājasa(śa)rmīmāne brā-

<sup>1</sup> Compare a similar date in *Ind. Ant.* Vol. XXIV. p. 2, No. 126.

<sup>2</sup> Up to this, the text is essentially like that of the grant of Jayachchandra published in *Ind. Ant.* Vol. XVIII. p. 130 ff. In verse 6 this inscription also has *Madanachāmīdra* instead of *Madanapādī*.

<sup>3</sup> These signs of punctuation are superfluous.

<sup>4</sup> Read s-ōrdhv-ādhāś=.

<sup>5</sup> Here *kṛishṇa-pakṣe* has been omitted.

<sup>6</sup> Read -dīn=āṅkē=.

<sup>7</sup> Read -Hariśchāmīdra<sup>o</sup>; compare *Ind. Ant.* Vol. XVIII. p. 131, l. 28.

<sup>8</sup> Read -trīpiśa<sup>o</sup>.

<sup>9</sup> Read -Yājñavalkya<sup>o</sup>.

24 hmanāya<sup>1</sup> ā-chamdr-ārkkam yāvat<sup>2</sup> sāsanikritya pradattō matvā yathādiyamāna-  
bhāgabbhōgakara-pravaṇikara-prabhṛiti-samast-ādlyān=ājñāvidhēy[ bhū]ya dasyath=  
ēti || Bhavanti ch=ātra dharmm-ānuśāsh(ā)sinah  
25 ślē(ślō)kāḥ ||<sup>3</sup> . . . .  
31 . . . . Likhitar ch=ēdām tāmbra-pattakam<sup>4</sup> akshapaṭalika-  
thakkura-[śr]i-Vivikēha [\*\*] Likhana-karmma-tithi-prabhṛitikam ya-  
32 thā sam 1235 Phālguna-vadi ९ Śukrē [Bhahum?] dāpūrvva-samāvāsē [\*\*]  
Utkirṇam cha lō[hāra]-Sōmēkē=ēti || :

### U.—PLATE OF JAYACHCHANDRA OF [VIKRAMA]-SAMVAT 1233.

This also is a single plate, which measures about  $1'3\frac{1}{2}$ " broad by  $1' \frac{1}{2}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about  $\frac{5}{8}$ " in diameter. The plate contains 37 lines of writing which in a few places has suffered slightly from corrosion. The size of the letters is between  $\frac{1}{6}$ " and  $\frac{1}{4}$ ". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*; the dental sibilant is a few times employed instead of the palatal, and the palatal once or twice instead of the dental; and the word *āmra* is written *āmrā*, in line 21, *tāmraka* *tāmraka*, in line 37, and *Vaiśākha* *Vaiśāsha*, twice in line 22.

This inscription also is one of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Jayachchandradēva*, who records that, on Sunday, the 3rd tithi of the bright half of Vaiśākha of the year 1233 (given both in words and in decimal figures), after bathing in the Ganges at Benares, he granted the village of Māṭāpura in the Kachchhōha *pattalā* to (the temple of) the god Lōlārka (a form of the sun), and to the Purōhita Paharāja<sup>5</sup> of the Bandhula gōbra, the *Pandita* Risika of the Śarkarāksha gōtra, the *Pandita* Mitūka of the same gōtra, the *Pandita* Pāga of the same gōtra, the Thakkura Viśvāmitra of the Bandhula gōtra, the *Pandita* Narasiinha of the Krishnātrēya gōtra, the *Pandita* Sēta of the Bandhula gōtra, the *Dvivēda* Madhusūdana of the same gōtra, the *Pandita* Lālāka of the Sāmkṛtya gōtra, the *Pandita* Dēvanāga of the Vatsa gōtra, and the *Pandita* Kānūka,—assigning to each of the donees one share (*pada*), and having made a *jayantapura* for them.—The taxes specified (in lines 28 and 29) are the *bhāgabbhōgakara*, *pravaṇikara* and *yamalikambali*. The grant (*tāmraka*) was written by the *Mahākshapaṭalika Śripati*.—The word *jayantapura* (in line 28 of the text) I have not met with elsewhere, and I can only suggest that it may be equivalent to the ordinary *brahmapurē*, ‘an establishment for pious and learned Brāhmaṇas,’ and that such an establishment probably was founded by the king in connection with the temple of the god Lōlārka, to which also a share is assigned by this grant.

The date regularly corresponds, for the Kārttikīdi Vikrama-Samvat 1233 expired, to Sunday, the 3rd April A.D. 1177, when the 3rd tithi of the bright half of Vaiśākha<sup>6</sup> ended 15 h. 18 m. after mean sunrise.

The localities I am unable to identify. The Kachchhōha *pattalā* is also mentioned in the inscription N.

<sup>1</sup> Read *ṇāy=ā*.

<sup>2</sup> Read *yāvach=chhīsa*<sup>9</sup>.

<sup>3</sup> Here follow the same verses as contained in the preceding inscription, only differently arranged.

<sup>4</sup> Read *tāmraka-pattakam*=.

<sup>5</sup> The two *aksharas* in brackets at first sight look like *sēhā*, but the first of the two, *sē*, appears to be altered to *bha*, and the second probably is *hūm* which it clearly is in the preceding inscription.

<sup>6</sup> So this name is also spelt in the inscription N.

<sup>7</sup> This is the *Akshaya-trityā*, also the *Trīśāyugaddī* and a *Kalpāddī*.

## EXTRACTS FROM THE TEXT.

- 18 . . . . .  
 19 vijayī || ||<sup>2</sup> Kachchhōha-pattalāyām Mātāpura-grāma-nivāsinō nikhila-janapadān= upagatān-āpi cha rāja-rājñi-yuvarāja-ma[m\*]tri-purohita-pratibhāra-senāpati- bhānḍāgā-
- 20 rik-ākshapaṭalika-bhishañ-naimittik-āntahpurika-dūta-karit u r a g a p a t t a n ā k a r a - sthānagōkulādhikāri-purushān=ājñāpayati vō(bō)dhayaty=ādiśati cha yathā viditam=astu bhavatā[m\*] ya-
- 21 th=ōparilikhitā-grāmāḥ sa-jala-sthalāḥ sa-lōha-lavan=ākarāḥ sa-matsy-ākarāḥ sa-gartt- ḍsharāḥ sa-giri-gahana-nidhānāḥ sa-madhuk-āmvra(mra)-vana-vāṭikā-viṭapa- tṛīṇa-yūti-gōchara-paryantāḥ
- 22 s=ōrddh[v\*]-ādhaś=chatur-āghāṭa-visu(śu)ddhāḥ sva-simā-paryantas=trītrimśat�adhika- dvādaśasa(śa)ta-samvatsarē Vaiśāshē(khē) māsi su(śu)kla-pakshē trītiyāyām tithau Ravi-dinē<sup>4</sup> eñkatā=pi samvat 1233 Vaiśāsha(kha)-
- 23 sudi 3 Ravau(vāv-) ady=ēha śrimad-Vārāṇasyām Gaṅgāyām snātvā vidhivan=muntra=dēva-muni-manuja-bhūta-pitṛi-gaṇāṁś=tarpayitvā timira-patala- pāṭana-paṭu-mahasam=Uṣṇarōchisham=upasthā-
- 24 y=Aushadhipati-śakala-sē(sé)kharam samabhyaṛchchya tribhuvana-trātura- Vvāsudēvaya pūjām vidhāya prachura-pūyāsena havishā havirbhujām hutvā mātāpitrō=ātmānaś=cha punya(nya)-yaśo-bhivṛiddhayā<sup>6</sup>
- 25 asmābhīr=gokarṇa-kuśalatā-pūta-karatal-ōdaka-pūrvvakām dēva-śrī-Lōlārkkāya pada[m]<sup>6</sup> 1 Va(ba)ndhula-gōtrāya purohita-śrī-Paharājaya pada[m] 1 Sa(śa)rkkarāksha-gōtrāya pañdita-śrī-
- 26 Risikāya pada[m] 1 Sa(śa)rkkarāksha-gōtrāya pañ<sup>7</sup> | śrī-Mitukāya pada[m] 1 Sa(śa)rkkarāksha-gōtrāya pañ | śrī-Pāgāya pada[m] 1 Va(ba)ndhula-gōtrāya tha<sup>8</sup> | śrī-Visvā(śvā)mitrāya pada[in] 1 Kṛishṇātrēya-gōtrāya
- 27 pañ<sup>9</sup> | śrī-Narasi[m\*]jhāya pada[m] 1 Va(ba)ndhula-gōtrāya pañ śrī-Sētāya pada[m] 1 Va(ba)ndhula-gōtrāya dvivēda-Madhusūdanāya pada[m] 1 Sāmkṛitya- gōtrāya pañ śrī-Lālukāya pada[m] 1 Vatsa-gōtrāya pañ śrī-Dē-
- 28 vanāgāya pada[in] 1<sup>10</sup> . . . śrī-Kānūkāya pada[m] 1 pa(ē)vam= ēvē(tē)bhyō jaya[m]ta-purām krit[v]=ū-[clā]ndr-ārkka[m] yāvach=chhāsanīkritya pradattō matvā yathādīyamāna-bhāgabhbhāgakara-pravānikara-
- 29 yamalikamva(mba)li-prabhṛiti-niyatīniyata-samast-ādāyān=ājñāavidhēyībhūya dāsyath= ô(ē)ti || Bhavanti ch=ātra slō(slō)kāḥ [||\*]<sup>11</sup> . . . . .
- 37 . . . . . Likhitām ch=ēdaiñ tāmvara(mra)kañ mahākshapaṭalika- śrī-Śripatibhīḥ || Su(śu)bhañ bhavatu || Mañgalam=astu || ||

<sup>1</sup> Up to this, the text is essentially like that of the grant of Jayachandra published in *Ind. Ant.* Vol. XVIII. p. 130 ff.

<sup>2</sup> These signs of punctuation are superfluous.

<sup>3</sup> Read *trayastriṁśad-adhika-*.

<sup>4</sup> Read *-dinē=āka*<sup>9</sup>.

<sup>5</sup> Read *°ddhayē=smd*<sup>9</sup>.

<sup>6</sup> Here and below it is difficult to decide whether the sign of *anusvāra* of *padām* is actually engraved in the original.

<sup>7</sup> i.e., here and below, *pañdita*.

<sup>8</sup> i.e. *ṭhakkura*.

<sup>9</sup> Originally *pūm* was engraved.

<sup>10</sup> Here there is a vacant space in the original, and before the following *śrt* is the remainder of an *akṣhara* which may have been *pañ*).

<sup>11</sup> Here follow the same verses which are contained in the preceding inscription, only differently arranged.

## No. 12.—KAMAULI COPPER-PLATE OF THE SINGARA VATSARAJA;

[VIKRAMA-]SAMVAT 1191.

BY F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

This is one of the twenty-five copper-plate inscriptions (the only one of which no account has yet been published) which are said to have been found in October 1892 at the village of Kamauli near Benares, and which are now deposited in the Provincial Museum at Lucknow.<sup>1</sup> I edit it from excellent impressions, kindly supplied by Dr. A. Führer.

The inscription is on a single plate, which is engraved on one face only, and measures about 1' 4" broad by 1' 4" high. In the upper part the plate has a ring-hole, about  $\frac{1}{4}$ " in diameter; and it contains 25 lines of writing which is in an excellent state of preservation. The size of the letters is about  $\frac{1}{8}$ ". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, it will suffice to state that the writer (or engraver) has employed ten times a sign which may have been meant by him to be the sign for *b*, but which in some places looks like the sign for *y* and in others like that for *p*, and is used seven times to denote *v* and three times to denote *b*; and that in general, especially towards the end, he has done his work in so slovenly a manner that the text abounds in errors of all kinds. The inscription is composed on the model of the inscriptions of Gōvindachandra, published above, p. 99 ff., and the formal (prose) part of it, from line 14 to line 21, and the passage referring to Gōvindachandra in lines 5-8, are nearly identical with the corresponding parts of Gōvindachandra's own grants. From those grants the author has taken also three verses (vv. 1, 3 and 4) in the introductory part of the inscription.<sup>2</sup> To these he has added six verses of his own (vv. 2 and 5-9), one of which (v. 9) cannot be properly construed, while nearly all of them contain offences against the rules of grammar.

The inscription, opening with verse 1 of Gōvindachandra's inscriptions, which invokes the blessing of the goddess Śrī (or Lakshmi), in verses 2-4 gives the well-known genealogy of Gōvindachandra of Kanauj, and in lines 5-8 refers itself to the reign of that king, in terms with which we are familiar from his own grants. The author then, in verses 5-9, gives the genealogy of the donor, who must be understood to have been a subordinate or feudatory chief of Gōvindachandra. A certain Kamalapāla, who had come from Śringarotā, by his intelligence and bravery acquired for himself a *rāja-patti*,<sup>3</sup> i. e. 'a royal fillet or tiara,' (probably bestowed on him by one of Gōvindachandra's predecessors). His son was Sūlhaṇa or Alhaṇa (?). He had a son named Kumāra, 'a jewel at the head of the illustrious Singara family, always an object of reverence for princes,' who apparently was alive when the inscription was composed. And his son was Lōhadadēva, also called Vatsarāja, a warrior chief who humbled enemies and gave delight to friends and relatives. In lines 14-21, this *Mahārājaputra* (or *Mahārāja*'s son) Vatsarājadēva, of the Singara family and the Śāndilya *gotra*, records that, at the *Kanyā-samkrānti*, on Tuesday, the 8th tithi of the bright half of Bhādrapada of the year 1191 (given both in words and in decimal figures), after bathing in the *Ganges* at the *Avimukta kshetra* of Benares, he granted the village of Āmbavara in the Rāpadī (or Rāvadī) district to the *Thakkura* Dallhūṣarman, a son of Brahman and son's son of Vāja, of the Guḍa family, a Brāhmaṇ of the Vatsabhārgava *gotra* with the five *pravaras* Bhārgava, Chyāvana, Āpnavāna, Aurva and Jāmadagna; and he orders the people concerned to pay to the donee the *bhāgabhlāgakara*, *kūṭaka* and other customary taxes. The grant then, in lines 21-25, quotes six of the ordinary benedictive and imprecatory verses, and ends with the words: 'This copper-plate

<sup>1</sup> See *Ep. Ind.* Vol. II. p. 347, and above, p. 97.<sup>2</sup> The commencement of verse 8, also, has been taken from a verse in Gōvindachandra's grants.<sup>3</sup> Compare the similar term *śrī-patti* in *Ep. Ind.* Vol. II. p. 344.

grant (*tāmraka*) has been written by the *Thakkura Nārāyaṇa*; it is authoritative. This is (my) own signature.' But the plate itself contains no signature.

The date of this grant regularly corresponds, for the *Chaitrādi* Vikrama-Saṁvat 1191 expired, to **Tuesday, the 28th August A.D. 1134**, when the 8th *tithi* of the bright half of Bhādrapada ended 22 h. 56 m. after mean sunrise. The day was the proper day for any rites connected with the **Kanyā-samkrānti**, which had taken place 2 h. 50 m. before mean sunrise.

The localities I am unable to identify.

#### TEXT.<sup>1</sup>

- 1 Om<sup>a</sup> || Svasti || <sup>3</sup>Akuṁṭhōtkarṇṭha-Vaikunṭha-karṇṭhapiṭha-luṭhat-karah ||(1)  
saṁraṁbhah surat-āraṁbhē sa Śriyāḥ śreyasēstu vah || [1\*]  
Nirāindhrō <sup>4</sup> dṛidha-mūla-
- 2 bhṝd=dvijagāna-śrī-Kalpaśākhaśrayah  
sthiratarāśchhā(chchhā?)yā-phalō=py=akshayāḥ | pushyat-patṛ(ttra)-parigrahāḥ  
śām(sam)tatir=īha kshō-
- 3 ḥisūjī<sup>b</sup> sūr[ddha?]ni prō[t\*]tunga[h\*] kshata-kantakō vijayatē śrī-**Vāṁ(cham)-dradēpō(vō)** nrīpah || [2\*] <sup>c</sup>Tasy=ātmajō **Madanapāla** iti kshitindrahī chūḍāmaṇī=vijayatē nija-gōtra-
- 4 chaṁdraḥ | yasy=ābhishēka-kalaś-ōllasitaiḥ pra(pa)yōbhiḥ prakyā(kshā)litam  
kali-rajaḥ-ya(pa)talañ dharivyā(triyā)ḥ || [3\*] Tasmād=ajāyata nij-āyata-  
yū(bū)huvalī-va(ba)ñ(dh-āti)(va)rūpya(ddha)-
- 5 nava-rājyagājō narāndrah [<sup>d</sup>] lāñ(sāin)dr-āmpita-drava-much[ām] prabhavō  
gavām yō Gō[v]im̄dachām̄dra iti chaṁdra iy(v)=āñin[v]n(bu)rāsē(śē)ḥ || [4\*]  
Parāna(ma)bhaṭṭāraka-sa(ma)hārājādhīrāja-paramā-
- 6 śvara<sup>e</sup>śr[i] **Kanyākuvjā(bjā)** dhipatyā-śrīma[chChām]<sup>f</sup> d r a d e v a - p ā d ā n u d h y ā t a -  
paramābhadya(tṭā)raka-mahārājāñdhidā(rā)ja-parasē(mē)mya(śva)ra-paramamāhēś v a r a -  
śrī**Madanapāla**-
- 7 dēva-pādānnihyāta-pa[ra]mabhaṭṭāraka-mahārājādhīrāja-paramēśvara-paramamā h ē ś v a r -  
āśvapatigajapatinarapatirājatrayādhipati-viv-
- 8 dhavidyāvichāra Vāchaspati-śrīma[<sup>g</sup>Gō]<sup>10</sup>vim̄dachām̄dradēvā-vijaya-rā[jy]ē || Apī  
cha || <sup>11</sup>Śrīm̄garot̄tāt=saṁāgatyā rāja-paṭī<sup>12</sup> upārjjitā | śrīmat-**Kamalapālē**-
- 9 na pu(bu)dyā(ddhyā) vā(bā)hu-va(ba)lēna cha || [5\*] Tasya sla(sū)nu<sup>13</sup>  
bhavē[d=dh]imān mahā-va(ba)laparākramāḥ | <sup>14</sup>Stralhaṇ-ctni(ti) smṛitō nāmnā  
15varddhayēt-sva-kulōdbhavān || [6\*] Jātah<sup>15</sup> saṁprati valla-

<sup>1</sup> From impressions supplied by Dr. Führer.

<sup>2</sup> Expressed by a symbol.

<sup>3</sup> Metre: Ślōka (Anushtubh).

<sup>4</sup> Metre: Sārdūlavikṛidita.

<sup>5</sup> Read nībhājām mārddhāni. The verse, as it stands, contains two sentences: 'there is a family . . . (and) in this (family) there is victorious the king Chandradēva, high at the head of the rulers of the earth.'

<sup>6</sup> Metre of verses 3 and 4: Vasantatalākā.

<sup>7</sup> Read <sup>2</sup>ndra-chā<sup>o</sup>. The akṣara ti of iti was originally omitted, and has been inserted afterwards.

<sup>8</sup> Here nījabhūjōpārjita, which is absolutely necessary, has been omitted.

<sup>9</sup> The akṣara in brackets is really rather tvām or neām.

<sup>10</sup> The akṣara in brackets is really not dyō, but pnō.

<sup>11</sup> Metre of verses 5 and 6: Ślōka (Anushtubh).

<sup>12</sup> Here the rules of saṁdhi have not been observed; -patti would be correct, by Pāṇini, vi. 1, 127.

<sup>13</sup> Read s̄mūr=bhāvad=, for s̄mūr=abhāvad=; or s̄mūr=abhd=.

<sup>14</sup> Read Sūlhāṇ- or Alhāṇ (?) .

<sup>15</sup> Read varddhayan-.

<sup>16</sup> Metre of verses 7 and 8: Sārdūlavikṛidita.



10 bhô<sup>1</sup> kshiti-talê putrah **Ku[m]ârô**<sup>2</sup> iti yah gva(sa)tyêna  
     Yudhi[shîh]â(shîhi)rañ tulitavârñ=tyâgê[na] Karñpô<sup>3</sup> jitah | Bhîmam  
     dhairyagûñ-ôdayêna mahatâ kâmyt=aushadhiśah mva(sva)yam  
 11 śrimat-**Sîmgaravârñ-sa-mûrddhani** mañir=vvarñdyah sadâ bhûbhujam || [7\*]  
     Tasy=âbhût=tanayô nay-aika-rasikah<sup>4</sup> dharmmê ratah sarvvadâ <sup>5</sup> śri(su)ru(ra)h  
     sâhasikah kalaimka-rahitah  
 12 khyâtah satâm vallabhaḥ | śat[r\*]ññam <sup>6</sup>bhayadâmabhûshita-karô  
     [kha?]dgôvvi[n]âbhair=bhriśam śrimal-Lôhadadêva<sup>7</sup> châpa-kuśalô  
     vîraśriramnañditah<sup>8</sup> || [8\*] <sup>9</sup>Udyatpratâpa-tarani-  
 13 r-iva malinapa(ya)ti kumudavana-satrûn<sup>10</sup> unmôdatê cha sujanajana-kamalavanam=  
     [i]va] vikasitânâm | yasya prabhâ[va]-janita-nijakulajata(na)-samadhika-bhakti-  
 14 sâ[m]d[r]añ ||<sup>11</sup> śri-Vatsarâja iti kshitipati-kathita sa jayati prithivyam || [9\*]  
     Sâm(sâm)dilya-gôtram(trô) **Sîmgar-ânvayê** mahârâjaputra-  
     śriVatsarâjadêya(va)h ||<sup>12</sup> Râpa(?)di-<sup>13</sup>  
 15 vishaya [Â]mîva(ba)vara-[gr]âma-nivâsinâ(nô)=[kh]ila-janapadân=api va(châ) ||<sup>14</sup> [ku]-  
     va(?) râja-râjñi-mamtri-purâ(rô)hita-pratîhâr-âkshapatalika-bhishak(g-)nê(nai)mit t i k -  
     ântahpurika-  
 16 dûta-karituragapattanâkarasthânasama[sta]gôkulâdhikâribhubhashân=<sup>15</sup>vâ(bô) d h a y a t y =  
     âdiśati cha yathâ ||<sup>16</sup> viditam=attu(stu) bhavatâm yath=ôparilikhita-grâmô=yam  
 17 sa-jala-sthalâ[h\*] sa-lavanâkara[h\*] sa-matsyâkara[h\*] sa-gartt-ôpa(shâ)ra[h\*] sa-  
     na(ma)dhûk-âmpra-<sup>17</sup>vana-vâtikâ-vîta-pa-tri[na]-pû(yû)ti-gôchara-paryamtah s-  
     ô[ddh]âmdhaś=<sup>18</sup>va(châ)tur-â[gh]âta-visu(su)dra(ddha)h â(sva)-simâ-  
 18 parya[m]tah ||<sup>19</sup> samvatsara-sahasraikê(ka) ékata(na)vatyadhika-śat-ânvitê  
     Bhâdrapâta(da)-su(su)klapaksha<sup>20</sup> ashṭamyâm Bhô(bhau)ma-vârê<sup>21</sup> samvat  
 1181 Bhâdrapada-sudi 8 Bhaumé Katyâ(nyâ)-samkrâmtô(tau) śri-Vârâ-  
 19 la(na)syâm<sup>22</sup> svimukta-kshetrê śri-Gamgâyâm [en]âtvâ vidhivan=mamtra-dêva-  
     rshi-bhûta-ma[nushya]-pitri-ganâm=cha ta[r\*]payitvâ sûrya[m] sampû[jya]  
     Sîsvaya pûjâm vidhâya mâtâpitro<sup>23</sup> | âtmama(na)-

<sup>1</sup> This may have been altered in the original to *bhaḥ*, which it should be.

<sup>2</sup> This, of course, is a mistake of the author for *Kumâra* which would offend against the metre.

<sup>3</sup> This was meant to be engraved, but the *akshara* intended for *rññô* has probably been altered to *rññam* in the original. The following word *jitah* is quite clear, and does not seem to have been altered. If we were to read *Karnñam cha yah*, the construction would be correct.

<sup>4</sup> Read -rasikô; the commencement of this verse has been taken from verse 4 of the inscriptions of Gôvinda-chandra; see e.g. above, p. 100.

<sup>5</sup> This sign of punctuation is superfluous.

<sup>6</sup> Read *bhayadô vibhûshita-karaḥ khadga-vrañ-dhakair=bhriśam* (?)

<sup>7</sup> Here the case-termination, which would have spoiled the metre, has been omitted.

<sup>8</sup> Read *vîra-śriy=ânamditah*.

<sup>9</sup> Metre, a kind of Âkriti; but the third and fourth Pâdas are incorrect, and the grammar of the whole verse is faulty. The general meaning of the verse, which admits of no proper construction, I understand to be that the person, called Lôhadadêva in the preceding verse, also bore the name Vatsarâja; that he humbled his enemies and gladdened his friends, and that his might caused him to be greatly beloved by his relatives.

<sup>10</sup> Read *trânsun*?

<sup>11</sup> This sign of punctuation is superfluous.

<sup>12</sup> This sign of punctuation is superfluous; read *dôvô*.

<sup>13</sup> This may be intended for *Râvadî*.

<sup>14</sup> This sign of punctuation is superfluous. The following *akshara* is very doubtful, and I can only suggest reading *yuvardja-*.

<sup>15</sup> Read *kâdrîpurushân*.

<sup>16</sup> This sign of punctuation is superfluous.

<sup>17</sup> Read -*dmra-*.

<sup>18</sup> Read *s-ôrddhô-dâhat-*

<sup>19</sup> This sign of punctuation is superfluous,

<sup>20</sup> Read *'pakehô=shfa*°.

<sup>21</sup> Here one misses the words, *gnkô=pî*. <sup>22</sup> Read *'sydm=Avi*°.

<sup>23</sup> Read *"pitôr=dîma*°.





- 20 s=va(ch) puṇya-yaśś(sō)-bhivṛidū(ddha)y[ē] ||<sup>1</sup> Bhārgava-Chyavan-Āpnūvana-Aurva-Jāmadagny=ēti<sup>2</sup> painchārsha(rshē)ya-pracha(va)rāya Vachchha(tsa)-bhārgava-gōtrāya Gād-ānvayāya vrā(brā)hmaṇa-Vāja-pautrāya Pra(bra)hma-
- 21 putrāya va(th)akkura-śri-Dalhūsa(śa)rmmāna(pē) śāśa(sa)nā(nī)kritya pradattah<sup>3</sup> | matvā yathādiyamāna-[bh]āgabhdgakara-kūdha(ta)ka(k-ā)dika[m\*] dāsyath=ēti || Bhavānti v(ch)=ātra [sl]ōkāḥ ||<sup>4</sup> Bhūmi[m] yah prati-
- 22 grihṇāti yaś=cha bhūm[iṁ] prayā[chechhi]ta | usau(bhau) tau puṇya-karmmānau ti(nī)yatām svargga-gāmitō(nau) || Śā[m\*]kha[n\*] bhadr-āśa(sa)nām chechhatra<sup>5</sup> var-āṇvayām(śvā) ta(va)ra-yā(vā)han[ā\*]ḥ | bhūmi-dāna[sya] di(chi)hnāni [phala?].
- 23 m=a(ē)tat=Purāindara ||<sup>6</sup> Yasya yanya(sya) yadā bhūmi[s=\*] ta[sya] tasya tadā da(phal)aiñ ||||<sup>7</sup> Svarṇnamaka gāsakām bh[ū]tēr-apy=ēkam=agula ||(l) hara[n=na]rakam=āpnōti yāya(va)d-āhūtasāmplava[m\*] ||(l)
- 24 Sva-dattā[m\*] para-dattā[in\*] vā yā(yo) harēta vasu[m]dharām ||<sup>8</sup> sha[sht]ir=vvarpa(rsha)-saḥaprā(srā)ni ti(vi)[shth]āyā[m\*] jāyatē krimih ||(l) Taḍāgānām sahabhraśā<sup>9</sup> aśva[m]ādhā-satēna va(ch)ā | gnyā(vām) kōṭi-
- 25 pradāna(nē)na bh[ū]mi-haryā(rtā) na su(su)dhyati || Likhitarām tāmrakam=<sup>10</sup> idām tajjura<sup>11</sup> | [śr]i-Nārāyanēna pramāṇam=ētē<sup>12</sup> || Svahattāya ||

## No. 13.—THREE BUDDHIST INSCRIPTIONS IN SWAT.

By G. BÜHLER, PH.D., LL.D., C.I.E.

The subjoined edition of three Buddhist inscriptions in Swāt has been prepared according to inked estampages, furnished to Dr. Hultzsch by their discoverer, Major H. A. Deane, Deputy Commissioner of Peshawar. According to Major Deane's notes, A. is "an inscription on a rock on a low hill, 300 yards to the south of a small place named **Shakōri**. Shakōri is a hamlet of **Manglaur** in **Swāt**, Manglaur itself being about a mile off to the north. The stone on which the inscription exists, is known as '**Khazana Ghat**', as some treasure was at one time found near it. Manglaur is pretty well accepted as the site of the old capital of **Udyāna**. But, as extensive ruins exist near the inscription, the ruins are probably those of the old capital itself. B. is an inscription on a cliff known as '**Oba Ghat**',—there being a spring below it,<sup>13</sup> and C. is an inscription on the same cliff, about 30 feet to the left of B. The cliff is on a hill above the low hill or spur on which A. exists. Near B. and C. is a large temple and a large rock-cut figure (idol) on the cliff, some 50 or 60 paces off, facing west."

All three are deeply and boldly incised on rough stones. The letters, which vary between two and four inches in height, resemble in many respects the so-called **North-Western Gupta** characters. *Sa* shows the looped form, while *sha* retains its old square shape. *Na* has two verticals, to each of which clings one half of the original upper bar, and they are attached

<sup>1</sup> This sign of punctuation is superfluous.<sup>2</sup> The Āvalīyana Śrauta-sūtra has Bhārgava-Chyavan-Āpnāvān-Aurva-Jāmadagn=ēti.<sup>3</sup> The grants of Gōvindachandra generally have <sup>9</sup>dattō matvā.<sup>4</sup> Metre here and below : Ślōka (Anushṭubh).<sup>5</sup> Read chhattrām.<sup>6</sup> The first half of this verse has been omitted.<sup>7</sup> Read Svarṇas-ēkam gām=ēkdm bhūmīr-apy=ēkzm=aṅgulam.<sup>8</sup> Read shashṭim vā<sup>o</sup>.<sup>9</sup> Read cahāsrēna.<sup>10</sup> Read tāmrakam=, for tdmrakam=.<sup>11</sup> Read ṣhakkherērē..<sup>12</sup> Read iti || Svahastō=ym ||.<sup>13</sup> "Oba is 'water' in Pushtu, and ghat is 'rock.'"

to the ends of the base line. *Ma* has on the left the knob which does duty for the ancient circle or triangle, but this knob is placed a little higher up than in the letter of the Gupta inscriptions. The dental *na* is more archaic than the looped Gupta letter and exactly resembles that of the Mathurā inscriptions of the Kushana period. *Ra*, too, differs from the character of the Gupta inscriptions and shows at the lower end a curve to the left, which in northern inscriptions is peculiar to the older inscriptions of the Kshatrapas Rājubula and Śādasa, as well as to some other documents presumably belonging to the same period, the end of the first century B.C. and the first half of the first century A.D. Three letters differ from the characters known hitherto, viz. (1) *a*, which has a peculiar cursive loop in the lower half of the left portion; (2) *ya*, which shows a curve to the left of the first vertical instead of to its right; and (3) *śa*, which retains the old round-backed form with three lines, going downwards, but shows a prolongation of the third, and in addition a horizontal bar across the whole breadth of the sign. Presumably this bar is due to the prolongation of *serifs* or short lines marking the ends of the first two down-strokes.

The language is **Sanskrit**, which, with the exception of a few mistakes caused by negligent pronunciation, is much more correct than that usually found in the compositions of the Northern Buddhists. The author, or rather translator, must have been a **Pandit** who, like **Aśvaghōsha**, knew Sanskrit and its poetry very well. With respect to orthography, it may be noted that *ddhya* is used for *dhyā* in A. l. 2, and C. l. 3, as well as *ppra* for *pra* in C. l. 4. Though these inscriptions furnish no historical information, they yet possess some interest, as they show that the **Northern Buddhists** had Sanskrit versions of several famous *gāthās* which hitherto have not been traced in the *Sūtras* from Népal.

#### TEXT<sup>1</sup> OF A.

1 अनीत्य<sup>2</sup> वत् संस्कारा उत्पादव्यय-  
2 धर्मिणः [I\*]  
उत्पद्य ही<sup>3</sup> नीरुद्ध्वन्ते तेपा<sup>4</sup>  
3 व्युपशमसुखम् [II\*]

#### TRANSLATION OF A.

"Alas! Transient are the aggregate constituents (of *beings*), whose nature is birth and decay! For, being produced they are dissolved;— their complete cessation is bliss."

#### REMARK.

This is the famous verse,<sup>5</sup> spoken according to the *Mahā-Parinibbāna-Sutta*, vi. 16, by Indra at the time of Śākyamuni's death, or proclaimed by Buddha himself according to the *Mahā-Sudassana-Jīlaka* (*Sacred Books of the East*, Vol. XI. pp. 117, 238 ff.). The Pāli text runs as follows:—

अनिश्च वत् संस्कारा उप्यादव्यधर्मिनो ।  
उप्यज्जित्वा निरुद्ध्वन्ते तेसं वृपसमी सुखं ॥

<sup>1</sup> From Major Deane's inked estampages.

<sup>2</sup> Read अनीत्या.

<sup>3</sup> Read हि नीरुद्ध्वन्ते.

<sup>4</sup> Read तेषां. The last *akshara* is possibly mutilated.

<sup>5</sup> I owe this identification to Dr. E. Neumann, who at once recognised it when I exhibited the impressions in the Oriental Institute at Vienna.

## TEXT OF B.

- 1 [सर्व]पापस्याकरणं कु[शस्त्र\*]-  
 2 स्थो[प]संपदा [*I\**]  
 सचित्त[व्य]व[दा]नं  
 3 च एतद्वु[डानु]शासनम् [*II\**]

## TRANSLATION OF B.

"Not to commit any sin, to acquire merit, to purify one's mind,—that is the teaching of Buddha."

## REMARK.

This is a Sanskrit rendering of *Dhammapada*, verse 183 :—

सब्बपापस्य अकरणं कुसलस्य उपसम्पदा ।  
 सचित्तपरियोदपनं एतं दुष्टानं सासनं ॥

The *hiatus* at the end of the third Pâda of the Sanskrit version is permissible and common enough in epic and gnomic poetry.

## TEXT OF C.

- 1 वाचानुरक्षी मनसा सु-  
 2 संहतः कायेन<sup>३</sup> चैवा[कुश]लम् कुर्व[न्] [*I\**]  
 ए-  
 3 तास्त्रूयिन्कर्मपथा[च्च]शोद्ध्व<sup>३</sup> [आ]राधये-  
 4 आर्गम्भिष्प्रवेदितम् [*II\**]

## TRANSLATION OF C.

"(Let him be one) who guards his speech, is well restrained in mind, and commits no evil with his body. Keeping those three roads of action clear, one may gain the path taught by the Sages."

## REMARK.

This is a rather free Sanskrit rendering of *Dhammapada*, verse 281 :—

वाचानुरक्षी मनसा सुसंवृती कायेन च अकुसलं न कर्याणि ।  
 एते तयो रक्षयपथे विसोधये आराधये मग्नं इसिप्पवेदितं ॥

The translator has made it an Upajâti of Indravarâma and Indravajra. In the note on the above passage of the *Dhammapada*, Professor M. Müller refers to Mr. Beal's *Catena*, p. 159, where the translation of a Chinese rendering of the verse is found, and where it is stated to be an utterance of the mythical Buddha Kâsyapa.

<sup>1</sup> The bracketed letters are all badly damaged, but just recognisable.

<sup>2</sup> Read कायेन.

<sup>3</sup> This may be meant for एतास्त्रयाद्वक्त्वा. The medial i is detached from the not completely preserved ya.

## No. 14.—JAINA ROCK-INSCRIPTIONS AT PANCHAPANDAVAMALAI.

BY V. VENKAYYA, M.A.

About 4 miles to the south-west of the town of Arcot is a rocky hill which popular belief connects with the five Pāndavas, and which is hence known as *Pāñchapāñḍavamalai*,<sup>1</sup> i.e. 'the hill of the five Pāñdavas.' There are of course no monuments on the hill to justify this connection. But the fact that these sculptures are ascribed to the Pāñdavas, who are held to have been the authors of many ancient buildings all over India, suggests their comparative antiquity. Another local name of the hill, *Tiruppāñmalai*, is evidently derived from the original name *Tiruppāñmalai*, 'the sacred milk hill,' which occurs in the second of the subjoined inscriptions.

The largest of the excavations on the hill is an artificial cave near the base of the eastern face of it, which slopes down precipitously. This cave consists of seven cells, containing six pairs of pillars. Neither the cave itself nor the pillars bear any sculptures or inscriptions. A short distance above the cells is a rock-cut *Jaina image*, which resembles another that will be noticed below, but is more roughly executed. On the southern side of the rock, half-way up, is a natural cave which contains a pool of water. Within the cave is cut, in high relief, a seated female figure with a *chauri* in her left hand, attended by a smaller male figure on her proper right. In front of the seat on which the female figure rests, are three small figures, a man standing, another on horse-back, and a third, standing figure, apparently female.<sup>2</sup> On the front face of the rock which overhangs the cave, is engraved the inscription **A**. Farther to the left, but higher up on the same face of the rock is a seated *Jaina figure* with a *chauri* on each side of its head.<sup>3</sup> This is the figure which has been already mentioned as resembling the one above the seven cells. On the western face of the same rock, which slopes inwards, is engraved the inscription **B**. Underneath this inscription is a rough and weather-worn naked male figure, and below it, to its proper left, a standing quadruped,—dog or tiger,—which faces the proper right. The sculptures and, as will be seen in the sequel, the inscriptions as well, prove that the hill and its neighbourhood originally belonged to the *Jainas*. "The place has now been taken possession of by the *Musalmāns*, who have several tombs in and around the cave, besides a small *mashid*" near the inscription **B**.<sup>4</sup>

**A.—INSCRIPTION OF NANDIPPOTTARASAR.**

This short inscription is written in very archaic Tamil characters<sup>5</sup> and consists of a single sentence in the Tamil language, which records that an inhabitant of the village of *Pugalaimangalam* caused to be engraved an image of *Ponniyakkīyār*, attended by the preceptor *Nāganandin*.<sup>6</sup> *Ponniyakkīyār* is the honorific plural of *Ponniyakki*, which consists

<sup>1</sup> Compare Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 166, and Dr. Hultzsch's *Progress Report* for February to April 1890, p. 1.

<sup>2</sup> A photograph of the group in the cave is given on the Plate facing this page.

<sup>3</sup> See the Plate referred to in the preceding footnote.

<sup>4</sup> See the *Manual of the North Arcot District*, second edition, Vol. II. p. 310.

<sup>5</sup> A facsimile of it is given on the Plate facing p. 142.

<sup>6</sup> A preceptor of the same name is mentioned in a *Vatteluttu* inscription at *Kalugumalai* in the Tinnevelly district (No. 58 of the Government Epigraphist's collection for 1894). With the permission of Dr. Hultzsch I subjoin the text and translation of this short inscription.

1 Sri [U] [Ā]ṇanu(ṇū)r Śiṅgan-

2 di-kkurav-adigal mā-

3 nākkar Nāgana-di-kkurav-a-

4 [di]g! ū[y]vitta ti[ru]mēpi [H\*]

"Prosperity! (*This*) image was caused to be made by the holy preceptor (*gurava*) *Nāganandin*, the pupil of the holy preceptor *Simhanandin* of Āṇapur."

ROCK SCULPTURES AT PANCHAPANDAVAMALAI NEAR ARCOT.



The sculptures at Panchapandavamalai near Arcot.



The sculptures at Panchapandavamalai.



of the Tamil word *pōy*, 'gold,' and *iyakki*, the Tamil form of the Sanskrit *yakshī*. There is hardly any doubt that, of the group of five figures which are engraved in the cave below the inscription, the sitting female figure represents Ponniyakki. The male figure standing close to her is perhaps intended for Nāganandin. The village of Pugalālaimaṅgalam I am unable to identify.

The inscription is dated in the 50th year of Nandippōttaraśar, which is a Tamil form of Nandipōtarāja. This king must have been a Pallava, as his name contains the characteristic epithet *pōty* or *pōta*,<sup>1</sup> and as the name Nandipōtaravarman was actually borne by one of the Pallava kings.<sup>2</sup> As the mention of the 50th year would imply an unusually long reign, it might be assumed *prīmā facie* that Nandipōtarāja was dead at the time of the inscription, and that public documents continued to be dated from his accession even after his death. On the other hand we have instances of long reigns in the case of the Chālukya-Chōla Kulottunga I. (49 years), the Western Chālukya Vikramāditya VI. (50 years), and the Rāshtrakūṭa Amoghavarsha I. (62 years).

#### TEXT.<sup>3</sup>

1 Nandippōttaraśa[r]kku ay[m]badāvadu Nāga[na]ndi-gura[var]  
 2 [iru]kkā Ponnīya[k]kiy[ā]r padimam koṭuvittā[ṇ]  
 3 Pu[ga]lālaimaṅga[la]ttu Maruttuvār magaṇ Nāraṇa-  
 4 ḷ [l]\*

#### TRANSLATION.

In the fiftieth (*year*) of Nandippōttaraśar,—Nāraṇan (Nārāyaṇa), the son of Maruttuvār<sup>4</sup> of Pugalālaimaṅgalam, caused to be engraved an image of Ponnīyakkīyār, along with<sup>5</sup> the preceptor (*gurava*)<sup>6</sup> Nāguṇandi (Nāganandin).

#### B.—INSCRIPTION OF VIRA-CHOLA.

This inscription consists of 11 lines of Tamil prose and is in a fair state of preservation, though a few syllables at the beginning of the last line are so much damaged that they cannot be made out. As the rock is uneven, the mason ruled it before engraving the record, in order to keep the lines of the inscription straight, and then engraved each line between two rules.

The second line of the inscription opens with the date,—the 8th year of the reign of Rājarāja-Kēsarivarman. In inscriptions later than the 10th year of the reign, the same form of the name, *viz.* with the two-fold repetition of the word *rāja*, is always preceded by a reference to the conquest of Kāndalār-sālai, or of that place and Vēṅgai-nāḍu etc. In a few inscriptions with the same beginning, the king's name appears under the form Rājarāja-Rājakēsarivarman. The full name of the king, *viz.* Rājarājakēsarivarman *alias* Rājarājadēva, occurs first in inscriptions of the 19th year. Though the present inscription does not refer to any conquests because it is dated two years before the 10th year, there can be no reasonable doubt that it belongs to the reign of the same king whose inscriptions record the conquest of Kāndalār-sālai etc., *i.e.* of the great Chōla king Rājarāja, who ascended the throne in A.D. 984-85.<sup>7</sup> As the

<sup>1</sup> See above, Vol. III. p. 277, note 3.

<sup>2</sup> See *South-Indian Inscriptions*, Vol. I. p. 146.

<sup>3</sup> From inked estampages, prepared in 1895.

<sup>4</sup> The word *maruttuvār* means 'a physician.' In the present case it seems to be the proper name of a person.

<sup>5</sup> Literally : 'while there is present.'

<sup>6</sup> On this word, which appears to be derived from the honorific plural of *guru*, see *South-Indian Inscriptions*, Vol. II. p. 251, note 8.

<sup>7</sup> See above, pag. 68.

inscription belongs to a Chôla king, it follows that the quadruped which, as stated on page 136, is engraved below the inscription, is meant for a tiger, the emblem of the Chôlas.

The inscription contains an edict (*sâsana*, l. 8) of **Lâtarâja Vîra-Chôla**, who must have been a tributary of the Chôla king Râjarâja, in whose reign his inscription is dated. He was the son of **Pugalvippavar-Gandâ**. The name Vîra-Chôla is known to have been borne by other chiefs. The first of them is mentioned in the Vélûr rock-inscription of Kânnaradêva.<sup>1</sup> Another of them was a feudatory of a Chôla king Parakêsaravarman,<sup>2</sup> and the third was the father of Vîra-Champa.<sup>3</sup> The name Pugalvippavar-Gandâ, i.e. ‘the disgracer of vainglorious (kings),’<sup>4</sup> was also an epithet of the Bâna king **Vijayâditya II.**<sup>5</sup> The expression **Lâtarâja**, which is applied to Vîra-Chôla (l. 4) and to his ancestors (l. 3), suggests that these chiefs may have immigrated from **Lâta** (Gujarat).<sup>6</sup>

The inscription records that, at the request of his queen, Vîra-Chôla assigned to the god of **Tiruppâñmalai** (l. 4),—which belonged to **Perun-Timiri-nâdu**, a subdivision of **Pañuvûr-kötâm** (l. 2),—certain income from the village of **Kûraganapâdi** (l. 3). This village is probably identical with the modern **Kûrâmbâdi**, 2 miles east from Pañchapâñavamalai. Tiruppâñmalai is the ancient name of the hill itself, as I have already stated on page 136. Perun-Timiri-nâdu<sup>7</sup> was called after **Timiri**, a village  $5\frac{1}{2}$  miles south from Arcot. According to other inscriptions, Pañuvûr-kötâm also included **Vellore**, **Tinavallam** and **Udayendiram**, and must have thus comprised portions of the modern talukâs of Arcot, Vellore and Guḍiyâtam in the North Arcot district.

Though the shrine to which the inscription refers, is only designated as ‘the god of Tiruppâñmalai’ (l. 4), the expression **pallîchchandam**<sup>8</sup> (ll. 3, 9 and 10) proves that this shrine must have been a **Jaina** one. This might already be concluded from the inscription A., which refers to the image of a Yakshî and to the preceptor Nâganandin. The Yakshîs appear to have been worshipped only by the Buddhists and Jainas,<sup>9</sup> and Nâganandin is a Jaina name.<sup>10</sup>

The income of the **pallîchchandam** at Kûraganapâdi, which belonged to the shrine at Tiruppâñmalai, consisted of two items, viz. *karpûravilai* and *anniyâyavâadanâvârai*. *Karpûra-vilai* means ‘cost of camphor.’ This may imply either that a royalty was levied on camphor and the proceeds were made over to the shrine; or, the cost of camphor, which was probably an expensive article, but indispensable to the shrine, had to be borne by the inhabitants of the neighbouring village of Kûraganapâdi. *Anniyâyavâadanâvârai* apparently consists of *anyâya*, ‘unlawful,’ + *vâpadânya*, ‘the weavers’ loom,’ + *vârai*, ‘a tax.’ It would thus mean ‘the tax on unauthorised looms.’ In the Kâram plates of Paraméśvaravarman I. the looms (*tari*) are included among the property owned by the village in common.<sup>11</sup> It would thus appear that a fixed number of looms were worked for the common benefit of the whole village by the weavers, who were probably maintained out of the village funds. Any other looms than the communal ones would be unlicensed or unauthorised. These may have been required to pay a tax which,

<sup>1</sup> See above, page 82.

<sup>2</sup> See above, Vol. III. p. 80.

<sup>3</sup> See *ibid.* page 71.

<sup>4</sup> Literally : ‘the disgracer of those who cause (themselves) to be praised (undeservedly).’

<sup>5</sup> See above, Vol. III. p. 75.

<sup>6</sup> The word **Lâta** forms part of the names of two villages in the North Arcot district, viz. Lâdavaram, 4 miles south-south-east of Arcot, and Lâdumbâdi, 4 miles east of Arni (Arni). An inscription of Śîka-Samvat 1347 proves that Lâta Brâhmaṇas were settled in the district (*râjya*) of Padmaivîtu; see *South-Indian Inscriptions*, Vol. I. p. 82.

<sup>7</sup> According to three inscriptions at Kanîyangur (7 miles south of Arcot), this village also belonged to Perun-Timiri-nâdu, a subdivision of Pañuvûr-kötâm; see Dr. Hultzsch’s *Progress Report* for February to April 1890, p. 1.

<sup>8</sup> See below, page 139, note 6.

<sup>9</sup> See the inscriptions of the Bharant Stûpa, *Ind. Ant.* Vol. XXI. p. 242, and two Jaina inscriptions at Tirumalai, *South-Indian Inscriptions*, Vol. I. Nos. 73 and 75.

<sup>10</sup> See above, page 136, note 6.

<sup>11</sup> *South-Indian Inscriptions*, Vol. I. p. 155.

in the present case, was made over to the Jaina shrine.<sup>1</sup> The village of **Vilappakkam**, which is 1 mile south-east of the hill of Pañchapanḍavamalai, has still a brisk trade in country cloths, for the manufacture of which several looms exist. It may be that this local industry is not of recent origin, but dates from the time before the reign of the Chōla king Rājarāja-Kēsarivarman.

TEXT.<sup>2</sup>

1 Svasti śrī<sup>3</sup> [i]\*  
 2 [Kō]v-Irājarāja-[K]ē[sar]iva[n]marku yāndu sā[va]du Paḍuvūrk[kō]ṭṭattu-[P]perun-Timirināṭṭu-Ttirupp[ā]nmalai-p[po]-  
 3 gam-[ā]giya Kūraga[hp]āḍi [i]gaiy-ili pa[1]lichchanda[t]tai kī[l]-p[pa]ga[l-āñ]du [T]lāḍar[ā]jarga[1] karṣpūra-vilai ko[ñdu] i[.ddha[r]m]mañ[k]e-  
 4 t̄tu=p[p]ōgi[n]rad=eñ[ru u]daiyār=Ilā[da]rājar Pu[ga]vippavar-[Ga]ndar maga[ñā]r [Vi]ra-Śōlar Tiru[ppān]malai-[d]ē[va]rai-t[tiruv-a]-  
 5 [q̄i=tto]lu[d=c]lun)d=a[ru]li i[va]r dēv[iy]ār Ilāḍamah[ā\*]dēvi[y]ār karṣpūra-vilaiyum=ānniyā[ya]-vāvada[n]du-v-i[ya]m[o]-  
 6 lind-a[r]ula v]ēñdum=eñru viññappañ-je[y]ār dāi[yā]r [Vi]ra-Śōlar ka[r]pūra-vilaiyum=ānniyā[ya]-vāvadañ[da]v-i[ya]-  
 7 [y]ā=mo[l]iū[j]ōm-en[ar]u[ch]cheyya<sup>4</sup> Ari[y]ūr kilā[van]-āgi[y]ā Vira-Śōlav-Ilāḍa-ppēra[r]aiyā[ñ-u]dai[y]ār [ka]ñ[m]i[y]ē[y=ā]-  
 8 natt[i]y-Āgava=i[du]<sup>5</sup> ka[r]pūra-vilaiyum=ānniyāya-[vā]vadandā[v]-i[ya]i=y=m[o]linju sāsanañ-cheyda-padi [i\*] Idū[v-a]-  
 9 lla[d]u karṣpūra-vi[l]aiyum=ānniyāya-Āvadandāv-i[ya]i=y=m[o]llichandattai-kko[v]āñ Ga[h]gai[y]=i-  
 10 dāi=[Kkumariy]-i[d]ai=chch[e]ydār śe[y]da pā[va]ñ=ko[v]ār=I[d]uv-al[la]d-i-ppa||lichcha[n]dattai keḍuppār val[la]va[rai]-  
 11 . . . [n]ru[v]a [i\*] [i]-ddha[r]mmat[t]ai [ra]kshippāñ p[ā]da-[dh]ū[l]iy-eñ-[galai] mē[la]ñna [i\*] Aṛa[ma]rava[r]ka arām=alla tu[n]aiy=i[l]ai ||

## TRANSLATION.

(Line 1.) Hail! Prosperity!

(L. 2.) In the 8th year (of the reign) of king Rājarāja-Kēsarivarman.

The Lāṭarājas who reigned in former days, had taken away the 'cost of camphor' from the tax-free *pallichandam*<sup>6</sup> (in) Kūraganpāḍi, which was enjoyed by (the shrine of) Tiruppānmalai in Perun-Timiri-nādu, (a subdivision) of Paḍuvūr-kōṭṭam.

(L. 3.) While the lord, the Lāṭarāja **Vira-Chōla**, the son of **Pugalyippavar-Gaṇḍa**, was pleased to worship the holy feet of the god of Tiruppānmalai, his queen Lāṭamahādēvi, thinking: 'this charity (*dharma*)<sup>7</sup> gets ruined,' made (the following) request:— " (You) must assign the cost of camphor and the tax on unauthorised looms (to the shrine)."

(L. 6.) Thereon the lord **Vira-Chōla** was pleased to order:—" We assign the cost of camphor and the tax on unauthorised looms (to the shrine)."

<sup>1</sup> Another explanation of the term *ānniyāyavādandāvirai* is also possible. It may be analysed into *ānniyā*+*āva*+*dānḍa*+*irai*. *Āvam* means 'a quiver for arrows.' A fine (*dānḍa*) might have been imposed on those who made use of bows and arrows without previously obtaining a license.

<sup>2</sup> From an inked estampage, prepared in 1890.

<sup>3</sup> These three *aksharas* are engraved to the left of the inscription proper, between lines 6 and 7.

<sup>4</sup> Read *aruf-oh-iyā*.

<sup>5</sup> This word means 'land belonging to a Jaina temple'; see *South-Indian Inscriptions*, Vol. II. p. 52, note 2.

<sup>6</sup> This expression appears to refer to the word *pallichandam* in line 3 of the text; compare the words *-ppa|lichchandattai keduppār* in line 10.

(L. 7.) Thereon **Vira-Chôla-Lâta-péraraiyan**,<sup>1</sup> who was the headman of **Ariyûr**,—with the priest of the lord as executor (*âjñapti*),<sup>2</sup>—assigned the cost of camphor and the tax on unauthorised looms (*to the shrine*) and drew up this edict (*sâsana*).

(L. 8.) “Any one who, in spite of this, takes away the cost of camphor and the tax on unauthorised looms from this *pallîchandam*, shall incur the sins of those who commit (*sins*) between the **Gângâ** and **Kumari**.<sup>3</sup>”

(L. 10.) “Those who, in spite of this, injure this *pallîchandam*, . . . . .”

(L. 11.) “The dust of the feet of one who protects this charity, shall be on my head.”<sup>4</sup>

“Do not forget charity; there is no (*other*) help but charity.”<sup>5</sup>

#### No. 15.—JAINA ROCK-INSCRIPTIONS AT VALLIMALAI.

BY E. HULTZSCH, PH.D.

**Vallimalai** is a village near Melpâdi in the Chittûr talukâ of the North Arcot district.<sup>6</sup> Melpâdi itself is situated on the western bank of the Ponni river, 6 miles north from Tiruvallam in the Gudiyâtam talukâ of the same district. Close to Vallimalai rises a rocky hill. A natural cave on its eastern slope contains two groups of **Jaina** images, which are cut out of the rock. On the Plate facing this page, the group to the right is figured at the top, and the group to the left at the bottom. Below the first group are engraved four Kanarese inscriptions, of which the first and third are in the Grantha alphabet, and the second and fourth in Kanarese characters. The first inscription (A.) is engraved below the inscription D.; it informs us that the founder of the Jaina cave was (*the Gaṅga king*) Râjamalla. The inscriptions B. and C. are engraved below the second image from the left, and the inscription D. below the first image from the right.<sup>7</sup> These three inscriptions are labels which give the names of two Jaina preceptors whom the two images are meant to represent, and of the founder of the two images, the Jaina preceptor Âryanandin.

#### A.—INSCRIPTION OF RAJAMALLA.<sup>8</sup>

This inscription is written in the Grantha alphabet, but in the Kanarese language. It consists of two verses in the Kanda metre, and records the foundation of the Jaina shrine (*vasati*) in which it is engraved, by king Râjamalla, the son of Ranavikrama, grandson of Sripurusha, and great-grandson of Sivamâra. The record is not dated, nor does it state the dynasty to which Râjamalla belonged. As, however, the copper-plate inscriptions of the

<sup>1</sup> i.e. ‘the great king of the Lâta (servants) of Vira-Chôla.’ Similar titles of officials are frequently mentioned in the Tanjore and other inscriptions.

<sup>2</sup> See, e.g., *South-Indian Inscriptions*, Vol. I. p. 154, note 2.

<sup>3</sup> The expression *Gangay-idai-Kkumariy-idai*, ‘between the Gaṅga (and) between Kumari,’ evidently stands for *Gangai-Kkumariy-idai*, ‘between the Gaṅga and Kumari;’ compare above, p. 82 f.

<sup>4</sup> See above, Vol. III. p. 280, and Vol. IV. p. 83.

<sup>5</sup> An inscription of Rajendra-Chôla at Kandiyûr near Tanjore (No. 22 of the Government Epigraphist’s collection for the year 1895) has the different reading: *aya=maravarka aram=alladu kai-târâdâ*: “Do not forget charity; what is not charity, will not protect (you).”

<sup>6</sup> See Mr. Sewell’s *Lists of Antiquities*, Vol. I. p. 156.

<sup>7</sup> I have inked estampages of a fifth inscription, of the exact position of which I omitted to make a note, but which, as far as I remember, is engraved below the left portion of the second group of images. This inscription is in the Kanarese alphabet and language. It opens with the two words *svasti* etc., and records that an image was caused to be made (*mddisida pratime*) by a person whose name is indistinct, and who was the son (*maga*) of another person whose name is equally doubtful.

<sup>8</sup> A facsimile of this inscription is given on the Plate opposite p. 142.

ROCK SCULPTURES AT VALLIMALAI NEAR TIRUVALLAM.





Western Gaṅgas mention a Gaṅga king Śivamāra, his son Śripurusha, and his great-grandson Rājamalla,<sup>1</sup> it may be assumed that the Rājamalla of the subjoined inscription was a member of the Gaṅga family. Mr. Kittel has published a stone inscription of a Gaṅga king named Rāchamalla,<sup>2</sup> which is dated in Śaka-Sainvat 899.<sup>3</sup> According to the Ātakūr inscription of Śaka-Sainvat 872, an earlier Rāchamalla, the son of Ereyapa, was killed by Būtuga.<sup>4</sup> Mr. Rice gives Śaka-Sainvat 792 as the date of a still earlier Rājamalla.<sup>5</sup>

#### TEXT.<sup>6</sup>

1 Svasti śri[h] [||\*] Śivamār-ātmajā(ja)-varan=ā pravara-Śripurusha-nāma-  
 2 n=Ātana tannayam | bhuvanīśām Raṇavikraman-avana maka(ga)n=Rā-  
 3 jamallan-amalinacharitan [|| 1\*] Kaṇḍu gir[i]varaman=ā bhūma-  
 4 ndalapati Rājamallan-abhayān=udāram [||\*] pāṇḍitajana-  
 5 priyam kaiy-kondān kond=ante vasatiyān=mādi-  
 6 sidān || [2\*]

#### TRANSLATION.

Hail! Prosperity!

(Verse 1.) The best of the sons of Śivamāra (*was*) that distinguished (*prince*) named Śripurusha. His son (*was*) the lord of the world Raṇavikrama. His son (*was*) Rājamalla, whose conduct was spotless.

(V. 2.) Having perceived (*this*) best of mountains,— that lord of the circle of the earth, the fearless (*and*) noble, Rājamalla, who was beloved by scholars, took possession (*of it*); and, having taken (*it*), he caused to be made a *vasati*.<sup>7</sup>

#### B.— INSCRIPTION BELOW THE SECOND IMAGE FROM THE LEFT.<sup>8</sup>

This short inscription in the Kanarese alphabet and language records that the image, below which it is engraved, was founded by the Jaina preceptor Āryanandin.

#### TEXT.

Śrī • [||\*] Ajjanandi-bhāṭarar pra[ti]m[e] m[ā]d[i]dā[r] [||\*]

#### TRANSLATION.

Prosperity! The lord Ajjanandi (Āryanandin) made (*this*) image.

#### C.— INSCRIPTION MENTIONING BANARAYA.<sup>9</sup>

Like the inscription A., this one is written in the Grantha alphabet, but in the Kanarese language.<sup>10</sup> It informs us that the image, below which B. and C. are engraved, represents a

<sup>1</sup> Above, Vol. III. p. 177.

<sup>2</sup> Ind. Ant. Vol. VI. p. 102.

<sup>3</sup> ibid. Vol. XIV. p. 76.

<sup>4</sup> Ep. Ind. Vol. II. p. 168.

<sup>5</sup> Inscriptions in the Mysore District, Part I. Introduction, p. 3 f.

<sup>6</sup> From inked estampages, prepared in 1895.

<sup>7</sup> In the Kanarese language, the Sanskrit word *vasati* and its tadbhavas *osati*, *basati*, *basadi*, and *basti* have the meaning of 'a Jaina monastery or temple'; see Mr. Kittel's Dictionary, p. 1883.

<sup>8</sup> A facsimile of this inscription is given on the Plate opposite p. 142, along with the facsimile of the inscription C.

<sup>9</sup> A facsimile of this inscription is given on the Plate opposite p. 142.

<sup>10</sup> The last word of the inscription, however, is the Sanskrit word *pratimā*, which in Kanarese ought to be *pratime*.

pupil of the spiritual preceptor of Bāṇarāya. The actual name of the Bāṇarāya or 'king of the Bāṇa family' is not given. Regarding the Bāṇa dynasty, see above, Vol. III. p. 74ff.; *Indian Antiquary*, Vol. X. p. 36 ff.; and *South-Indian Inscriptions*, Vol. II. p. 38].

## TEXT.

1	Svasti	śri	[  *]	Bāṇarāyara
2	gurugañ=appa	Bhavañandi-bha-		
3	tārara	śishyar=appa	Dēvasēna-	
4	bhatārara	pratimā	[  *]	

## TRANSLATION.

Hail! Prosperity! (*This is*) the image of the lord Dēvasēna, who is the pupil of the lord Bhavañandi (**Bhavanandin**), who is the preceptor (*guru*) of Bāṇarāya.

D.—INSCRIPTION BELOW THE FIRST IMAGE FROM THE RIGHT.<sup>1</sup>

This inscription is written in the **Kanarese** alphabet and language, and records that the image, below which it is engraved, represents the Jaina preceptor Gōvardhana and was founded by the preceptor Āryanandin, evidently the same person who is mentioned in the inscription B.

## TEXT.

1	Svasti	śri	[  *]	Bālachandra-bhatārara
2	śishyar		Ajjanandi-bhatārar	
3	mādiśida	pratime	Gōvarddhā-	
4	na-bhatārar=end-odum=avare		[  *]	

## TRANSLATION.

Hail! Prosperity! (*This*) image was caused to be made by the lord Ajjanandi (**Āryanandin**), the pupil of the lord Bālachandra; and if you say: "the lord Gōvardhana," (*it is*) verily he.<sup>2</sup>

## No. 16.—KOMARTI PLATES OF CHANDAVARMAN OF KALINGA.

By E. HULTZSCH, PH.D.

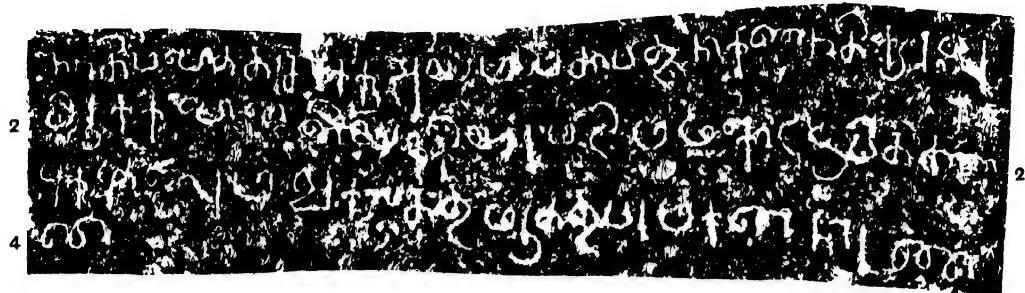
These three copper-plates were lately found in the village of Kōmarti, 2 miles south-west of Narasannapēṭa, the head-quarters of a tālukā of the Gañjām district, and were kindly sent to me by the Collector, Mr. C. J. Weir, I.C.S. Each of the three plates measures  $7\frac{1}{2}$  to  $7\frac{5}{8}$  inches by  $2\frac{1}{4}$  to  $2\frac{3}{8}$  inches. Their edges are not raised into rims, but the writing on them is in a state of nearly perfect preservation. The ring on which the three plates were strung, and which had

<sup>1</sup> This inscription has come out on the photograph opposite p. 140, because the letters of the original were filled with colour by a Jaina Tahsildar of Chittūr, who has also commemorated his visit to the locality by a Tamil inscription on the rock.

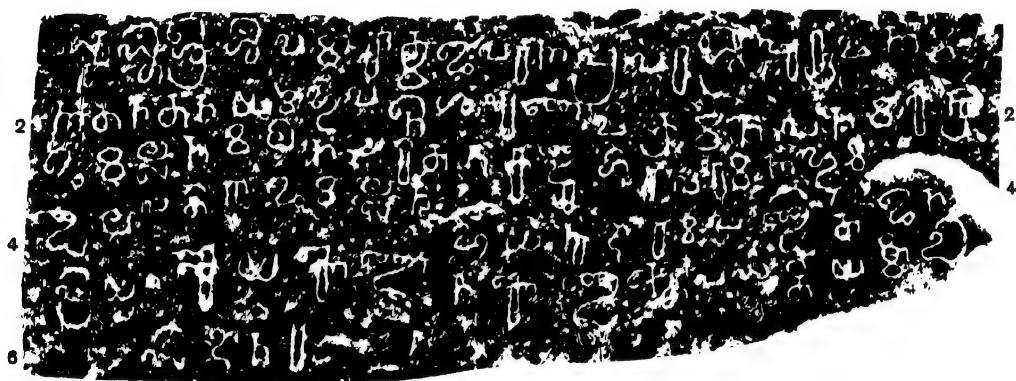
<sup>2</sup> i.e. 'this image represents the preceptor Gōvardhana.' I owe the correct reading and explanation of line 4 of the inscription to the kindness of Mr. Kittel.

Rock Inscriptions in the North Arcot District.

Panchapandavamalai Inscription of Nandippottasar; the fiftieth year.



Vallimalai Inscription of Rajamalla.



Vallimalai Inscription mentioning Banaraya.





not yet been cut when I received them; is about  $\frac{3}{8}$  inch thick and about  $3\frac{3}{8}$  inches in diameter. The two ends of the ring are secured in an elliptical seal, which measures about  $1\frac{1}{2}$  by  $1\frac{1}{2}$  inches in diameter and bears, on a countersunk surface, in raised letters, the legend *Pitri-bhaktah*, i.e. 'he who is devoted to (his) father.' The weight of the plates is 1 lb 6 oz., and that of the ring and seal 10 oz.; total, 2 lb.

The alphabet of the inscription resembles the alphabets of the plates of Vijayanandivarman<sup>1</sup> and of the Chicacole plates of Nandaprabhañjanavarman,<sup>2</sup> the latter of which, however, exhibit a somewhat different appearance on account of the sloping style in which they are engraved. The characters of the Achyutapuram plates of Indravarman I.<sup>3</sup>—the oldest dated inscription of the Eastern Gāngas—are decidedly more modern than those of the Kōmarti plates. In line 20, the inscription furnishes an instance of the numerical symbol for 'six.' The language is nearly correct Sanskrit. With the exception of three imprecatory verses (ll. 13 to 19), the inscription is written in prose.

The plates record the grant of the village of Kōhētūra (l. 2) to a Brāhmaṇa of the Vājasanēya school (l. 6 f.). The grant was made at Simhapura (l. 1) by the Mahārāja Chandavarman, the ruler of Kaliṅga (l. 2), in the sixth year (of his reign), on the fifth tithi of the bright fortnight of Chaitra (l. 20).

The phrasology of the grant resembles that of the copper-plate grants of the Gāngas of Kaliṅga, but still much more closely that of the Chicacole plates of Nandaprabhañjanavarman.<sup>4</sup> Another point in which the last mentioned plates agree with the Kōmarti plates, is that, in both of them, the title *Kaliṅg-dhīpati*, i.e. 'lord (of the country) of Kaliṅga,' is applied to the reigning prince. There remains a third point which proves that both Chandavarman and Nandaprabhañjanavarman must have belonged to the same dynasty. An examination of the original seal of the Chicacole plates, which Mr. Thurston, Superintendent of the Madras Museum, kindly sent me at my request, revealed the fact that the legend on the seal is *Pitri-bhaktah*, just as on the seal of the Kōmarti plates.

In two other respects a connection may be established with the plates of the Śālaṅkāyana Mahārāju Vijayanandivarman,<sup>5</sup> who (1), like Chandavarman,<sup>6</sup> professes to have been 'devoted to the feet of the lord, (his) father' (*bappa-bhaṭṭāraka-pāda-bhakta*),<sup>7</sup> and who (2) was the eldest son of the Mahārāja Chandavarman. The close resemblance between the alphabets of the plates of Vijayanandivarman and of the Kōmarti plates suggests that Chandavarman, the father of Vijayanandivarman, may have been identical with the Mahārāja Chandavarman who issued the Kōmarti plates. At any rate, the two Chandavarmans must have belonged to the same period. An examination of the seal, which, according to Sir W. Elliot, is defaced,<sup>8</sup> would probably show if it reads *Pitri-bhaktah* and if, consequently, the plates of Vijayanandivarman may be assigned with certainty to the same dynasty as the Kōmarti and Chicacole plates.

The village granted, Kōhētūra, I am unable to identify. The city of Simhapura, whence Chandavarman issued the grant, is perhaps identical with the modern Singapuram<sup>9</sup> between Chicacole and Narasannapēṭa.

<sup>1</sup> *Ind. Ant.* Vol. V. p. 176. The plates were found in the Kolleru lake; see Dr. Burnell's *South-Indian Palaeography*, p. 135, note 1. They will now probably be in the British Museum.

<sup>2</sup> *Ind. Ant.* Vol. XIII. p. 48.

<sup>4</sup> See note 2.

<sup>6</sup> See line 1 of the text of the Kōmarti plates.

<sup>7</sup> Compare *Ind. Ant.* Vol. XV. p. 274, and *South-Indian Inscriptions*, Vol. II. p. 358, note 2. The ruins of the temple of Chitrarathasvāmin, whose devotee Vijayanandivarman professes to have been, still exist at Vēṅgi; see the *Madras Journal of Literature and Science*, Vol. XIX. p. 237, note 2.

<sup>8</sup> *Madras Journal of Literature and Science*, Vol. XI. p. 302.

<sup>9</sup> Mr. Weir kindly informed me that this is the present Telugu spelling of the name. In Mr. Sewell's *Lists of Antiquities*, Vol. I p. 9, it is spelt Singapuram.

<sup>3</sup> Above, Vol. III. p. 128.

<sup>5</sup> See note 1.

TEXT.<sup>1</sup>

## First Plate.

1 ओ<sup>३</sup> स्वस्ति [॥\*] विजयसिंहपुरात्परमदैवतः<sup>३</sup> बप्पमद्वारकपादभक्तः  
 2 कलिङ्गाधिपतिः श्रीमहाराजा<sup>४</sup> चण्डवर्मा कोहेतूरे सर्वस-  
 3 मवेताल्कुटुम्बिनः<sup>५</sup> समाजापयत्यस्त्वेष ग्रामोद्धामिः<sup>६</sup>  
 4 आत्मनः पुरुषायुर्घशसामभिवृद्धये<sup>७</sup> आसह-  
 5 सांशुशशितारकाप्रतिष्ठमथ(८) छारं कल्वा सर्वकर-

## Second Plate; First Side.

6 परिहारैष परिहृत्य भारद्वाजसगीत्राय वाजिस-<sup>९</sup>  
 7 तेयसब्रह्मचारिणे ब्राह्मणदेवशर्मणे प्रत्यः [॥\*]  
 8 तदेव विदिता पूर्वोचितमर्थ्य[॥\*]दयोपस्थानं कर्त्त-  
 9 अं भेदहिरस्त्वादि चोपतेय<sup>१०</sup> [॥\*] भविष्यतव्य राज्ञः<sup>१०</sup>  
 10 विज्ञापयति [॥\*] धर्मक्रमविक्रमाभ्याम्<sup>११</sup>

## Second Plate; Second Side.

11 अन्यतमयोगादवाप्य च महीमनुशासता<sup>१२</sup> प्रहृतक-  
 12 मिदं दानं <sup>१३</sup>सद्भर्ममनुपश्चिरेषोपयज्ञारोनुपात्यः [॥\*]  
 13 अपि चाप्त्र व्यास(८)गीतात्प्रकानुदाहरन्ति<sup>१५</sup> [॥\*] बहुभिवृद्धु-  
 14 धा दत्ता वसुधा<sup>१६</sup> वसुधाधिपैः [॥\*] यस्य यस्य यदा भूमि-<sup>१७</sup>  
 15 तस्य तस्य तदा फलम् [॥\*]

## Third Plate.

16 स्वदत्तां पर<sup>१८</sup> दत्तां वा यद्य[॥\*]दक्ष युधिष्ठिर [॥\*] महीमहि-  
 17 मतां शेषो<sup>१९</sup> दाताच्छेषोनुपालनं [॥\*] षष्ठि वर्ष-  
 18 सहस्राणि स्वर्गे भीदति भूमिदः [॥\*] आचेसा  
 19 चानुमत्ता<sup>२०</sup> च तान्येव नरके वसेभिति<sup>२१</sup> ॥ स्वसुखांशा<sup>२२</sup> [॥\*]  
 20 संवत्सरः षष्ठः ६ चैत्रमासशुक्लपञ्चमिदिवसः<sup>२३</sup> ॥

<sup>1</sup> From the original plates.<sup>2</sup> Expressed by a symbol.<sup>3</sup> Read दैवती.<sup>4</sup> Read °राजयज्ञः.<sup>5</sup> Read °ताल्कुटुम्बिनः.<sup>6</sup> Read °आभिरात्मनः.<sup>7</sup> Read °डुख्य.<sup>8</sup> Read वाजसनेयः.<sup>9</sup> Read चोपतेयम्.<sup>10</sup> Read राज्ञी.<sup>11</sup> Read °विक्रमाभ्यामन्त्यः.<sup>12</sup> Read °शास्त्रिः, as above, Vol. III. p. 133, text line 20.<sup>13</sup> Read सहस्रं, as Ind. Ant. Vol. XIII. p. 49, text line 11.<sup>14</sup> Read चाप्त्र.<sup>15</sup> Read °गीतात्प्रकाना०.<sup>16</sup> Read यस्य.<sup>16</sup> The plates of Nandaprabhaujanavarman read राजानः (vocative) instead of वसुधा.<sup>17</sup> Read भूमिक्षस्य.<sup>17</sup> Read शेष दाना०.<sup>18</sup> Read °मत्ता.<sup>18</sup> Read परदत्ता०.<sup>18</sup> Read वसिष्ठिर्दि.<sup>19</sup> Read पश्चमी.<sup>19</sup> Read वसिष्ठिर्दि.<sup>19</sup> Read स्वसुखांशा०.

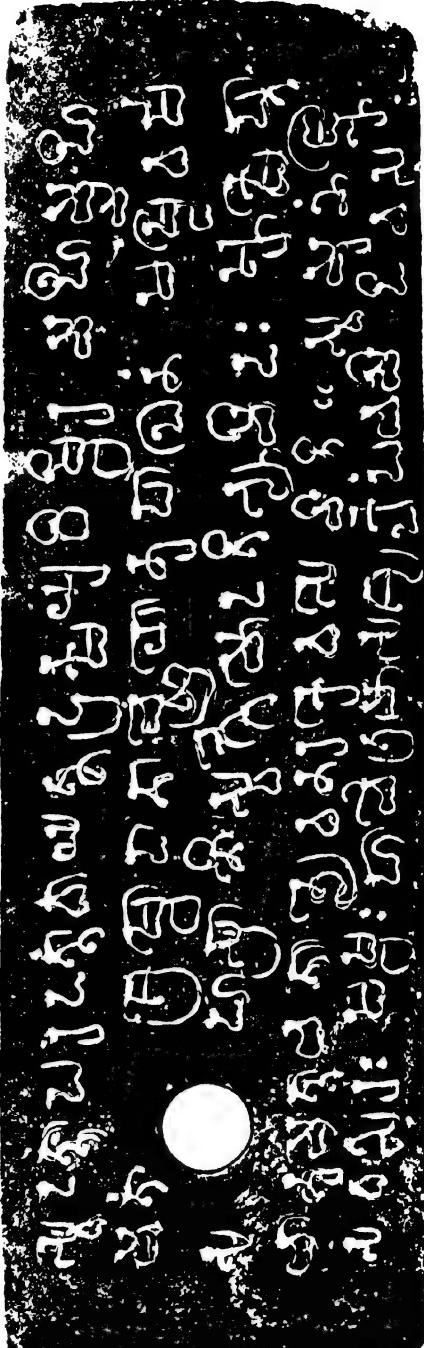
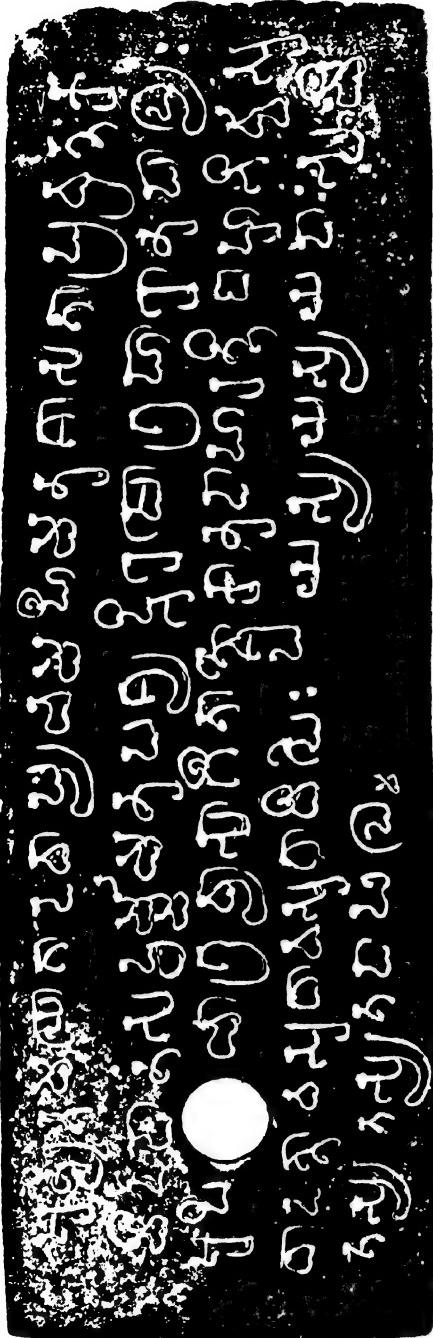
Komarti Plates of Chandavarman of Kalinga.



W. GRIGGS, PHOTO-LITH.

FULL-SIZE.

E. HÜLTZSCH.



## TRANSLATION.

(Line 1.) Om. Hail! From the victorious (*city of*) Simhapura,— the lord of Kalinga, the glorious Mahârâja Chandaverman, who is a devout worshipper of the gods (*and*) is devoted to the feet of the lord, (*his*) father, addresses (*the following*) order to the ryots and all (*other inhabitants*) of Kôhetûra :—

(L. 3.) "This village has been given by Us, for the increase of (*Our*) own religious merit, life and fame, having converted (*it*) into an *agrahâra* which is to last as long as the sun, the moon and the stars, and having endowed (*it*) with exemption from all taxes, to the Brâhmaṇa Dévaśarman, who is a member of the Bhâradvâja gôtra (*and*) a student of the Vâjasanâya (*sâkhâ*). Knowing this (*to be*) thus, service should be done (*to him*), and what is to be measured (*viz.* grain), gold, *etc.* should be delivered (*to him*), in accordance with the rules customary from old."

(L. 9.) And (*the king*) addresses (*the following*) request to future kings :— "Having obtained possession of the earth by means of right, or inheritance, or conquest, (*and*) ruling (*it*), (*you*) should preserve this *agrahâra*, considering this present grant (*equal to your*) own charities."

(L. 13.) And with reference to this (*subject*) they quote (*the following*) verses composed by Vyâsa :—

[Three of the customary verses.]

(L. 19.) (*This edict was written at*) the command of (*the king's*) own mouth.<sup>1</sup> The sixth—6—year; the day of the fifth *tithi* of the bright (*fortnight*) of the month of Chaitra.

## No. 17.—ARULALA-PERUMAL INSCRIPTION OF RAVIVARMAN OF KERALA.

BY F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

This inscription,<sup>2</sup> which I edit from an inked estampage supplied to me by Dr. Hultsch, is on the east wall of the so-called 'mountain' (*malai*) in the Arulala-Perumal (Vishnu) temple at Kâñchipuram. Its contents have already been noticed by Mr. Sewell in his *Lists of Antiquities*, Vol. I. p. 186, No. 226, and by Dr. Hultsch in his *Progress Report* for February to April 1890, p. 2.

The inscription is defective at the end. So far as it goes, it contains 7 lines of well preserved writing which covers a space of about 27' long by 1' 9" high. The average size of the letters is about 2'. Up to the word -*śriKulasekhara* in line 6 the language is Sanskrit and the characters are Grantha, closely resembling those of the Raṅganâtha inscription of Sundara-Pândya, published with a photo-lithograph above, Vol. III. p. 11 ff.; the remainder of the inscription is in the Tamil language and characters. Lines 1—4 of the text are in verse, lines 5—7 in prose. As regards the orthography of the Sanskrit portion, the final *m* of three words in line 2 has been retained where it should have been changed to *anusvâra*; the letter *t* is used instead of *d* in the words *Patmandbha*, l. 5, and *satguna*, l. 6; and the *dh* of the conjunct *dhv* is doubled in *Garudaddhvaja*, l. 5.

The object of the inscription is, to record certain donations, the particulars of which have been only partly preserved, made to the temple of Arulala-Perumal at Tiruvattiyûr,<sup>3</sup> a

<sup>1</sup> Compare above, Vol. III. p. 130, and *Ind. Ant.* Vol. XVIII. p. 146.

<sup>2</sup> No. 84 of the Government Epigraphist's collection for the year 1890.

<sup>3</sup> [This name of ' Little Conjeeveram ' is derived in inscriptions from *atti*, a Tamil *tadbhava* of the Sanskrit *hastin*, 'an elephant'; see my *Annual Report* for 1892-93, p. 5, and above, Vol. III. p. 71.—E. H.]



quarter of Kāñchipuram, by the *Mahārāja Ravivarman, alias Saṅgrāmadhira or Kulaśekharadēva Tribhuvanachakravartin Kōṇerīgmaikondān*, of whom the following account is given in the verses with which the inscription opens :—

Ravivarman was a son of the king<sup>1</sup> Jayasimha,<sup>2</sup> who belonged to the family of Yadu and the lunar race and ruled in the Kēraḷa country, and his wife Umādēvi, and was born in the Saka year 1188 = A.D. 1266-67. After defeating his adversaries, he married a Pāṇḍya princess and, when 33 years of age (*i.e.* about A.D. 1299-1300), took possession of Kēraḷa (which he ruled as he did his town of Kōṭambā). He defeated a certain Vira-Pāṇḍya, made the Pāṇḍyas and Chōlas subject to the Kēraḷas, and, at the age of 46 (*i.e.* about A.D. 1312-13), was crowned on the banks of the Vēgavati. He then apparently again made war against Vira-Pāṇḍya, defeated him and drove him into the Koṅkaṇa and from there into the forests, and conquered the northern country. It was in the fourth year of his reign (*i.e.* about A.D. 1315-16) that he was at Kāñchi.

The verses which contain this information, are followed by a long string of *birudas* of Ravivarman, three of which describe him as ‘the regent of the excellent city of Kōṭambā,’ ‘the Kūpaka universal monarch,’ and ‘the result of the religious merit of the Kēraḷa country.’ As Kūpa-dēśa or Kūpa-rājya, the country of the Kūpakas, so far as I can make out, was one of the divisions of Kēraḷa,<sup>3</sup> these epithets, together with what has been stated above, would indicate that Ravivarman originally ruled only over part of Kēraḷa, with Kōṭambā (or Kollam) for his capital, and that from there he extended his dominion over the whole of Kēraḷa and over the adjoining countries.<sup>4</sup>

The Vēgavati on the banks of which Ravivarman is stated to have been crowned is, as Dr. Hultsch informs me, a small river which flows into the Pālāru near Kāñchipuram.<sup>5</sup>

#### TEXT.<sup>6</sup>

- 1 Svasti<sup>7</sup> śri-Jayasimha ity=abhibitas=Sōmānvay-ottamsakō rāj-āśid=iha Kēraḷeshu vishnyē nāthō Yadu-kshmābhritām ॥ jātō=smād=Ravivarma-bhūpatir=Umādēvām kumārāś=sivād=dēḥavyāpya-Śakābda-bhāji samayē dēh=iva vīro rasah ॥ [1\*]
- 2 \*Kshayan=nītvā sō=yam kali-balām=iv=ārāti-nivahaū=jayaśrīvat kṛitvā nija-sahacharīm Pāṇḍya-tanayām ॥ trayastrīṁśad-varshō yaśu iva yayau Kēra-

<sup>1</sup> In line 6 he is called *Mahārājādhīrāja Paramāśvara*.

<sup>2</sup> [In the *Indian Antiquary*, Vol. II. p. 360 f., H. H. Rama Varma of Travancore has published an inscription, dated in the Kōṭambā (Kollam) year 644, of Ādityavarman, who calls himself an ‘ornament of the race (*anvaya*) of Jayasimha.’ An inscription at Quilon (Quilon), dated in the Kōṭambā (Kollam) year 671 (No. 258 of the Government Epigraphist’s collection for 1895), opens with the following Sanskrit verse :— *Svasty=astu Jayasimhasya Vira-Kōrajavarmānaḥ [1\*] ta[th] 4 tadvāṁṣajadāñcha rdjyasya nāgarasya cha [1\*].* — E. H.]

<sup>3</sup> Mr. P. Sundaram Pillai, *Some Early Sovereigns of Travancore*, pp. 84-85, would regard Kūpa-dēśa or Kūpa-rājya as the country around Kōṭtingal which is about 22 miles to the north of Trivandrum; and states that ‘an inscription of Rājvarja Chōla, dated in the 30th year of his reign, claims for him a decisive victory over the king of the Kūpakas,’ and that the *Kalingattu-Parani* enumerates the Kūpakas amongst the subject races that paid tribute to Kulōttunga Chōla. (On Kūpa-rājya see also *Ind. Ant.* Vol. VII. p. 276, and Mr. Sewell’s *Lists of Antiquities*, Vol. II. p. 196.) If Mr. Sundaram is right, the town Kōṭambā of our text is almost certainly the modern Quilon in the Quilon district of the Travancore State.

<sup>4</sup> The prince Vira-Pāṇḍya, mentioned in the text as an opponent of Ravivarman, I am unable to identify with any certainty; but I would point out that Mr. Sundaram, *loc. cit.* p. 59 ff., has published an inscription of a prince Mārtāṇḍavarman *alias* Vira-Pāṇḍyadēva of Vēṇḍu, the fourth year of whose reign, like the fourth year of Ravivarman’s own reign, fell in A.D. 1315-16.

<sup>5</sup> [See *South-Ind. Insor.* Vol. II. pp. 345 and 362.]

<sup>6</sup> From an inked estampage, supplied by Dr. Hultsch.

<sup>7</sup> Metre : Śārdūlavikrīḍita.

<sup>8</sup> Metre : Śikhariṇi.

- padam raraksha svāmī rāshṭrān=nagaram=iva Kōṭambam-adhipah̄ ॥ [2\*] Jitvā<sup>1</sup>  
**Saṃgrāmadhirō** nṛipatir=adhirapam<sup>2</sup> vidvisham Vira-Pāndyam
- 3 kṛitv=āsan Pāṇḍya-Chōlān=naya iva tanumān Kēraḷebhyō-py=adhiñān ॥  
 shaṭchatvārimśād-abdas=tāta-bhūvi makutam=dhārayan=Vēgavatyāḥ kridām  
 simhāsana-sthāś=chiram=akṛita mahi-kirtti-vāñi-ramābhīḥ ॥ [3\*] Kṛitvā<sup>3</sup> Kēraḷa-  
 Pāndya-Chōla-vijayan k[li]pt-ābhishēkōtsavas=sarigrām-āpujyānā Ko[in]-
- 4 kāpa-gatan=tām Vira-Pāndyam ripum ॥ nītvā sphita-balān=tatō=pi vīpiñāñ=jitvā  
 disūm=uttarām Kāñchayām=atra chaturtham=abdām=alikhat Saṃgrāmadhirō  
 nṛipah ॥ [4\*] Ā<sup>4</sup> Mērōr=ā Malayād=ā pūrvvād=ā cha paśchimād=achalāt ॥  
 Yādukula-sēkhara ēsha kshōṇīm Kulaśēkhara[h] svayam bubhujē ॥ [5\*]
- 5 Svasti [!\*] Śrīh.[!\*] Chandrakula-maingalapradipa ॥ Yādava-Nārāyaṇa ॥ Kēraḷadēśa-  
 punyapariñāma ॥ nāmāntara-Karṇa ॥ Kūpaka-sārvvabhauma ॥ kulaśikhari-  
 pratishṭhāpita-Garudaddhvaja ॥ Kōṭambapuravar-ādhīśvara ॥ śriPatma(dma)nābha-  
 padakamala-paramārādhaka ॥ pranatarāja-pratishṭhāchārya ॥ vimatarāju-  
 bandikāra ॥
- 6 dharmmataru-mūlakanda ॥ satgu(dgu)ñ-ālāmkāra ॥ chatushshashṭikalā-vallabha ॥  
 Dakshiṇa-Bhōjarāja ॥ Saṃgrāmadhīra ॥ mahārājādhīrājaparamēśvara Jayasimha-  
 dēva-nandana-Ravivarmamahārāja-śriKulaśēkharađēva ॥ Tribhuvanachchakru-  
 vatti Kōñēriñmai-kondān Kāñchipurattil Tiruvattiyūril niññ-arulijya Arulāla-  
 Pperumāl
- 7 kōyil=tiruppadi Śrīvaishṇavargalukku [!!\*] Perumāl Arulāla-Pperumālukku  
 nam pērāl=kkaṭṭiṇa Kulaśēgaran-śāndikku amudupadi sāttuppadī ullitta pala  
 veñjanattukkum Āvañi-mādattu elund=arula nam pērāl kañda tirunālukkum  
 tiṅgaṭ-tirunālukkum amudupadi sāttuppadī ullitta veñjanattukkum  
 tirukkodi . . . .

#### TRANSLATION.

(Verse 1.) Hail ! There was here, in the Kēraḷa country, a king, an ornament of the Moon's family, named Jayasimha, a lord of the Yādu rulers. As Kumāra was born to Śiva from the goddess Umā, so was born to that prosperous one from Umādēvi, at the time when<sup>6</sup> the Śaka year was (*denoted by the chronogram*) dēhavyāpya (i.e. 1188), the king Ravivarmaṇ, like the sentiment of heroism embodied.

(V. 2.) This prince, having crushed the host of his adversaries as he did the power of the Kali age, and having taken for his consort, like the fortune of victory, a daughter of the Pāndya, when thirty-three years of age took possession<sup>7</sup> of Kēraḷa as he had done of fame, and ruled his territory like the town of Kōṭambā.

(V. 3.) This king Saṃgrāmadhīra, having vanquished in battle the enemy Vira-Pāndya, and having, like polity embodied, made the Pāndyas and Chōlas subject to the Kēraḷas, when forty-six years of age, assumed the crown on the banks of the Vēgavati, and, seated on the throne, sported for a long time with the earth, fame, eloquence and fortune.<sup>8</sup>

(V. 4.) Having celebrated his coronation festival when he had vanquished the Kēraḷas, Pāndyas and Chōlas, having driven that enemy Vira-Pāndya, who after his defeat in battle

<sup>1</sup> Metre : Sragdhārā

<sup>2</sup> Read ṛaṇām vidvisham Vira-Pāndyam.

<sup>3</sup> Metre : Śārdūlavikrīdita.

<sup>4</sup> Metre: Gīti.

<sup>5</sup> From here the transcript of the text and the translation have been furnished by Dr. Hultzsch.

<sup>6</sup> The original has, literally, 'at the time sharing in the Śaka year dēharyāpya.'

<sup>7</sup> The phrase padam yā appears to be used in the sense of padam kṛi; padam by itself is synonymous with ethna or pradēśa.

<sup>8</sup> The original might also be taken to mean 'with his mistresses who were the earth, fame, and the goddess of eloquence,' but I would rather take vāñi-rām in the sense of 'the goddesses of eloquence (or learning) and fortune,' the union with both of whom is often mentioned as something unusual and as a token of particular excellence.

had gone to the Koṅkana, from there even, together with his large army, into the forests, and having conquered the northern region, king Saṁgrāmādhīra here at Kāñchi wrote his fourth year.

(V. 5.) As far as the Mēru, as far as the Malaya, as far as the eastern and the western mountains, this head-ornament of Yādu's race, Kulaśekhara, alone took possession of the earth.

(Line 5.) Hail! Fortune! The auspicious light of the Moon's race, the Nārāyaṇa among the Yādavas, the result of the religious merit of the Kēraḷa country, the Karṇa under another name,<sup>1</sup> the Kūpaka<sup>2</sup> universal monarch, the establisher of his Garuda-banner on the (seven) principal mountains, the regent of the excellent city of Kōlamba, the devout worshipper of the lotus-feet of the holy Padmanābha,<sup>3</sup> the preceptor of preeminence to kings who bow down before him, the imprisoner of kings adverse to him, the root of the tree of religion, the ornament of the virtuous, the favourite of the sixty-four arts, the king Bhōja of the South, Saṁgrāmādhīra (i.e. the one firm in battle), the son of the Mahārājādhīrāja Paramēśvara Jayasimhadēva, Ravivarman the Mahārāja, the glorious Kulaśekharadēva, the emperor of the three worlds, who has assumed the title 'the unequalled among kings,'<sup>4</sup> (addresses the following order) to the Śrīvaishṇavas of the sacred shrine in the temple of Arulāla-Perumāl, established at Tiruvattiyūr, (a quarter) of Kāñchipuram :—

(L. 7.) [We have given] to the lord Arulāla-Perumāl for the various requirements, including offerings and ornaments, at the daily worship (*sāṁdhi*)<sup>5</sup> of Kulaśekhara which we have founded (and called) after our name; for the requirements, including offerings and ornaments, on the festival day which we have founded (and called) after our name (and which is) to be celebrated in the month of Āvani, and on the day of the monthly festival; [for the requirements on the day of the hoisting of] the sacred banner<sup>6</sup> . . . . .

#### No. 18.—RANGANATHA INSCRIPTION OF RAVIVARMAN OF KERALA.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

This inscription,<sup>7</sup> which also I edit from an inked estampage supplied to me by Dr. Hultzsch, is on the north wall of the second *prākāra* of the temple of Raṅganātha (Vishṇu) on the island of Śrirāṅgam. It contains 14 lines of writing which covers a space of about 26' 6" long and, excluding line 14 which consists only of the word *Kavibhāshanasya*, 2' 9½" high, and is nearly throughout in a perfect state of preservation. The size of the letters is between 1½" and 2". The characters are Grantha. The language is Sanskrit; and, with the exception of a number of *birudas* in lines 3 and 4, the whole inscription is in verse. As regards orthography, final *m* has been retained, where it should have been changed to *anusvāra*, in *vidvisham*, l. 2, and *pratishṭhām*, l. 7; the *dh* of the conjuncts *dhy* and *dhv* is doubled in *buddhyas*, l. 11, and *Garudaddhvaja*, l. 3; and the letters *t* and *t̄* are employed instead of *d* and *ḍ* in the words *Patmanābha*, l. 3, *satguṇa*, l. 4, *atbhutam*, l. 6, *utbhava*, l. 8, *satbhyas*, l. 11, and *khatgō*, l. 11.

<sup>1</sup> *Nāmāntara-Karṇa* apparently is equivalent to *nāmāntara-yuktō Karṇāḥ*.

<sup>2</sup> See above, p. 146, note 3.

<sup>3</sup> [The temple at Trivandrum, the capital of Travancore, is dedicated to Padmanābha (Vishṇu), and the Travancore sovereigns bear the title Śrī-Padmanābha-dasa. The gold coins which the rulers of Travancore distribute to Brāhmaṇas at the *tulabhāra* ceremony, have on the obverse a conch, and on the reverse the Malnyālam legend *Sri-Palma(dma)nābha*; see the *Madras Journal of Literature and Science* for 1849-50, p. 54 f.—E. H.]

<sup>4</sup> See *South-Ind. Inscr.* Vol. II. pp. 110 and 246. <sup>5</sup> Compare above, Vol. III. p. 38.

<sup>6</sup> Compare *South-Ind. Inscr.* Vol. II. pp. 126 and 138.

<sup>7</sup> No. 46 of the Government Epigraphist's collection for the year 1891.

This is another inscription of the king Ravivarman, alias Samgrāmadhīra or Kulaśekharadēva, and up to the word *sriKulaśekharadēva* in line 4 its text is identical with that of the preceding inscription (No. 17), except that verse 4 of that inscription, which refers to the king's stay at Kāñchi, has here been omitted. Verses 5—8, which were composed by Kavibhūshana, then record that the king, after subduing his opponents, worshipped his tutelary deity Vishnu at Raṅga, where the inscription is, founded there a temple (or set up an image) and celebrated the festival of lights in his honour, and provided for the payment, on a fixed day of every year, of 100 *pāṇas* each to 50 learned men.

In lines 8—13 the inscription contains a separate poem of 18 verses in praise of Ravivarman, also composed by Kavibhūshana, which does not contain anything to which special attention need be drawn here.

#### TEXT.<sup>1</sup>

- 1 Svasti<sup>2</sup> śrī-Jayasimha ity-abhihitas=Sōmānvay-ottamānakō rāj-āśid=iha Kēraļeshu vishayē nāthō Yādu-kshmābhritām ॥ jātō=smūd=Ravivarma-bhūpatir=Umādēvyaṁ kumāras=sivānd=dēhavyāpya-Śakabda-bhāji samayē dēh=iva vīrō rasah ॥ [1\*] <sup>3</sup>Kshayan=nītvā sō=yaṁ kali-balām=iv=ārāti-nivahaṁ=jayaśrat kṛitvā nija-sahacharīm Pāṇḍya-tanayām ॥ trayastriṁśad-varshō
- 2 yaśa iva yayau Kēraļa-padaṁ raraksha svaṁ rāshītran=nagaram=iva Kōlambam=adhipah ॥ [2\*] Jitvā<sup>4</sup> Samgrāmadhīrō nṛipatir=adhirapam vidvisham<sup>5</sup> Vira-Pāṇḍyām kṛity-āśau Pāṇḍya-Chōlān=naya iva tanumān Kēraļēbhyo=py=adhīnān ॥ shaṭchatvāriṁśad-abdas=taṭa-bhūvi mukutān=dhārayan=Vēgavatyāḥ kṛiḍān simbhūṣana-sthaś=chiram=akṣita mahī-kirtti-vāṇi-ramābhiḥ ॥ [3\*] Ā<sup>6</sup> Mērōn=ā Ma-
- 3 layād-ā pūrvvād=ā cha paśchimād=achalāt ॥ Yādukula-śōkvara ēsha kshōṇīm Kulaśekhara[ḥ] svayam bubh[u]jō ॥ [4\*] Svasti [ḥ] [\*] Śrī[ḥ] [\*] Chandrakula-māngalapradīpa<sup>7</sup> | Yādava-Nārāyaṇa | Kēraļadēśa-punyapariṇāma | nāmāntara-Karṇa | Kūpaka-sārvvabhauma | kulasikharī-pratishthāpita-Garudaddhvaja | Kōlambapuravar-ādhīśvara | śrīPatma(dma)nābha-padakamala-paramārūdhaka | pra-
- 4 ṣatāraja-pratishthāchārya | vimatarāju-bandikāra | dharmmataru-mūlakanda | satgu(dgu)u-ālānkāra | chatushshashṭikalā-bhūvahba | Dakṣiṇa-Bhōjarāja | Samgrāmadhīra | mahārājādhīrājaparamāśvara Jayasimhadēvanandana-Ravivarmamahārāja-śrīKulaśekharadēva ॥ Kṛitvā<sup>8</sup> durnnaya-vairi-nairṛita-śāmaṁ saṁskāra-saṁśodhitē ni[drā]nām=adhidhōvatān=nirupa-
- 5 mair=abhyarchchya manūy-ādibhiḥ ॥ dharmai=antar=adhishthitē sahṛidayais=Samgrāmadhīrah kṛiti Ramgē=smiṇ sumanō-dhivāsam=akarōl=lāsyō niyuṣya trayīm ॥ [5\*] Labdhā sāgaranāmī-bhūmi-vishayā rāntum pratishthā yatas=tasmai śrī-Kulaśekharō Yādu-patis-trikshatra-chūḍāmaṇih ॥ Ramgē=smiṇ Kamalā-sakhāya Harayē ramyān pratishthān=dadan
- 6 santah pratypākurvvatē hy=upakṛitāḥ sarvvē kim=atr=āt bhū(dbhu)tam ॥ [6\*] Bhūpālair=Ila-Kārttavīryya-Sagarair=yyaḥ pūrvyam=āśit kṛitāḥ paśchāt praudhatamō-haram Yādu-patis=tam bhadra-dipotsavam ॥ chakrō Śakra iv=

<sup>1</sup> From an inked estampage, supplied by Dr. Hultzsch.

<sup>2</sup> Metre : Sārdūlavikrīḍita.

<sup>3</sup> Metre : Śikharī.

<sup>4</sup> Metre : Srāg�harā.

<sup>5</sup> Read vīdviśeḥ.

<sup>6</sup> Metre : Gīti.

<sup>7</sup> The words from *Chandrakula-māngalapradīpa* up to *śrīKulaśekharadēva* must be regarded as one compound, which should stand in the nominative case, qualifying the subject of verses 5—8.

<sup>8</sup> Metre of verses 5—8 : Sārdūlavikrīḍita.

- āśrayas=sumanasām samrāṭ trayīdharmma-vid=Rāmga=smin=ruchirāmka-  
samērita-Ramā-rōchishpavē Vishṇavē | [7\*]
- 7 Samrājām=iva yas=satām samudabhūt=tais=tair=ggupair=mmātri[kā] saisha<sup>1</sup> śm-  
Kulaśekharas-éatabhishak-tārē sa-kanyā-ravaū ६ bhatṭbhyaḥ puratō=tra  
Rāmga-nripatē pañchāsatō sākshiṇah pratyēkam prathāyanam pāpa-satān-  
dā[t]um pratishthām<sup>2</sup> vyadhāt ६ [8\*] Kavibhūshaṇasya ६
- 8 Svasti<sup>3</sup> [ku]rmmas=trayīdharmma-[va]rmmaṇē Ravivarmmaṇē | rapakarmma-  
[sthī]t-ādharmma- . rmma . [rāti]-śarmmaṇē ६ [9\*] [Du]rbalasya balām  
rāj=ēty-ēshā satyā sarasvatī | Samgrāmadhirō dharmmasya durbalasya  
balām kal[aū] ६ [10\*] Raviścha Ravivarmmā cha d[v]āv=imau tējasā=niḍhī | ēkasy=ānhi(hni) p[r]atāpa-[śrī]r=apnrasya tv=aharnniśām ६ [11\*]  
Krishṇaś=cha Ravivarmmā cha Yaduvamś-ōttha(dbha)vāv=ubhau |
- 9 ēkō gopavadhū-jāras=svadār-aikaparō=parah | [12\*] Rājyā[bhi]shē[ka]-kāmānām  
Rāvivarmma-mahipatē ६ pushp-ābhishékō bbūpānān=tvnt-[pa]dāmbhōja-  
dhāraṇam | [13\*] Guru-kalpadrum-Ēndr-āḍhyān=dyām karōshi Rāvē  
mahim ६ jñātā dātā satām pātā mahatām kin=nū dushkaram | [14\*]  
Samgrāmadhira tvad-rājyō chōrō n=āst=iti
- 10 vān=mṛishā ६ champaka-dyutisarvvasva-chōras=tō vigrahās=svayam | [15\*]  
Drishṭvā Dakshina-Bhōja tvām parō bibhyati tad=varam ६ para-dārān=api  
drashṭum bibhēshi tvām hi sarvvadā | [16\*] Ēkas=svādu na bhūnijit=ēty=  
ētat kin=na sśrutām vachāḥ ६ ēkas=svādu ja[ga]t sarvvam bhūnkhē  
Yādava-bhūpatē | [17\*] Kathau=Dakshina-Bhōja tvām bruvatē
- 11 buddhimad-varam ६ dattām satbhya(dbhya)s=sadā paśchād=vittām yat=ta[n=na]  
buddhyasō | [18\*] Ripū[n]=ēkō jayām=iti rāṇē mā dripya Yādava ६  
bāhuḥ khaṭgō(dgō) manō vājī sahāyāḥ kin=na santi tē | [19\*] Prāyō na  
dōsha strī-hatyā rājñānū Rāma-sadharmaṇām ६ sa[tā]m sahachariṁ hamsi  
Ravivarmman=daridratām | [20\*] Dhanām sarvvan=dadām=iti kathau=tē  
Yādava
- 12 vratām ६ brahmāṇḍa-bhāṇḍāgārē=sñīn sañch[i]nōsh[i] yaśō-dha[na]m |  
[21\*] <sup>4</sup>[S]ēvyas=tais=tair=ggupair=ēva sōvitūm yad=dadās[i] nah | ēshā<sup>5</sup>  
Yādu-patē satyam=ikshubhakshaṇa-dakshiṇā | [22\*] Kulaśekhara-bhūpāla[h]  
simhāsa[n]ū=jushthat=aya[m] | simhāsa-na-jushō lōkē sthāvaraḥ ēva  
bhūbhṛitaḥ | [23\*] Samgrāmadhira ity=ētam=ma-
- 13 ntrām pañch-āksharam budhāḥ | [ja]pantō durgatī=jitvā prāpnvantī param  
[ś]ivam | [24\*] Iti Yādavakirtt-īndoh kalāsh=shōdaśā sūktayah |  
ullāsayantu ku-mudam Bhūshaṇē parvvaṇi sphuṭāḥ [25\*] <sup>6</sup>Atasi-champaka-  
varṇau tulasi-kirtti-surabhikṛita-svāmīgau | Yādu-nāthau nāthau nah kṛitam=  
aparaiś=chittadēva-naradēvaiḥ ६ [26\*]
- 14 Kavibhūshaṇasya ६

## TRANSLATION.

[Up to the word -śriKulaśekharadēva in line 4 the text is identical with that of the preceding inscription (No. 17), except that verse 4 of that inscription is here omitted.]

(Verse 5.) Having subdued those demons, his ill-conducted adversaries, and having worshipped with matchless diadems and other (*gifts*) his tutelary deity who sleeps here at

<sup>1</sup> See *Kdīkd* on Pāṇini, vi. 1, 134.

<sup>3</sup> Read *pratishthām*.

<sup>2</sup> Metre of verses 9—25 : Ślōka (Anushtubh). In the fourth Pāda of verse 9 two *aksharas* are quite effaced.

<sup>4</sup> Originally *dīyas*= was engraved, but the *d* of the first *akshara* is effaced, and in the place of it a seems to have been engraved.

<sup>5</sup> Metre : Giti.

**Rāṅga**, which is purified with holy rites and is full of pleasing works of piety, the wise Samgrāmadhīra made here an abode of the god, having appointed the three Vēdas for the dance (?).<sup>1</sup>

(V. 6.) From whom he had received, to delight in, a residence extending over the ocean-encircled earth, to that (*god*) Hari, accompanied by Kamalā (Lakshmi), the glorious Yādu lord Kulaśekhara, the crest-jewel of three lines of kings,<sup>2</sup> gave a delightful residence here at Rāṅga. As the good ever requite favours shown to them, what is there to wonder at in this?

(V. 7.) The auspicious festival of lights which disperses the most profound darkness, which in former days was celebrated by the kings Ila, Kārtavīrya and Sagara, that the Yādu lord, who is the asylum of the well-disposed as Śakra (Indra) is of the gods, the universal monarch who knows the duties enjoined by the three Vēdas, afterwards celebrated here at Rāṅga for Viṣhṇu, resplendent with Lakshmi resting on his radiant lap.

(V. 8.) He who with his various excellent qualities became a mother of the good as he was of sovereign lords, this glorious Kulaśekhara settled, here before the king of Rāṅga as witness, to give every year, on the asterism Śatabhishaj when the sun is in Kanyā, one hundred *pāṇas* each to fifty learned men.—By Kavibhūshana.

(V. 9.) We invoke blessings on Ravivarman, the bulwark of the duties enjoined by the three Vēdas, . . . . . the refuge of enemies . . . . (?)

(V. 10.) That a king is the strength of the weak, is a true saying; Samgrāmadhīra is the strength of religion which is weak in the Kali age.

(V. 11.) The sun (*ravi*) and Ravivarman are both stores of light; the one abounds in splendour in day-time, but the other day and night.

(V. 12.) Both Kṛiṣṇa and Ravivarman were born in Yādu's family; the one is the paramour of herdsmen's wives, the other solely devoted to his own wife.

(V. 13.) O king Ravivarman! For rulers who long to be inaugurated as kings, to lay hold of your lotus-feet is the inauguration with flowers.

(V. 14.) O Ravi! Wise, liberal, and a protector of the good, you transform the earth into heaven, possessed of Jupiter,<sup>3</sup> the tree of paradise, and Indra. What is there difficult for the great?

(V. 15.) O Samgrāmadhīra! It is false to say that there is no robber in your kingdom; your own body robs the *champaka* flower of all its lustre.

(V. 16.) O you Bhōja of the South! It is well that your opponents are frightened when they see you; for you are ever afraid to look at others' wives even.

(V. 17.) Have you not heard the saying that one should not enjoy a sweet thing alone?<sup>4</sup> Alone you enjoy the whole earth, O Yādava king!

(V. 18.) How is it, O you Bhōja of the South, that men call you the foremost of the thoughtful? When you have given riches to the good, you never think of it afterwards.

(V. 19.) Do not boast, O Yādava, that you unaided vanquish your enemies in battle! Have you not your arm, your sword, your courage and your steed for your allies?

(V. 20.) Surely, kings who behave like Rāma, incur no guilt by killing women;<sup>5</sup> (*aware of this*), O Ravivarman, you put an end to the poverty associated with the good.

<sup>1</sup> I do not see the exact meaning of the three last words of the verse, *lasye niyujya trayīm*. The word *adhibha* (in *sumanobhīrda*) is said to be synonymous also with *adhibhāsa*, 'the act of causing a divinity to take up its abode in an image.'

<sup>2</sup> Compare above, Vol. III. p. 17, verse 30, and note 5.

<sup>3</sup> Jupiter was the teacher of the gods.

<sup>4</sup> See Böhtlingk's *Ind. Sprüche*, 2nd ed., No. 1891: *Ekah svadu na bhuñjta ikai=ch=drthē=na chintayit skō na gachchhē=arhodnam n=aikah supitshu jdgriydt* ||

<sup>5</sup> See *Raghuvamśa*, xi. 17 ff.

(V. 21.) How is it, O **Yadava**, with your vow to give away all wealth? You pile up a wealth of fame here in the store-house of the universe.

(V. 22.) That you, O **Yadu lord**, who can be served with many excellent qualities only, permit us to serve (*you*), that verily is (*to us*) a donation of a meal of sugar.

(V. 23.) May this king **Kulaśēkhara** delight in his throne! Rulers who take delight in their throne, are indeed stable in the world.

(V. 24.) The wise who repeat the spell of five syllables *Samgrāmadhīra*,<sup>1</sup> overcome misery and attain supreme bliss.

(V. 25.) As the sixteen digits of the moon, displayed at full-moon time, cause the lotus to expand, so may these sixteen verses of the **Yadava's** fame, composed by **Bhūshana**, call forth the joy of the earth!

(V. 26.) The two **Yadu lords**<sup>2</sup> who have the hue of the *atasi* and *champaka* flowers, and whose bodies are rendered fragrant by holy basil and by fame, they are our lords; no need have we of other divine and human lords.

By **Kavibhūshana**.

#### No. 19.—MAHENDRAVADI INSCRIPTION OF GUNABHARA.

By E. HULTZSCH, PH.D.

**Mahēndravādi** is a village 3 miles east-south-east of the Sholinghur Railway Station<sup>3</sup> on the line from Arkonam Junction to Arcot. According to the *Manual of the North Arcot District* (second edition, Vol. II. p. 438 f.), it has "a fine tank, the date of the construction of which is unknown. It was once a large town, and 3 miles east of it is Kīlvīdi, so called because it originally formed the eastern street of Mahēndravādi. Not far from the tank are the traces of fort walls, and within the enclosure a small temple excavated out of a large boulder. It bears an inscription which has not been deciphered." "The tank must originally have been larger than that of Kāvēripāk, and served lands some 7 or 8 miles distant. The bank was enormously high, and might be restored to its original height, in which case a great extent of land could be brought under irrigation."

According to Mr. Krishnaswami Sastri, who visited Mahēndravādi on his last tour, the rock-cut temple faces the east, and consists of a front veranda which is supported by two rows of four plain pillars each, and of a niche which is flanked by rock-cut figures of two door-keepers, and which is now occupied by a painted image of Narasiinha. The inscription is engraved on the north face of the first pillar from the left in the outer row of pillars. A short distance to the south of the temple, an image of Gaṇeśa is cut on one side of a separate boulder.

The inscription is written in the same archaic Pallava alphabet as the two cave inscriptions of Guṇabhara on the Trichinopoly rock,<sup>4</sup> and consists of a single Sanskrit verse in the Kōkilaka metre, each *pāda* of which occupies a separate line. The verse records that **Guṇabhara** caused to be cut out of the rock the temple on which the inscription is engraved; that it was a temple of Vishṇu and bore the name **Mahēndra-Viṣhṇugṛīha**, i.e. 'the Vishṇu temple of Mahēndra.'

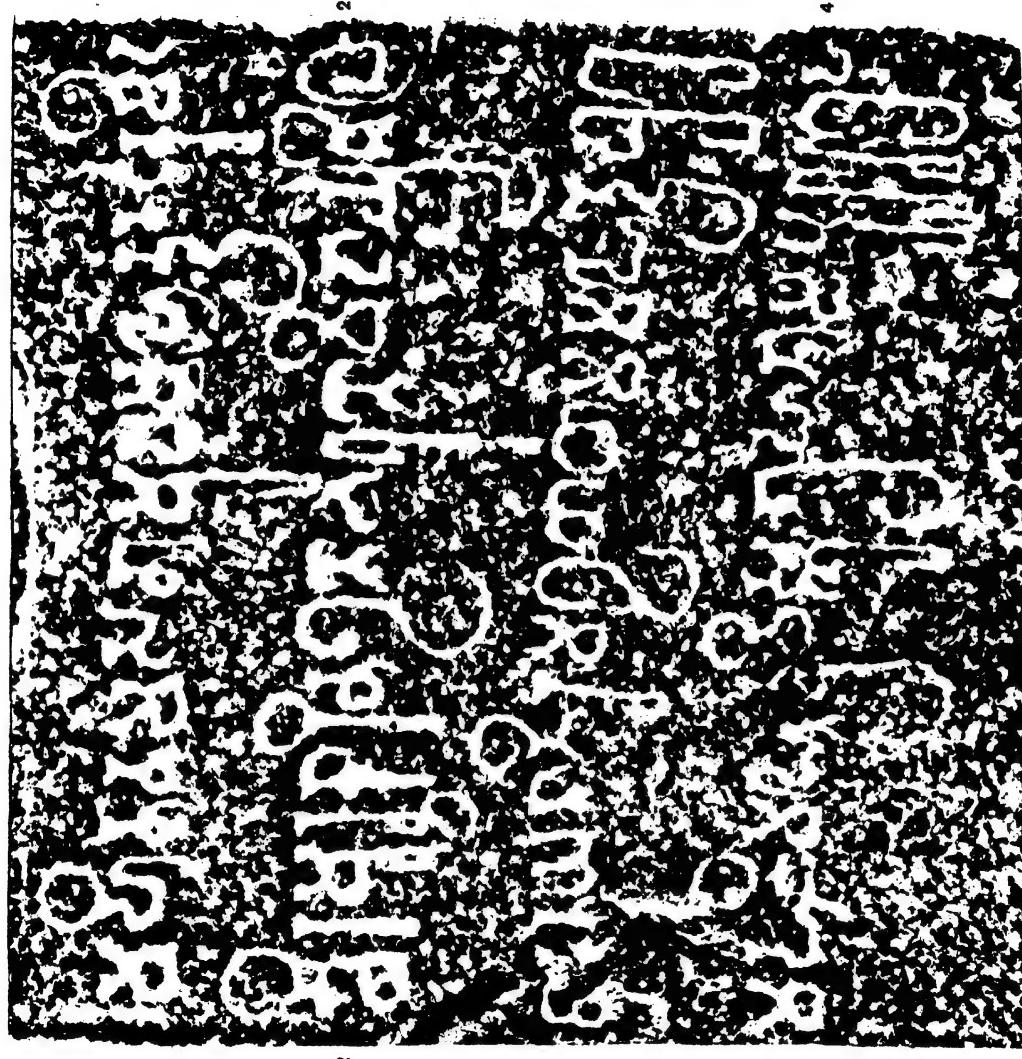
<sup>1</sup> [Compare above, Vol. III. p. 35, verse 42, and Vol. IV. p. 61, verse 44.—E.H.]

<sup>2</sup> i.e. the god Vishṇu-Krishṇa and the king Ravivarman. The words *chittadēva-naradēva*, translated by 'divine and human lords,' mean really 'gods of intellect and gods of men.'

<sup>3</sup> See Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 162.

<sup>4</sup> *South-Indian Inscriptions*, Vol. I. Nos. 33 and 34, and Vol. II. Plate x.

Mahendravadi Inscription of Gunabhara.



E. HULTZBACH.

SCALE ONE-THIRD.

Photo, R. I. O., Calcutta.



that it stood on the bank of the **Mahēndra-tatāka**, i.e. 'the tank of Mahēndra,' and that it was situated in **Mahēndrapura**, i.e. 'the city of Mahēndra.' **Mahēndrapura** is evidently a Sanskrit translation of **Mahēndravāḍi**. The **Mahēndra-tatāka** is the partially ruined tank near which the temple stands. The city, the tank, and the temple were named after **Mahēndra**. From the cave inscription at **Vallam** we know that **Mahēndrapōtarāja** was the full name of the king whom the **Mahēndravāḍi** and the **Trichinopoly** inscriptions designate by his surname **Guṇabhara**, i.e. 'the bearer of virtues.' In editing the **Vallam** cave inscription, I have proposed to identify **Mahēndrapōtarāja alias Guṇabhara** with one of the two **Pallava** kings called **Mahēndravarman**, who belonged to the first half of the seventh century of our era.<sup>1</sup> Mr. Venkayya has adduced certain facts reported in the **Periyapurāṇam**, which, if corroborated from other sources, would prove that **Guṇabhara** is identical with **Mahēndravarman I.**<sup>2</sup> Be that as it may, the **Pallava** kingdom must have embraced in the first half of the seventh century A.D. not only the **Tondai-mandalam**, within which **Vallam** and **Mahēndravāḍi** are situated, but also the **Chōla** country, to which **Trichinopoly** belongs.

TEXT.<sup>3</sup>

- |  |   |
|--|---|
| 1 महिततमं  | सतासु[प]महेन्द्र[त]टाकमि[दम] <sup>4</sup> |
| 2 श्वरमुख कारितं गुणभरेण विदार्थं शिल[म्] [I*]       |   |
| 3 ज[न]नयनाभिर[१]मगुणधाम                              | महेन्द्रपुरे                              |
| 4 मह[ति] महेन्द्रविष्णुष्टहनाम सुरा[ति]ष्ट[ह्] [II*] |   |

## TRANSLATION.

Splitting the rock, **Guṇabhara** caused to be made on (*the bank of*) the **Mahēndra-tatāka** (*tank*) in the great (*city of*) **Mahēndrapura** this solid, spacious temple of **Murāri** (**Vishṇu**), named **Mahēndra-Viṣṇugṛīha**, which is highly praised by good people, (*and which is*) an abode of beauty pleasing the eyes of men.

## No. 20.—SEMRA PLATES OF PARAMARDIDEVA

[VIKRAMA-]SAMVAT 1223.

By W. CARTELLIERI, PH.D.

The subjoined edition of this recently discovered inscription is based on ink-impressions which were taken by Dr. A. Führer and sent by him to Professor Bühler, who made them over to me for publication. Dr. Führer states that the original copper-plates were found in September 1892 at **Semra**, a village in the Bijawar State, Bundelkhand Agency, Central India, and 9 miles west of **Shāhgārā**, a police station in the **Sāgar** district of the Central Provinces, and were presented to the **Lucknow Museum** by the **Maharaja** of **Bijawar** through the Political Agent at **Nowgong**. The plates are three in number, measuring,—to judge from the impressions,—about 2' 1 $\frac{1}{2}$ " in breadth and about 1' 7 $\frac{1}{2}$ " in height, and joined by a plain ring, which passes through a hole at the top or bottom, respectively, of each plate. At the top of the first plate is a representation of the goddess **Lakshmi**, which divides the first five lines

<sup>1</sup> *South-Indian Inscriptions*, Vol. II. p. 341.<sup>2</sup> Above, Vol. III. p. 277 f.<sup>3</sup> From inked estampages, prepared by Mr. T. P. Krishnaswami Sastry, M.A.<sup>4</sup> Read "मिंदे". The final *m* at the end of the two first lines stands below the line.

into equal halves. The figure is seated on a lotus and has four arms; above its shoulders stand elephants with raised trunks.

The preservation of the inscription is very good; here and there an *akshatra* is damaged or effaced; but in most cases, as the transcript shows, the loss can be easily supplied. As the middle plate alone has writing on both sides, the inscription consists of four pages, the lines, 124 in number, running breadthwise. The average size of the letters is  $\frac{1}{2}$  inch. The characters are the *Nâgari* of the 12th century A.D. They closely resemble those of the two *Mahôba* inscriptions of which facsimiles were given in Sir A. Cunningham's *Reports of the Archaeological Survey*, Vol. XXI. Plates xxi. and xxii. There is no certain case in which the letter *ba* is distinguished from *va*; *cha*, *dha* and *va* also are very similar to each other; and it may be noted that there are no less than five different forms of the letter *dha*. It is also sometimes difficult to distinguish between *ra* and *va*. Very peculiar is an uncouth form of *ka*, which looks exactly like *pâ* and occurs not rarely, e.g. in *kuladharma*, l. 93, which might be read as *pulêdhara*. Several of the numoral figures which occur in the inscription, bear a horizontal bar at the top. We find it in the figures 9 and 5 on plate i. line 13, and in the figure 2 on plate iii. line 113; the first 6 on plate iii. line 115, is likewise formed flat at the top.

The language is occasionally incorrect *Sanskrit*, and, with the exception of two verses in the beginning and four at the end, prose. Especially in the long list of names of the donees and of the villages are found a good many *Prâkrit* or hybrid forms. Thus we have *Chaubhuja* for *Chaturbhaja*; *Vachchha* for *Vatsa*; *Rûta* for *Râjaputra*; *Tikama* and *Tikava* for *Trivikrama*; *Vasé* for *Vasiñgha*; *Mahindrasvâmin* for *Mahéndrasvâmin*; *Risikâsa* for *Hrishikâsa*; *Salakanâ* for *Sallakshana*; *Sômâ* (*Sômekasya*), probably for *Sômadatta*; *Gâgû* (*Gâgukasya*) and *Gâgê* (*Gâgækasya*);<sup>1</sup> *Dêû* (*Dêâkasya*) for *Dêvaka*; *Âlhana*, *Âlhî* and *Âlhû* (*Âlhukasya*), probably for *Âlhâdana*; *Pâlhaña*, *Pâlhû*, and *Pâlhû* (*Pâlhukasya*) for *Prahâdana*;<sup>2</sup> and so forth. The spelling of pure *Sanskrit* words is frequently faulty, e.g. in *Parâsara* for *Parâsara*; *Kausika* for *Kauśika*; *Sâmkritya* for *Sâmkritya*; *vaśundharâ* for *vasumâdhârâ*; *sâkhâ* for *sâkhâ*; *ansa*<sup>3</sup> for *aînsa*; *Yayurvéda* for *Yajurvéda*. The doubling of *chh* into *chchh* is invariably neglected except in a single case, *âchchhâttâ* in line 120. There are also some clerical mistakes, e.g. *śrimanmat* for *śrimat*; *pitâgahêga* for *pitâmahêna*; *yôtra* for *gôtra*; *abhani* for *avani*.

The inscription begins with an *Anushṭubh* *śloka* in honour of the *Chandrâtrêya* race of princes:—"Victorious is the race of the *Chandrâtrêya* princes (*sprung from the Moon, the son of Atri*), which resembles the moon (*because* it gladdens the universe), is revered by all rulers (*or worn on his head by Śiva, the lord of the universe*), and is brilliant." Next comes a prose passage which refers to *Paramardidêva*:—"In this prosperous (race), radiant through the appearance of such heroes as *Jayaśakti* and *Vijayaśakti*, who were glorified through their victories over their adversaries, there is Victorious the illustrious *Paramabhattâraka Mahârâjâdhîrâja Paramâśvara Paramardidêva*, an ardent devotee of *Mahâsvara* and lord of the famous *Kâlañjara*, who meditated on the feet of (i.e. was the successor of) the illustrious *Paramabhattâraka Mahârâjâddhîrâja Paramâśvara Madanavarmadêva*, who meditated on the feet of (i.e. was the successor of) the illustrious *P. M. P. Prithivîvarmadêva*." The king is further described in a *Śârdûlavîkrîdita* verse:—"First, Brahman created beauty in Cupid, depth in the Ocean, and in the Lord of heaven lordliness, wisdom in Brîhaspati, and truthful speech in (Yama) the son of (his) austerities.<sup>4</sup> Then, when

<sup>1</sup> [In Gujarat, *Gagâ* is a familiar abbreviation for *Gaurîśamkara*, and it is possible that *Gagû* and *Gâgê* may stand for the same word.—G. Bühler.]

<sup>2</sup> [Compare *Palanpur* for *Prâhlâdanapura*.—G. Bühler.]

<sup>3</sup> The spelling *nsa* for *msa* is common in a great many other inscriptions of the 6th, 7th and later centuries.

<sup>4</sup> [The *Śitupâlavâda*, ii. 9, shows that we must rather translate:—"and truthful speech in (Yudhishthîra) the son of Papas (Dharma)."—E.H.]

by dint of practice his creative skill had attained perfection, verily, he produced this matchless accumulation of good qualities in this (*king*)."

Then (l. 6) begins the chief portion of the grant:—"He who torments all hostile races of kings by his most irresistible valour, who holds the earth in safe keeping like a lady of noble family, and whose mind is purified by (*his*) mature judgment, exhorts and commands all the assembled,—Brâhmaṇas and other worthy persons,—(*viz.*) officials, husbandmen, scribes, messengers, physicians, elders,—down to the Mâdas and Chandâlas, of the following villages:—

- (1) in the district (*vishaya*) of **Vikaura**,— (a) **Khaṭaudâ-dvâdaśaka**, and (b) **Tânta(?)-dvâdaśaka**, belonging to **Râlha**, and (c) **Hât-âshṭâdaśaka**, and (d) **Sesayigrâma**;
- (2) in the district (*vishaya*) of **Dudhai**,— (a) **Pilikhini-pañchêla**, and (b) **Itâva-pañchêla**;
- (3) in the district (*vishaya*) of **Vâdavâri**,— (a) **Isarahara-pañchêla**, and (b) **Uladaṇa**, and (c) **Kakaradaha**;
- (4) in **Gôkula**,— (a) **Nasahahathidahâ (?)**, and (b) **Patha** :—

"Be it known to you that the above written villages, with their water and land, with their movable and immovable (*belongings*), defined by their boundaries, with that which is below and above the ground, with all past, future and present imposts (*addya*),—entrance into them being forbidden to the irregular soldiers (*châta*) and the rest, excepting all the following,—the town of **Madanapura** and the ground belonging thereto, (*viz.*) **Gadgarakula**, and the glorious deity **Sômanâtha**, further the villages of **Vâdavâri** and **Dudhai**, the property of **Lîngâ** and **Jalhuâ**, which are connected with that (Madanapura), as well as a piece of land in **Madanapura**, measuring four ploughs, (*the property*) of the **Latias**, which is connected with the **Ajayasagara** (*i.e.* the tank of Ajaya),—have been given, for the sake of the increase of (*Our*) own and (*Our*) parents' merit and fame, by Us in the camp of **Sônasara**, on a Thursday, the 7th day of the bright fortnight of **Vaiśâkha**, **Samvat** 1223, with (*a libation of*) water from (*Our*) hand purified by stems of *kusa* grass, the wish for prosperity having been duly recited,—[these same villages having] formerly [been granted] by Our grandfather, the illustrious **Mahârâjâdhîrâja Madanavarmadêva** in the camp of **Vâridurga**, on a Thursday, the 15th day of the dark fortnight of **Mâgha**, **Samvat** 1219, on the occasion of an eclipse of the sun, after he had bathed according to the rule in the water of a sacred *tirtha*, after he had satisfied gods, men and manes, had worshipped, after an adoration of the sun, the lord of the movable and immovable, the divine husband of Bhavâni, and had offered an oblation in fire,—to Brâhmaṇas emigrated from various *agrahâras* of the **Bhatîas** (*Bhattâgrahâra*), belonging to various *gôtras*, having various *pravaras* and names, and being students of various *sâkhâs*,—the grant having been made in connection with the intended ground which is to descend to the sons, grandsons and further descendants (*of the donees*) for a period equal to the duration of the moon and the sun."

The next 100 lines contain the names of the 309 donees,<sup>1</sup> which are arranged according to their Vâdas, and to which are prefixed the abbreviations *dvi*, *i.e.* *dvivêdin*; *tri* (*or* *ti*), *i.e.* *trivêdin*; *chau*, *i.e.* *chaturvêdin*; *a* or *agni*, *i.e.* *agnihotrîn*; *śrô*, *i.e.* *śrôtriya*; *pam*, *i.e.* *pandita*; *dî*, *i.e.* *dîkshita*; *tha*, *i.e.* *thakkura*; *râ* or *râuta*, *i.e.* *râjaputra*.<sup>2</sup> The share<sup>3</sup> which each receives, is duly mentioned.

Towards the end of the document (ll. 117—122) follows the close of the address to the assembled villagers, the exhortation of the royal officials and of future kings, and finally the usual imprecatory verses from the *Mahâbhârata*:—"Knowing this, you must bring to these

<sup>1</sup> See the *Alphabetical List* at the end of this paper.

<sup>2</sup> Here probably only a title given to a Brâhmaṇa.

<sup>3</sup> The shares are expressed in *padas*, just as in Dr. F. E. Hall's inscription, *Journal American Oriental Society*, Vol. VI. p. 546; compare Vol. VII. p. 26, verse 10.

(above named persons) the shares (of the crop), enjoyments (*blôga*), and everything else. Therefore nobody shall cause any hindrance to these (donees) if they enjoy, cultivate, cause to be cultivated, give away, mortgage or sell these villages, together with their houses and walls, together with their gates of exit and entrance, together with all their plants, (viz.) *asanas*, shoots of sugar-cane, hemp, mangoos, *madrakus*, and so forth, together with their forests, hollows, and treasure-trove, together with their mines of iron and so forth, together with their cow-houses, together with (all) other objects found within their boundaries, and together with the external and internal imposts.<sup>1</sup> And the king, the royal officials, and the rest shall remit what would accrue to each of them, and this Our grant is not to be taken away nor to be resumed. And even future kings should protect it. And it has been said," etc.

Quite at the end, after the signature of the king, the scribe has perpetuated his name in the following Mâlinî verse:—“The recorder of charitable gifts (*dharmalekhan*) called Prithvîdhara, a member of the Vâstavya race of exalted name, who has performed meritorious acts and is a home of all good qualities, has written by the king’s order the copper-plate grant with distinct and elegantly formed characters.” “And it has been incised by the coppersmith (*pitalahira*) Pâlhana.”

Our document is thus a confirmation of a former grant by Paramardidêva’s grandfather and immediate predecessor,<sup>2</sup> Madanavarmanadêva. Madanavarman’s latest known date is V.S. 1215, and Paramardin’s earliest one is V. S. 1224. Hence our inscription reduces the gap between the two kings by about five years. Our date of Paramardidêva, [Vikrama-]Sambat 1223, Vaisâkha śudi 7, Thursday, corresponds, according to Professor Jacobi’s *Tables*, to Thursday, the 27th April, A.D. 1167, the year given being the southern expired year. Our date of Madanavarmanadêva, Sambat 1219, Mâgha badi 15, Thursday, corresponds to the 15th February, A.D. 1162, which was a Thursday, the year being the current year, and the scheme used the *amânta* scheme; the solar eclipse, however, according to Professor von Oppolzer’s *Canon der Finsternisse*, did not take place on that day, but on the preceding new-moon day, the 17th January, and was visible all over India.

Among the localities mentioned, Vâridurga is probably Barigar in N. L. 25° 14' and E. L. 80° 6' (*Indian Atlas*, sheet No. 69 S. E.). Madanapura is of course identical with the modern town of this name (*Indian Atlas*, sheet No. 70 S. W.). Among the other names I find:—

1. **Vikaura**—Beekore *khurd* and *kullan*, 4-5 miles S. W. of Madanapura.
2. **Khatauqâ**—Khutourea, S. E. of Beekore.
3. **Sesayi**—Sajee (?), S. E. of Khutourea.
4. **Dudhai**<sup>3</sup>—Doodhai, N. L. 24° 26' and E. L. 78° 27' (*Indian Atlas*, sheet No. 70 N. W.).
5. **Itâva**—perhaps Etawah, N. L. 24° 12' and E. L. 78° 16' (*Indian Atlas*, sheet No. 70 S. W.).
6. **Vadavâri**—Berwara, N. L. 24° 30' and E. L. 78° 41' (*Indian Atlas*, sheet No. 70 N. W.).
7. **Uladana**—Ooldana *khurd*, 7 miles N. E. of Madanapura, and Ooldana *kulla n*, N. L. 24° 28' and E. L. 78° 53' (T. A. sheet No. 70 N. W.).
8. **Patha**—Putha, 4 miles E. of Berwara.

<sup>1</sup> [i.e. probably imposts paid by the villagers and strangers or Upâris.—G. Bühler.]

<sup>2</sup> According to the pedigree in the Batâśvar stone inscription of Paramardidêva (*Ep. Ind.* Vol. I. p. 207 ff.), Paramardin’s father was Yûśvarman. But he does not seem to have actually ruled, as no minister is named with him, while those of the other kings are all given.

<sup>3</sup> See *Ind. Ant.* Vol. XVIII. p. 236.

TEXT.<sup>1</sup>

## First Plate.

- 1 ओः ॥ स्तुति । जयत्याह्नादयन्विश्वं विश्वेश्वरशिरोष्टुतः । चम्द्रावेयनरेम्द्राणां  
बश्वश्वम्द्र इवोज्ज्वलः ॥ तत्र प्रवर्षमाने विरोधिवि-
- 2 जयभाजिष्णुजयशक्तिविजयशक्त्यादिवीराविर्भास्त्वरे परमभद्राकमहाराजाधि-
- राजपरमेश्वरश्रीपृथ्वी[व]-
- 3 मैदेवपादानुध्यातपरमभद्राकमहाराजाधिराजपरमेश्वरश्रीमदनवर्मदेवपादानुध्यात-
- परमभद्राकमहाराजाधि-
- 4 राजपरमेश्वरपरममाहेश्वरश्रीकालज्ञराधिपतिश्रीमन्त्यरमहिंद्वोः विजयो [!\*]  
सौन्दर्यम्भकरघ्ने अलनिधौ गा-
- 5 श्रीयमर्यं दिवोध्यैखर्यै धिषणे विष्णु तपसः सत्याच्च धाच्च सुते । सद्धा-  
भ्यासवसाह्नते<sup>२</sup> परिणति<sup>३</sup> निम्बाणश्चित्ये भ्रुवं य-
- 6 चासौ निरमायनन्यसदृशो धाच्चा गुणानां गणः ॥ स. एप दुर्विष्णुतर-  
प्रतापतापितमकलर्विपुकुलः कुलवधुमिव वशुन्धरान्निराकुलां
- 7 परिपालयन्नविकलविवेकनिर्भूतीक्ष्णतमतिः । विकौरविषये खटीडाह्नादशक ।  
तथा राल्हसल्कटांटद्वादशक । तथा हाटाष्टादशक । तथा सं-
- 8 सयोग्राम । दुधैविषये पिलिखिणीपञ्चेत । तथा इटावपञ्चेत । वडवारि-  
विषये इसरहरपञ्चेत । तथा उलदण । ककरदह । गोकुले  
नसहहयिदहा । प-
- 9 थ । यामाणासुपगतान्वाह्नाणानन्यांश्च मान्यानधिकतान्कुटुम्बिकायस्थदूतवैद्यमह-
- त्तरामेदचण्डालपर्यन्तान्मर्वामन्वीवयति<sup>४</sup> समाज्ञापयति चा-
- 10 स्तु वः संविदितं यथोपरिलिखिताः<sup>५</sup> (।) यामाः सजलस्त्वाः सस्त्वावरजङ्गमाः  
स्त्रीमाविक्षिताः<sup>६</sup> सावज्ञा<sup>७</sup> भूतभविष्यव्वर्त्तमाननिःशेषादायसहिताः
- 11 प्रतिषिद्धचाटादिप्रवेशाः । मदनपुरपत्तन । तथैतसंवद्वत्तलसीमा । गङ्गा-  
कुल । देवश्रीसोमनाथ । तथैतसंवद्वलिङ्गाजन्मुआकयोर्बडवारि-  
दुवैग्रा-<sup>१२</sup>

<sup>1</sup> From ink-impressions supplied by Dr. A. Führer.<sup>2</sup> Read श्रीमपर्यै.<sup>3</sup> Read परिणति निर्भास्त्.<sup>4</sup> Read लिखिता.<sup>5</sup> Read दुधै.<sup>6</sup> Read श्र्वयै.<sup>7</sup> Read वसंधरा.<sup>10</sup> Read साधकधर्मा.<sup>2</sup> Expressed by a symbol.<sup>3</sup> Read वशाह्नते.<sup>8</sup> Read संवीधयति.<sup>11</sup> Read भविष्यते.

- 12 म । अजयसागरसंवद्वलटिशानां हृष्णतुष्ट्यावक्षित्रा मदनपुरे भूमि ।  
एतत्सर्वं <sup>१</sup>वहिक्षत्यास्माभिः सोनसर[स]मावीसे<sup>२</sup> । सम्बत<sup>३</sup> १२२३  
<sup>४</sup>वैसाखशुदि ७
- 13 गुरुवारे । पूर्वं महाराजाधिराजश्रीमद्दनवर्मदेवेनास्मतितागहिं<sup>५</sup> वारीदुर्ग-  
समावासे सम्बत<sup>६</sup> १२१६ माघवदि १५ गुरुवारे पुण्यतीर्थोद-
- 14 केन विधिवत्स्त्रात्वा देवमनुष्ठित्मंतर्थं भास्करपूजापुरःसरं चराचरगुरं  
भगवन्तं भवानीपतिमध्यर्थं हुतभुजि हुत्वा राहुग्रस्ते दिवाकरे मा-
- 15 तापित्रीरात्मन्थ<sup>७</sup> पुण्यशोविवृद्धये । नानाभृष्टाग्रहारविनिर्गतेभ्यो नानागीचे-  
भ्यो नानाप्रवरेभ्यो "नानासाखाध्यायियो नानानामभ्यो
- 16 व्राह्मणेभ्यः कुशलतापूतेन हस्तीदकेन स्तस्तिवाचनपूर्वं चन्द्रार्कसमकालं पुच-  
पौ[त्र]पद्यन्वयानुगामिन्याः संकल्पितभूमिः सम्बन्धे शासनीक्षत्य प्र-
- 17 दत्ताः । मध्ये ॥१॥ कृत्वेदचरणे ॥ कश्यपगोत्रचौ [!\*] वीधानेपुच्चौ ।  
विशोः पदमेकम<sup>९</sup> ॥ उपमन्युगोत्रद्वि । देव[श]र्मेपुच्चद्वि । केशवस्य  
पदमेकम । गौतमगोत्रद्वि ।
- 18 लोहडपुच्चद्वि । <sup>१०</sup>नीम्बदेवस्य पदमेकम । भरद्वाजगोत्रद्वि । तीकवपुच्चद्वि ।  
धार्षेकस्य पदमेकम । [गौ]तम[गो]त्रद्वि [!\*] गोविंदपुच्चद्वि ।  
वामनस्य पदमर्दम<sup>११</sup> । <sup>१२</sup>शांक-
- 19 ल्यगोत्रद्वि । सीरीपुच्चद्वि । कुलधरस्य पदमेकम । <sup>१३</sup>त्रैकायनगोत्रसेनापतिकोल्ह-  
णपुत्रसेनापतिअजयपालस्य पदमेकम । <sup>१३</sup>त्रैकायनगोत्रसेनापति-
- 20 अजयपालपुत्ररात्तसोमराजस्य पदमेकम । क्षणात्रेयगोत्रचौ । <sup>१४</sup>नरसिङ्गपुच्चयं ।  
आनन्दस्य पदमेकम । भरद्वाजगोत्रद्वि । तीकवपुच्चद्वि । लाखूकस्य
- 21 पदार्द्धम । कश्यपगोत्रच्च । देल्हणपुच्चद्वि । पाल्हेकस्य पदार्द्धम । भार्गवगो-  
त्रद्वि । तीकमपुच्चद्वि । देल्हूकस्य पदार्द्धम । क्षणात्रेयगोत्रद्वि ।  
<sup>१५</sup>लक्ष्मीवरपुच्च-
- 22 द्वि । सहजेकस्य पदार्द्धम । गौतमगोत्रद्वि । पापापुच्चद्वि । रीस्त-  
कस्य पदार्द्धम<sup>१६</sup> । शाण्डिल्यगोत्रद्वि । <sup>१७</sup>लक्ष्मीवरपुच्चद्वि । वाक्षस्य  
पदार्द्धम । <sup>१८</sup>शांकत्यगोत्रद्वि ।

<sup>१</sup> Read वहिक्षत्या०.<sup>२</sup> Read समावासे.<sup>३</sup> Read संबत्.<sup>४</sup> Read वैशाख.<sup>५</sup> Read पितामहेन.<sup>६</sup> Read संबत्.<sup>७</sup> य looks like शृ.<sup>८</sup> Read शाखा०.<sup>९</sup> Read त्रिष्ठ०.<sup>१०</sup> Read एकम् throughout the inscription.<sup>११</sup> Read अर्धम् throughout the inscription.<sup>१२</sup> Read सांक्ष्य.<sup>१२</sup> Read त्रैकायणा.<sup>१३</sup> Read ऋसंह.<sup>१५</sup> Read क्षणीधर.<sup>१५</sup> Read पदार्द्धम्.<sup>१७</sup> Read लक्ष्मीधर.<sup>१९</sup> Read सांक्ष्य.

- 23 <sup>१</sup>पवणाहुपुत्रद्वि । गङ्गाधरस्य पदार्द्धम् । कश्यपगोत्रम् । गाल्हणपुत्रश्चो ।  
कान्तूकस्य पदार्द्धम् । वाभ्यगोत्र(१)यं । आल्हणपुत्रद्वि । धेल्हणस्य  
पदार्द्धम् । भ-
- 24 रहाजगोत्रद्वि । पुरुषोत्तमपुत्रद्वि । हरे: पदार्द्धम् । भरहाजगोत्रद्वि ।  
अवसरपुत्रचौ [१\*] गौतमस्य पदार्द्धम् । कश्यपगोत्रद्वि । नारायण-  
पुत्रचौ । वा-
- 25 हुलस्य पदार्द्धम् । कश्यपगोत्रद्वि [१\*] विमलादित्यपुत्रद्वि । पाल्हूकस्य पदा-  
र्द्धम् । क्षणात्रेयगोत्रद्वि । तीकवपुत्रचौ<sup>२</sup> । देल्हाकस्य पदार्द्धम् ।  
गौतमगो-
- 26 चद्वि । <sup>३</sup>गयाधरपुत्रचौ । धरणीधरस्य पटार्द्धम<sup>३</sup> । वसिष्ठगोत्रद्वि । <sup>४</sup>जग-  
धरपुत्रचौ । वाल्हूकस्य पटार्द्धम<sup>५</sup> । वसिष्ठगोत्रद्वि । नारायणपुत्र-  
द्वि । रिसिकस्य प-
- 27 दार्द्धम् । <sup>६</sup>कौस्तगोत्रद्वि । जगीपुत्रम् । वाळूकस्य पदार्द्धम् । <sup>७</sup>सौम्यवसगो-  
त्रद्वि [१\*] गोविंदपुत्रद्वि । जाल्हेकस्य पदार्द्धम् । गौतमगोत्रद्वि ।  
नागश-
- 28 मर्यपुत्रचौ । धरणीधरस्य<sup>८</sup> पदार्द्धम् । <sup>९</sup>परासरगोत्रद्वि । लाह[ड]पुत्रद्वि ।  
पीयूकस्य पदार्द्धम् । क्षणात्रेयगोत्रद्वि । वाल्हेपुत्रद्वि । ल-
- 29 क्षीधरस्य पदार्द्धम् । गौतमगोत्रद्वि । गङ्गाधरपुत्रद्वि । <sup>१०</sup>दा[यी]कस्य  
पदार्द्धम् । भार्गवगोत्रद्वि । दामोदरपुत्रदी । मही-

## Second Plate; First Side.

- 30 धरस्य पदार्द्धम् । <sup>११</sup>परासरगोत्रद्वि । नारायणपुत्रद्वि । विश्वरूपस्य  
पदार्द्धम् ॥ <sup>१२</sup>कौसिकगोत्रद्वि । नागशमर्यपुत्रद्वि । दामोदरस्य  
पदार्द्धम् । <sup>१३</sup>वसिष्ठगोत्र-
- 31 द्वि । दामोदरपुत्रद्वि । पद्मनाभस्य पदार्द्धम् । <sup>१४</sup>परासरगोत्रद्वि । विदा-  
धरपुत्रचौ । पाल्हूकस्य पदार्द्धम् । कश्यपगोत्रद्वि । पाल्हुपुत्रद्वि ।  
वाल्हणस्य पदार्द्धम् ।

<sup>१</sup> Read perhaps better परिणाह.<sup>२</sup> Read चौ.<sup>३</sup> Read पदार्द्धम्.<sup>४</sup> Read जगेत्र.<sup>५</sup> Read पदार्द्धम्.<sup>६</sup> Read सौश्वेत.<sup>६</sup> The *kau* of कौश looks like *chaud*.<sup>७</sup> Read पराशर.<sup>८</sup> Read पराशर.<sup>८</sup> Read धरणीधरस्य.<sup>९</sup> Read पराशर.<sup>१०</sup> Read पराशर.<sup>१०</sup> The य in दाशेक is badly formed.<sup>११</sup> Read वसिष्ठः<sup>१२</sup> Read पराशर.<sup>१२</sup> Read कौशिक.

- 32 क्षणाचेयगीचहि । चतुर्भुजपुचहि । दामोदरस्य पदमेकम् । मांडव्यगीचहि ।  
भास्करपुचहि । गाल्हेकस्य पदार्दम् । कश्यपगीचहि । नारायण-
- 33 पुचचौ । वामनस्य पदार्दम् । शांकात्यगीचहि । रिषिपुचहि । जाल्हेकस्य  
पदार्दम् । कश्यपगीचचौ । आल्हणपुचचौ । देहुलस्य पदार्दम् ।  
कश्यपगीचहि । देव-
- 34 व्रतपुचहि । वासुदेवस्य पदमेकम् । कश्यपगीचहि । माल्हेपुचचौ ।  
देवदत्तस्य पदमेकम् । परासरगीचहि । श्रीधरपुचहि । रामस्य  
पदमेकम् । कौण्डि-
- 35 खगीचहि<sup>1</sup> । देल्हूपुच(१)चौ । आल्हूकस्य पदमेकम् । (एक १) वसिष्ठगीचहि ।  
श्रीधरपुचहि । रील्हूकस्य पदमेकम् । कश्यपगीचहि । नाटपुचहि ।  
गङ्गाधरस्य पदमेकम् । प-
- 36 रामरगीचहि<sup>2</sup> । नाहिलपुचहि । देजकस्य पदार्दम् । वसगीचहि ।  
गोल्हेपुचहि । हरिश्चर्मणः पदार्दम् । गौतमगीचहि । कनसामि-  
पुचहि । जैतेकस्य पदचतुर्थान्मः<sup>3</sup> । गौ-
- 37 तमगोचहि । कटूपुचचौ । महिंदस्वामिनः पदार्दम् । क्षणाचेयगीचहि ।  
माल्हापुचहि । लक्ष्मीधरस्य पदार्दम् । क्षणाचेयगोचहि । माल्हा-  
पुचहि । पीथूकस्य पदार्दम् । चन्द्रा-
- 38 चेयगीचहि । जाहुलपुचहि । मनोरथस्य पदार्दम् । कश्यपगीचहि ।  
वामनपुचहि । नारायणस्य पदार्दम् । वधुलगोचहि । वराह-  
पुचचौ । रील्हेकस्य पदार्दम् । गौ-
- 39 तमगोचहि । कनसामिपुचहि । लाखूकस्य पदचतुर्थान्मः<sup>4</sup> । गौतमगोचहि ।  
महिंदस्वामिपुचहि । पञ्चनस्य<sup>5</sup> पदचतुर्थान्मः<sup>6</sup> । गौतमगोचहि ।  
महिंदस्वामिपुचहि [१\*] गोविंद-
- 40 स्य. पदचतुर्थान्मः<sup>7</sup> । वसगोचहि । कोकापुचहि । वासुदेवस्य पदार्दम् ।  
क्षणाचेयगीचहि । <sup>१२</sup>विस्वरूपपुचहि । रीसडस्य पदार्दम् । कौस-  
गोचहि । सोलपुचहि । वाष्पस्य पदार्द-

<sup>1</sup> Read संकल्प.<sup>2</sup> Read कौण्डिन्.<sup>3</sup> Read चतुर्थान्मः.<sup>4</sup> Read पञ्चनस्य.<sup>5</sup> Read चूषि.<sup>6</sup> अहि looks like अल्ला.<sup>7</sup> Read वस्तुल.<sup>8</sup> Read चतुर्थान्मः.<sup>9</sup> Read पराशर.<sup>10</sup> Read पराशर.<sup>11</sup> Read चतुर्थान्मः.<sup>12</sup> Read विश्वरूप.

- 41 म । कश्यपगोत्रद्वि । देवशर्मपुत्रचौ । <sup>१</sup>आल्कस्य पदार्दम् । <sup>२</sup>वसिष्ठ-  
गोत्रद्वि । हरिपुत्रद्वि । सुभंकरस्य<sup>३</sup> पदार्दम् । पाणिनिगोत्रपं ।  
महाशांदपुत्रपं । सर्वधरस्य पदमेक-
- 42 म । पाणिनिगोत्रपं । महाशांदपुत्रपं । नारायणस्य पदमेकम् ।  
कश्यपगोत्रपं । जाडूपुत्रठ । [देवदत्त]स्य पदमेकम् । वसिष्ठगोत्रद्वि ।  
कामेपुत्रद्वि । [थे?]डू-
- 43 कस्य पदमेकम् । <sup>४</sup>वैकायनगोत्रद्वि । मधुसूदनपुत्रद्वि । वक्त्राजस्य पद-  
मेकम् । भार्गवगोत्रचौ । गागूपुत्रचौ । सुभंकरस्य<sup>५</sup> पदमेकम् ।  
भार्गवगोत्रचौ । ब्र[ह्म]-
- 44 पुत्रचौ । यज्ञधरस्य पदमेकम् । भार्गवगोत्रचौ । सीहडपुत्रचौ । विद्या-  
धरस्य पदमेकम् । गौतमगोत्रद्वि । <sup>६</sup>भवणसामिपुत्रद्वि । देल्हणस्य  
पदमर्दम् [।] कु[स]गो-
- 45 त्रद्वि । सीलणपुत्रद्वि । वाक्कुकस्य पदार्दम् । भरद्वाजगोत्रद्वि । हरि-  
पुत्रद्वि । माधवस्य पदार्दम् । शार्णिल्यगोत्रद्वि । तीकवपुत्रद्वि ।  
आमदेवस्य पदचतुर्थान्मः<sup>७</sup> [।\*] तथा
- 46 भातृवासुदेवस्य पदचतुर्थान्मः<sup>८</sup> । तथा भातृद्वि । गोविंदस्य पदचतुर्थान्मः<sup>९</sup>  
तथा भातृद्वि [।\*] केशवस्य पदचतुर्थान्मः<sup>१०</sup> । भार्गवगोत्रद्वि [।\*]  
विष्णुपुत्रद्वि । वासुदेवस्य प-
- 47 दार्दम् <sup>।।</sup><sup>११</sup> । गार्घ्यगोत्रद्वि । <sup>१२</sup>परसुरामपुत्रचौ । लक्ष्मीधरस्य पदार्दम् ।  
भार्गवगोत्रचि<sup>१०</sup> । महाशाणपुत्रचौ । वाल्हकस्य पदार्दम् । उप-  
मन्युगोत्रद्वि । ब्रह्म-
- 48 पुत्रद्वि । वावणस्य<sup>११</sup> पदार्दम् । भार्गवगोत्रद्वि । <sup>१२</sup>महाशमद्वि [।\*] देवर्घं  
पदार्दम् । कश्यपगोत्रद्वि । भोगादित्यपुत्रद्वि । <sup>१३</sup>रिषेः पदार्दम् ।  
उपमन्युगोत्रद्वि<sup>१२</sup> । <sup>१४</sup>रिषि-
- 49 पुत्रद्वि । विश्वरूपस्य पदार्दम् । गौतमगोत्रचिलोचनपुत्रद्वि । नामदेवस्य  
पदार्दम् । कश्यपगोत्रद्वि । <sup>१५</sup>गोविदपुत्रद्वि । मधुसूदनस्य<sup>१६</sup> पदार्दम् ।  
शार्णि-

<sup>१</sup> *Athū* looks like *Athla*.<sup>२</sup> ष looks like पु.<sup>३</sup> Read शुभंकरस्य.<sup>४</sup> Read वक्त्रायण.<sup>४</sup> Read शमंकरस्य.<sup>५</sup> Perhaps भवणसामि.<sup>५</sup> Read चतुर्थोऽस्त्रः.<sup>६</sup> Dele इ.

७ Read परयैः.

<sup>१०</sup> Read द्वि.<sup>८</sup> Probably रावणस्य.

१२ Probably महाशमंपुत्र.

<sup>१२</sup> Read चतुर्थः.<sup>१४</sup> Read चतुर्थः.

१५ Read गोविदः.

<sup>१६</sup> Read मधुसूदनस्य.

- 50 त्यगीत्रहि । विश्वरूपपुत्रहि । पीथूकस्य पदार्द्धम् । भार्गवगोत्रहि । महीधरपुत्रहि । तीकवस्य पदार्द्धम् । शाणिल्लगोत्रहि । विश्वरूपपुत्रहि । लाखूक-
- 51 स्य पदार्द्धम् । भरद्वाजगोत्रहि । कपिलेश्वरपुत्रहि । प्रभाकरस्य पदार्द्धम् । भार्गवगोत्रहि । सीरीपुत्रहि । लाहृडस्य पदार्द्धम् । दार्ढच्युतगोत्रवहुलदेवपुत्र-
- 52 पीथनस्य पदमेकम् । धौम्यगोत्रहि । वायीपुत्रचौ । केशवस्य पदमेकम् । गौतमंमोत्रहि । सुभंकरपुत्रचौ । भास्करस्य पदमेकम् । दार्ढच्युतगोत्रचौ । जाङ्गूपुत्रचौ । रि-
- 53 सिकेशस्य<sup>१</sup> पदमेकम् । चन्द्रावेयगोत्रहि । सोमदेवपुत्रपं । माल्हूकस्य पदमेकम् । धौम्यगोत्रहि । असधरपुत्रहि । वीठुकस्य पदमेकम् । भार्गवगोत्राद्व<sup>२</sup> । भायिलपु-
- 54 त्रहि । लाखूकस्य पदकेकम्<sup>३</sup> । कश्यपगोत्रहि । सुभाकरपुत्रदी । राल्हूकस्य पदमेकम् । वसिष्ठगोत्रहि । पाणिनिपुत्रहि । गङ्गाधरस्य पदमेकम् । वैकायनगोत्रवस्म-
- 55 पालपुत्रहि । अण्टपालस्य पदमेकम् । वसिष्ठगोत्रहि । गोविंदपुत्रहि [\*\*] विलोचनस्य पदमेकम् । कश्यपगोत्रव्वि<sup>४</sup> । आल्हणपुत्रहि । विजयसीहस्य पदमेकम् । पराम-
- 56 रगोत्रहि । <sup>५</sup>विद्यावरपुत्रचौ । वाल्हूकस्य पदार्द्धम् । कश्यपगोत्रहि । देवेश्वरपुत्रहि । वावणस्य<sup>६</sup> पदार्द्धम् । कश्यपगोत्रहि । नारायणपुत्रहि । जगधरस्य<sup>७</sup> पदार्द्धम् । भा-
- 57 गर्वगोत्रचौ । गांगूपुत्रचौ [\*\*] गोविंदस्य पदार्द्धम् । <sup>८</sup>गौतमगोत्रहि । <sup>९</sup>मव्सूदनपुत्रहि । देऊकस्य पदार्द्धम् । <sup>१०</sup>वीम्यगोत्रहि [\*\*] <sup>११</sup>रिषिपुत्रहि । पुरुषोत्तमस्य पदार्द्धम् । <sup>१२</sup>वसिष्ठगो-
- 58 त्रहि । नारायणपुत्रहि । दिवाकरस्य पदार्द्धम्<sup>१३</sup> । <sup>१४</sup>वतिष्ठगोत्रहि । रामचन्द्रपुत्रहि । वासुदेवस्य पदार्द्धम् । कुत्सगोत्रहि । वासधरपुत्रहि<sup>१५</sup> । पाल्हूकस्य पदार्द्धन<sup>१६</sup> । क्षणात्र-

<sup>१</sup> Read गौतमगोत्र.<sup>२</sup> Read शुभंकर.<sup>३</sup> This is a corruption of हृषीकेश.<sup>४</sup> Read भार्गवगोत्रहि.<sup>५</sup> Read पदमेकम्.<sup>६</sup> Read शुभाकर.<sup>७</sup> Read वैकायण.<sup>८</sup> Read रि.<sup>९</sup> Read परामर.<sup>१०</sup> Read विद्याधर.<sup>११</sup> Probably रावणस्य.<sup>१२</sup> Read जगज्ञरस्य.<sup>१२</sup> गौ �looks like *gp*.<sup>१३</sup> Read मधुसूदन.<sup>१४</sup> Read धौम्य.<sup>१५</sup> Read ऋषि.<sup>१५</sup> The *shīha* of वसिष्ठ looks like *pīha*.<sup>१६</sup> Read पदार्द्धम्.<sup>१६</sup> Read वसिष्ठ; *shīha* looks like *pīha*.<sup>१७</sup> Read पदार्द्धम्.

- 59 यगीत्रहि । जाहडपुत्रहि । मवुसूदनस्य<sup>1</sup> पदार्थम् । <sup>2</sup>गार्ययोत्रहि ।  
     परासरपुत्रहि । वेदस्य पदार्थम् । <sup>3</sup>पसिष्ठयोत्रहि । गङ्गाधरपुत्रहि ।  
     मवुसूदनस्य<sup>4</sup> पदार्थम् [\*\*] अत्रि-
- 60 गोत्रहि । केशवपुत्रहि । रिसिकेसस्य<sup>5</sup> पदार्थम् । शार्णिल्लित्यगोत्रहि ।  
     चंद्रादित्यपुत्रहि । विद्याधरस्य पदार्थम् । कश्यपगोत्रठ । शर्मादि-  
     लपुत्ररा । हालस्य पदम्-

*Second Plate; Second Side.*

- 61 कम । भरद्वाजगोत्रना । नारायणपुत्रना । लक्ष्मीधरस्य पदमेकम् ।  
     प्रतीहारान्वये रा । जाहडपुत्ररा । महिलूकस्य पदद्वयम् । <sup>6</sup>कौमिक-  
     गोत्रमहीपालपुत्रहि । वामदेवस्य प-
- 62 दार्थम् । कश्यपगोत्रपं । नरसिंहपुत्रपं । केशवस्य पदार्थम् । <sup>7</sup>ययुर्बद-  
     चरणे ॥ भरद्वाजगोत्रपं । <sup>8</sup>आनन्दपुत्रश्च ॥ पं । देवशर्मणः पदद्वयम्<sup>10</sup> ।  
     भरद्वाजगोत्रश्च । गासलपुत्रहि । ज-
- 63 यशर्मणः पदमेकम् । भरद्वाजगोत्रश्च । गासलपुत्रहि । माल्लकस्य  
     पदमेकम् । कश्यपगोत्रहि । आल्लणपुत्रश्रग्नि । कुलादित्यस्य  
     पदमेकम् । भरद्वाजगोत्रहि । अस-
- 64 धरपुत्र(1)पं । सीलूकस्य पदमेकम् । भरद्वाजगोत्रपं । पाल्लणपुत्रहि [\*\*]  
     सीमेकस्य पदमेकम् । कौसलगोत्रपं । पीथनपुत्रहि । असधरस्य  
     पदमेकम् । <sup>11</sup>परासरगोत्रहि । सीमद-
- 65 त्तपुत्रचौ । श्रीनिवासस्य पदमेकम् । गौतमगोत्रहि । सूपटपुत्रपं । चौभु-  
     जस्य पदमेकम् । गौतमगोत्रचौ [\*\*] सुजपुत्रपं । इष्टीधरस्य  
     पदमेकम् । भरद्वाजगोत्रपं । पुरुषो-
- 66 त्तमपुत्रपं । गागेकस्य पदमेकम् । चन्द्रात्रेयगोत्रदी । अभिनन्दपुत्रदी ।  
     विद्यानन्दस्य पदमेकम् । चन्द्रात्रेयगोत्रदी । अभिनन्दपुत्रदी ।  
     धर्मानन्दस्य<sup>12</sup> पदमेकम् । <sup>13</sup>त्रैकायनगोत्र-

<sup>1</sup> Read मधुसूदनस्य.

<sup>2</sup> Read गोत्र.

<sup>3</sup> Read पराशर.

<sup>4</sup> Read बसिष्ठ.

<sup>5</sup> Read मधुसूदनस्य.

<sup>6</sup> See page 162, note 3.

<sup>7</sup> Read कौशिक.

<sup>8</sup> Read यजुर्वेद.

<sup>9</sup> There seems to be a mistake in आनन्दपुत्रश्च ॥ पं ।

<sup>10</sup> Read, इयम्.

<sup>11</sup> Read पर शर.

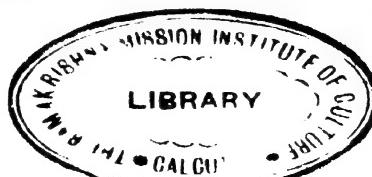
<sup>12</sup> Read धर्मानन्दस्य.

<sup>13</sup> Read त्रैकायण.

- 67 सेनापतिअर्जयपालपुत्रदि । महराजस्य<sup>1</sup> पदमेकम् । <sup>२</sup>कैकायनगीत्वसेनापति-  
अर्जयपालपुत्रदि । वश्वराजस्य पदमेकम् । <sup>३</sup>कौसिकगीत्वदी ।  
महाशर्मपुत्रदी । वासु-
- 68 के: पदमेकम् । अविगोत्रदि । रक्षेश्वरपुत्रदि । मालावरस्य<sup>4</sup> पदमेकम् ।  
कश्यपगीत्वदि । जात्हणपुत्रदि । महि[ध]रस्य<sup>5</sup> पदमेकम् । वत्स-  
गीत्रदि । तील्लपुत्रपिं<sup>6</sup> । सल-
- 69 खण्णेकस्य पदद्वयम्<sup>7</sup> । <sup>८</sup>परासरगीत्रपं । माल्हणपुत्रपं । पीथनस्य पदमेकम् ।  
<sup>९</sup>परासरगीत्रपं । महुलपुत्रपं । कीठणस्य पदमेकम् । <sup>१०</sup>वसिष्ठगीत्रदि ।  
गयाधरप-
- 70 त्रदि । नालेसूपटयो[ः\*] प[द]मेकम् । वत्सगीत्रदि । सूपटपुत्रदि ।  
वरणीधरस्य<sup>१०</sup> पदमेकम् । वत्सगीत्रदी । कमलासनपुत्रदी । गोठस्य  
पदमेकम् । माहुलगीत्रदि । वा-
- 71 क्षिलपुत्रदी । मनादित्यस्य पदमेकम् । <sup>११</sup>परासरगीत्रकणशर्मपुत्रत्रिनि ।  
जयशर्मणः पदमेकम् । <sup>१२</sup>वसिष्ठगीत्रदि । गुसलपुत्रभानिकस्य  
पदमेकम् । भरद्वा-
- 72 जगोत्रदि । कील्हणपुत्रदि । दामोदरस्य पदमेकम् । वसिष्ठगीत्रदी ।  
धानूपुत्रदी । नीलकंठस्य पदमेकम् । <sup>१३</sup>शांकत्यगीत्रदि । <sup>१४</sup>लखगादि-  
त्यपुत्रदेऊकस्य पदमे-
- 73 कम् । भरद्वाजगीत्रदि । गयधिरपुत्रदि । देवर्षि(१)दि । वावण<sup>१५</sup> ।  
दि । वेदू [\*\*] एषां पदमेकम् । <sup>१६</sup>मौहल्यगीत्रद्विवेदश्रीमहसूपुत्र-  
श्रीत्रियमीलूकस्य पदार्घम् ।
- 74 कश्यपगीत्रपं । सुरीत्तमपुत्रदि । लक्ष्मीधर । दि । धरणीधर । तथा  
दि । देवशर्मपुत्रदि । गागू । एषां पदमेकम् ।  
वत्सगीत्रद्विवेदश्रीअजैपुत्रदि<sup>१७</sup> । ऊहडस्य पदार्घम् ।
- 75 भरद्वाजगीत्रदि । देवशर्मपुत्रदि । नरीत्तमस्य पदार्घम् । कश्यपगीत्रदि । पाल्हण-  
पुत्रदि । गाल्हणस्य पदार्घम् । <sup>१८</sup>परासरगीत्रदि । असधरपुत्रदि । पीथनस्य  
पदार्घम् ॥

<sup>1</sup> Read महराजस्य.<sup>4</sup> Read मालाधरस्य.<sup>7</sup> Read द्वयम्.<sup>9</sup> The shtha of वसिष्ठ looks like ptha.<sup>11</sup> Read पराशर.<sup>13</sup> Read सांकत्य.<sup>16</sup> Probably रावण.<sup>2</sup> Read नैकायण.<sup>5</sup> Read महौधरस्य.<sup>8</sup> Read पराशर.<sup>12</sup> The shtha of वसिष्ठ looks like eu.<sup>14</sup> Read लखणादित्य.<sup>17</sup> Read पराशर.<sup>3</sup> Read कौशिक.<sup>6</sup> Read पं.<sup>10</sup> Read धरणीधरस्य.<sup>15</sup> Probably रावण.

- 76 गौतमगोचर्दि । व[सु]पुत्रदि । पीठुकस्य पदार्द्धम् । भरद्वाजगोचर्दि । पवणाहपुत्रदि । सूढस्य पदार्द्धम् । <sup>१</sup>उपमन्यगोचर्दि । नाटेपुत्रं । श्रीधरस्य पदार्द्धम् । भरद्वाजगो-
- 77 त्रदि । आल्हणपुत्रदि । नारायणस्य पदार्द्धम् । <sup>२</sup>परासरगोचर्दि । ब्रह्म-पुत्रदि । भाभुकस्य पदार्द्धम् । वत्सगोचर्दि । लक्ष्मीधरपुत्रं । जाल्हूकस्य पदार्द्धम् । भरद्वाजगोचर्दि । म-
- 78 ह्लीधरपुत्रदी । महाधरस्य<sup>३</sup> पदार्द्धम् । शाणिल्लगोचरं । गार्गेपुत्रदी । जागूकस्य पदार्द्धम् । भार्गवगोचरदि । हरिदत्तपुत्रदि । सीरीकस्य पदार्द्धम् । कौसिकगोचर्दि । सोमदे-
- 79 वपुत्रदि । श्रीधरस्य पदार्द्धम् । अविगीचर्दि । नारायणपुत्रदि । जाहडस्य पदार्द्धम् । अविगीचर्दि । नारायणपुत्रदि । धरणी-धरस्य पदार्द्धम् । भरद्वाजगोचर्दि । लखनगा<sup>५</sup>-
- 80 पुत्रदि । गाल्हूकस्य पदार्द्धम् । <sup>६</sup>कौणिल्लगोचर्दि । श्रीधरपुत्रदि । मधु-कृस्य पदार्द्धम् । वौद्धायनगोचर्दि । पाल्हूपुत्रदि । दामरस्य पदार्द्धम् । <sup>७</sup>परासरगोचर्दि । पद्माक-
- 81 रपुत्रदि । मालाधरस्य पदार्द्धम् । <sup>८</sup>परासरगोचर्दि । पद्माकरपुत्रदि । विद्याधरस्य पदार्द्धम् । <sup>९</sup>कौणिल्लगोचर्दि । दिवाकरपुत्रदि । भास्क-रस्य पदार्द्धम् । शांडिल्लगो-
- 82 चमोमेष्वरपुत्रदि [\*\*] शिवादित्यस्य पदार्द्धम् || <sup>१०</sup>कस्यपगोचर्दि । केशवपुत्रदि । चक्रस्वामिनः पदार्द्धम् । कौशिकगोचर्दि<sup>११</sup> । गोहहपुत्रदि [\*\*] वीकयस्य पदार्द्धम् || वत्सगोचरश्ची [\*\*] वामदेवपुत्रदि । पीथूक-
- 83 स्य पदार्द्धम् । <sup>१२</sup>कौसिकगोचरोहडपुत्रदि<sup>१३</sup> । माल्हूकस्य पदार्द्धम् || <sup>१४</sup>कस्यपगोचरविस्वरूपपुत्रदि । दिवाकरस्य पदार्द्धम् || व[त्स]गोचरकी-त्तिधरपुत्रदि । सांगमस्य पदार्द्धम् || <sup>१५</sup>परासरगोचरसोमी-
- 84 इवरपुत्रश्च । भाभुकस्य पदार्द्धम् || <sup>१६</sup>कस्यपगोचरमूल्हणपुत्रदि [\*\*] लालिकस्य पदार्द्धम् || गौतमगोचरजयसर्मपुत्रदि<sup>१७</sup> [\*\*] भावसर्मणः<sup>१८</sup> पदार्द्धम् || <sup>१९</sup>परासरगोचर्दि । भास्करपुत्रदि । वाल्हूकस्य पदार्द्धम् ||

<sup>१</sup> Read उपमन्य.<sup>२</sup> Read पराशर.<sup>३</sup> Read मङ्गीधरस्य.<sup>४</sup> Read कौशिक.<sup>५</sup> Read लखन.<sup>६</sup> Read कौणिल्लग.<sup>७</sup> Read वौद्धायन.<sup>८</sup> Read पराशर.<sup>९</sup> Read कौणिल्लग.<sup>१०</sup> Read कश्यप.<sup>११</sup> Read वौशिकगोचर्दि.<sup>१२</sup> Read कौशिक.<sup>१३</sup> Read कश्यपगोचरविश्वरूप.<sup>१४</sup> Read पराशर.<sup>१५</sup> Read कश्यप.<sup>१५</sup> Read शर्मण.<sup>१६</sup> Read शर्मणः.<sup>१८</sup> Read पराशर.

- 85 मौडिल्यगोत्रदि । तीकमपुत्रत्रि । धरणीधरस्य पदार्थम् ॥ <sup>१</sup>कौसिकगोत्र-  
दि । वील्लुपुत्रपं । केशवस्य पदार्थम् ॥ <sup>२</sup>कौशिकगोत्रदि [<sup>३</sup>] पाल्लु-  
पुत्र[दि] । ऊहेकस्य पदार्थ । भारद्वाजगोत्रदि । <sup>४</sup>सुभंकर-
- 86 पुत्रदि [<sup>५</sup>] देवेश्वरस्य पदार्थम् ॥ <sup>६</sup>कश्यपगोत्रदि [<sup>७</sup>] धरणीधरपुत्रदि ।  
नारायणस्य पदार्थम्<sup>८</sup> ॥ मौनसगोत्रदि । नारायणपुत्रदि । विद्याधरस्य  
पदार्थम् ॥ भारद्वाजगोत्रगोठपुत्रचौ । लाहडस्य पदार्थम् ॥
- 87 गौतमगोत्रदेवशर्मपुत्रदि । जाल्लुकस्य पदार्थम् ॥ <sup>९</sup>साङ्कल्यगोत्रति ।  
महीश्वरपुत्र(१)दि [<sup>१०</sup>] गा[गू]कस्य पदार्थम् ॥ भरद्वाजगोत्रठ ।  
माधवपुत्रठ । लाहडस्य पदमिकम् । <sup>११</sup>परासरगोत्रदी । देव-
- 88 नाभपुत्रदी । जैतनाभस्य पदमिकम् । कश्यपगोत्रदि । वसपुत्रदि ।  
महीश्वरस्य पदार्थम् । कश्यपगोत्रदि । नागशर्मपुत्रदि । विद्या-  
धरस्य पदार्थम् । मौडिल्यगो-
- 89 चंद्रि । <sup>१२</sup>रिषिपुत्रदि । दामरस्य पदार्थम्<sup>१३</sup> । कृष्णाचेयगद्वेत्रदि । सोनड-  
पुत्रदि । रासलस्य पदार्थम् । शारिंखिल्यगोत्रति ।  
<sup>१४</sup>मालावरपुत्रति । वाल्हेकस्य पदार्थम् । ज्येष्ठ-
- 90 न्तायनगोत्रदि । <sup>१५</sup>सुभादिल्यपुत्रपं । देल्हस्य पदार्थम् । शारिंखिल्यगोत्रति ।  
आल्हीपुत्रति । माल्हणस्य पदार्थम् । शारिंखिल्यगोत्रति । आल्ही-  
पुत्रति । साल्हणस्य पदार्थ-
- 91 म । कश्यपगोत्रअ । श्रीधरपुत्रअ । यशोधरस्य पदार्थम् । भरद्वाजगो-  
त्रदि । माठूपुत्रदि । रील्लुकस्य पदार्थम् । <sup>१६</sup>लौगाच्चगोत्रदि ।  
गोपतिपुत्रदि । पीथूकस्य प-
- 92 दार्ढम् । कश्यपगोत्रचौ । केशवपुत्रचौ । राल्हेकस्य पदार्थम् । भर-  
द्वाजगोत्रदि । माठूपुत्रदि । देजकस्य पदार्थम् । भार्गवगोत्र-  
दि । [ग • पुत्र].<sup>१७</sup>

<sup>१</sup> Read मौडिल्य.<sup>२</sup> Read कौशिक.<sup>३</sup> Read शुभंकर.<sup>४</sup> Read कश्यप.<sup>५</sup> Read पदार्थम्.<sup>६</sup> Read साङ्कल्य.<sup>७</sup> Read पराशर.<sup>८</sup> Read चूर्णि.<sup>९</sup> Read पदार्थम्.<sup>१०</sup> Read मालावर.<sup>११</sup> Read शुभादिल्य.<sup>१२</sup> Read लौगाच्चि.<sup>१३</sup> The lower portion of the last four aksharas is gone. The two first may be *Gdye*, *Gdme*, or *Gdyā*; the *anusvara* may be an accidental dot.

2	4	6	8	10	12	14	16	18	20	22	24	26	28
2	4	6	8	10	12	14	16	18	20	22	24	26	28
2	4	6	8	10	12	14	16	18	20	22	24	26	28
2	4	6	8	10	12	14	16	18	20	22	24	26	28
2	4	6	8	10	12	14	16	18	20	22	24	26	28



*Third Plate.*

- 93 [चौ?] कुलधर<sup>1</sup> । चौ । लाहूणपुत्र[चौ] । जयाणंद । तथा भारु-  
आनद<sup>2</sup> । तथा पुत्रमाधव । विष्णुवृक्षिगोत्रचौ । लाहूडपुत्रदि ।  
सीमेश्वर । परासरगोत्रचौ । गोविंद-
- 94 पुत्रचौ । पजून । दर्भिगोत्रदि । गोसेपुत्रदि । वासुदेव । तथा भारु-  
वाल्हण<sup>3</sup> । दर्भिगोत्रदि । गोधणपुत्रमारायण<sup>4</sup> । दर्भिगोत्रदि ।  
गल्हेपुत्रदि । आनंद ।
- 95 गोतमगोत्रति । सीलिपुत्रति । विद्याधर । भरद्वाजगोत्रति । गङ्गाधर-  
पुत्रति । देवधर । गर्गगोत्रदि । पीथनपुत्रदि । कूके ।  
वंपुलगोत्रदि । सीलिपु-
- 96 ब्रह्माल्हे । उपमन्युगोत्रदि । श्रीपालपुत्रदि । साल्हे । कश्यपगोत्रति ।  
बीठुपुत्रति । मालाधर । गोतमगोत्रति । देवधरपुत्रति ।  
सतानंद<sup>5</sup> । शांडिल्यगोत्रति । कुमार-
- 97 शर्मपुत्रति । देऊ । गोतमगोत्रति । साल्हणपुत्रति । वाऊ । मौनम-  
गोत्रदि । खल्हणपुत्रदि । सांतट<sup>6</sup> । भरद्वाजगोत्रदि । हिरा-  
दिल्यपुत्रदि । कुडण । कौसरगोत्र(1)-
- 98 दि । उत्तरादिल्यपुत्रदि । साभू । भरद्वाजगोत्रदि । देल्हणपुत्रदि ।  
शेष<sup>7</sup> । कश्यपगोत्रदी । लाहूडपुत्रदि । मालाधर । शांकत्य-  
गोत्रदि । लक्ष्मीधरपुत्रवेदशर्म<sup>8</sup> [\*\*]
- 99 वक्षगोत्रदी । सीटेपुत्रदि । गङ्गाधर । कश्यपगोत्रपं । गङ्गाधरपुत्रपं ।  
हरिधर । सावर्णगोत्रति । हिरण्यपुत्रति [\*\*] सीमे । वक्षगोत्र-  
दि । राघवपुत्रदि । रिसि<sup>9</sup>
- 100 केश । तथा भारुदि । गयाधर । गर्गगोत्रदि । रामपुत्रपं । गदा-  
धर । भरद्वाजगोत्रपं । क्षाणपुत्रपं । गमि । शांडिल्यगोत्रपं ।  
सीमेपुत्रपं । केशव । कश्यपगोत्रपं । यशदे<sup>10</sup>

<sup>1</sup> The first *akshara* looks like *trō*; possibly to be read *śrō*. The *akshara* *ku* is badly formed and looks like *puā*. With this name begins a separate list, comprising the names of 82 persons.

<sup>2</sup> Read आनन्द.<sup>3</sup> Read विष्णुवृक्ष. The *akshara* *shnu* looks like *shnri*.<sup>4</sup> Read पराश्र.<sup>5</sup> Perhaps राल्हण.<sup>6</sup> Read नारायण.<sup>7</sup> Read बन्धुल.<sup>8</sup> Read शतानन्द.<sup>9</sup> Read सूलहण.<sup>10</sup> Perhaps सामट.<sup>11</sup> Read हीरादिय.<sup>12</sup> [Compare the modern रथधी.—G. Bühler.]<sup>13</sup> Read सांकत्य.<sup>14</sup> See page 162, note 3.<sup>15</sup> Read यशोदेव.<sup>16</sup> The *akshara* *shna* looks like *pna*.

- 101 वपुत्रं । अजौ । <sup>१</sup>शांक्त्यगोत्रचौ । माल्हूपुत्रचौ [!\*] गोविंद ।  
वत्सगोत्रति । जगसीहृपुत्रति । धरणीधर । <sup>२</sup>परासरगोत्रति ।  
रुद्रपुत्रति । क्षीतू । कश्यपगोत्रद्वि । चक्रस्वामि-
- 102 पुत्रद्वि । आमदेव । <sup>३</sup>परामरगोत्रति । थानूपुत्रति । गांगू । कात्या-  
यनगोत्रचौ । केशवपुत्रचौ । देवशर्म । <sup>४</sup>शांक्त्यगोत्रचौ ।  
धरणीधरपुत्रचौ । तीकव । भरद्वाजगोत्रचौ [!\*]
- 103 धरणीधरपुत्रचौ । पद्मस्वामि । मौनसगोत्रशो । सीघनपुत्रशो ।  
लाहड । मौनसगोत्रशो । रासलपुत्रद्वि । नारायण । कण्णाचेय-  
गोत्रद्वि । निम्बरथपुत्रद्वि । वेदू ।
- 104 कश्यपगोत्रद्वि । गयाधरपुत्रद्वि । सहारण । कश्यपगोत्रपं । हरिपुत्रपं ।  
देदे । जातूकर्णगोत्रद्वि । मूपटपुत्रद्वि । राजे । <sup>५</sup>कौसिकगोत्रति ।  
देवनाभपुत्रति । कीर्त्तिनाभ ।
- 105 <sup>६</sup>कौसिकगोत्रति । देवहरपुत्रति । उदयनाभ । <sup>७</sup>कौसिकगोत्रश । देव-  
धनपुत्रद्वि । श्रीकर । <sup>८</sup>कौसिकगोत्रद्वि । दिनकरपुत्रद्वि ।  
विष्णुशर्म । भरद्वाजगोत्र(१)पं । म-
- 106 नपुत्रपं । कनादित्य । <sup>९</sup>शांक्त्यगोत्रद्वि । वाङ्पुत्रद्वि । केशव । वस-  
गोत्रति । महादेवपुत्रति । पदुमे । गर्भगोत्रठ । आभट-  
पुत्रगै<sup>१०</sup> । लोलिक । भरद्वाजगोत्र-
- 107 द्वि । आल्हणपुत्रद्वि । राल्हू<sup>११</sup> । कश्यपगोत्रति । वत्सराजपुत्रति ।  
स्वांभू । मौहल्यगोत्रद्वि । रुद्रपुत्रति । सोंज । गर्भगोत्रदी ।  
माघपुत्रश । शकुनादित्य । भरद्वाजगोत्र-
- 108 पं । लक्ष्मीधरपुत्र(१)पं । देदे । भरद्वाजगोत्रआल्हूपुत्रसाल्हण । भर-  
द्वाजगोत्रपं । विद्याधरपुत्रपं । वाङ् । वसिष्ठगोत्रद्वि । जागर्षि-  
पुत्रकील्हण । (एक) वसिष्ठगोत्रमहे-
- 109 श्वरपुत्रद्वि । राम । गौतमगोत्रद्वि । दामोदरपुत्रद्वि । माल्हू । जीव-  
न्तायनगोत्रद्वि । जयद्रथपुत्रपं । दाऊ । गौतमगोत्रद्वि । लक्ष्मी-  
धरपुत्रपं । पुरुषोत्तम । कश्यप-
- 110 गोत्रचौ । सहिलपुत्रचौ । लाले । कश्यपगोत्रचौ । गोल्हेपुत्रचौ ।  
भद्रेश्वर । वसिष्ठगोत्रद्वि । <sup>१२</sup>दागोदरपुत्रचौ । वङ्ग । <sup>१३</sup>कृ-  
ष्णाचेयगोत्रद्वि । जयसीहृपुत्रचौ । जाग-

<sup>१</sup> Read सांक्त्य.<sup>२</sup> Read पराशर.<sup>३</sup> Read सांक्त्य.<sup>४</sup> Read कौशिक.<sup>५</sup> Read कौशिक.<sup>६</sup> Read चौ.<sup>७</sup> Read कौशिक; *kau* looks like *pau4*.<sup>८</sup> Read सांक्त्य.<sup>९</sup> Read चौ.<sup>१०</sup> *Rālhā* looks like *Rālhṇa*.<sup>११</sup> Read दामोदर.<sup>१२</sup> The ष in कृष्ण looks like ष.

- 111 र्षि । गौतमगोत्रहि । माधवपुत्रकुले । उपमन्युगोत्र(१)नागशर्मपुत्ररतन ।  
भरद्वाजगोत्रहि । आल्हणपुत्रहि । ताल्लू । भरद्वाजगोत्रहि ।  
गङ्गाधरपुत्रहि । अस-
- 112 धर । भार्गवगोत्रश्च । जयद[थ]पुत्रति । धर्मधर । कश्यपगोत्रदेव-  
पुत्रहि । आमदेव । भरद्वाजगोत्रहरिपुत्रहि । महेश्वर । वंधुलगो-  
त्रसीलेपुत्रहि । क्लूल्हण । भ-
- 113 रहाजनारायणपुत्रति<sup>१</sup> धरणीधर । भरद्वाजगोत्रदी । क्लूणपुत्रहि । देवधर ।  
एवं व्राह्मण ८२ एषां <sup>२</sup>समासत्वे पदत्रिचत्वारिंशदाङ्कतीपि<sup>३</sup>  
पद ४३ कश्यप-
- 114 गोत्रयं [१\*] गोविंदपुत्रहि । देकु<sup>४</sup> । [श]क्त्यगोत्रहि । वङ्घधरपुत्रदी ।  
आमदेव । गौतमगोत्रश्च । रा[म]पुत्रचौ । कूकौ ।  
भरद्वाजगोत्रयं । केशवपुत्रयं [१\*] विद्याधर [१\*]
- 115 (व) [१\*] देवीमदी । जाहडपुत्रदी । नागशर्म । गौतमगोत्रठ ।  
गयाधरपुत्रठ । वासुदेव । एवं व्राह्मण ६ एषां <sup>५</sup>समासत्वे  
<sup>६</sup>पदपङ्कतीपि पद ६ <sup>७</sup>परासरगोत्रहि । महा-
- 116 शर्मपुत्रयं । नामशर्म । <sup>८</sup>परासरगोत्रहि । वील्हणपुत्रहि । जयशर्म<sup>९</sup> ।  
क्लूणत्रेयगोत्रदेविपुत्रधर्माण्ड । <sup>१०</sup>परासरगोत्रजयशर्मपुत्र(१)हरिशर्म ।  
एषां पदमेक-
- 117 म । इति मला भवद्विभागभीगादिकं सर्वमेभ्यः समुपनेतव्यम<sup>११</sup> । तदेता-  
न्यामानमीषां समन्वितप्राकारान्मनिर्गमप्रवेशान्मसर्वाशनेत्तुकपीससणा-<sup>१२</sup>
- 118 <sup>१३</sup>ममधूकादिभूहान्मवनश्चभिनिधानान्मलोहाद्याकरान्मगोकुलानपरैरपि सीमा-  
न्तगतैवस्तुभिः<sup>१४</sup> सहितान्मवाह्याभ्यन्तरादायान<sup>१५</sup> भुज्ञानानां क-
- 119 पंतां<sup>१६</sup> कषयतां दानाधानविक्रयं वा कुर्वतां न केनचित्काचिद्वाधा कन-  
व्या<sup>१७</sup> । अत्र च राजराजपुरुषादिभिः स्वं स्वमाभाव्यं <sup>१८</sup>परिहरीणी-  
यमिदञ्चास्मद्वानमना-

<sup>१</sup> Read भरद्वाजगोत्रनारायण.<sup>२</sup> Read समाश०.<sup>३</sup> Read <sup>०</sup>शदङ्कती.<sup>४</sup> Read देकु.<sup>५</sup> Read सांकल्य.<sup>६</sup> Read समाश०.<sup>७</sup> Read षड्ढ०.<sup>८</sup> Read पराश्र.<sup>९</sup> Read <sup>०</sup>शर्म.<sup>१०</sup> Read पराश्र.<sup>११</sup> Read <sup>०</sup>तव्यम्.<sup>१२</sup> Read <sup>०</sup>सनेत्तुकपीतशर्णा०.<sup>११</sup> Read शर्म.<sup>१३</sup> Read सीमान्तर्गतैवस्तुभिः.<sup>१५</sup> Read <sup>०</sup>दायान.<sup>१२</sup> Read कर्वता कर्वयता.<sup>१४</sup> Read कर्तव्या.<sup>१६</sup> Read परिहरीणीय०.

- 120 क्षेयमनाहार्यच्छेति भाविभिरपि भूमिपालैः पालनीयमिति ॥ बुक्तस्त्र<sup>1</sup> ।  
षष्ठिं वर्षसहश्राणि<sup>2</sup> स्वर्गे वसति भूमिदः । आच्छेता चानुमन्ता  
च तान्येव नरके वसत<sup>3</sup> ॥
- 121 'सूमिदानस्य यः कर्त्ता यथा कारयिता शुविः<sup>4</sup> । पालकशानुमन्ता च  
स्वर्गं<sup>5</sup> गच्छति मानवः ॥ स्वदत्तां परदत्तां वा यो हरेत वशुम्भ-  
राम<sup>6</sup> । स विष्टायां<sup>7</sup> क्रिमिभूत्वा पि-
- 122 तृभिः सह मज्जीति ॥ सर्वानेतान्भाविनः पार्थिवेन्द्रान्धूयो भूयो याचते  
रामभद्रः । सामान्योदयं धर्मसेतुर्तपाणां काले काले पालमीयो<sup>10</sup>  
भवद्विरिति ॥
- 123 स्वहस्तोयं राजश्रीपरमदिवत्य<sup>11</sup> मतम्भम् । <sup>12</sup>विरचितशुभकम्भीन्नामवास्तव्यवंश्यः  
सकलगुणगणानां वेदम् एष्युधरात्यः । आलखदभनि-<sup>13</sup>
- 124 पालस्याज्ञया धर्मलेखी <sup>14</sup>सूटललितनिवेशैरक्षरैस्तान्पटम<sup>15</sup> ॥ उत्कीर्णस्त्र  
पितलहारपात्त्वणेनेति ॥ मङ्गलम्भहाश्चीः ॥ य ॥

## APPENDIX.

## A.—List of Names of Gôtras.

Atri, II. 59, 68, 79 (twice).	Gantama, II. 17, 18, 22, 27, 29, 36 (twice), 38, 39 (twice), 44, 49, 52, 57, 65 (twice), 76, 84, 87, 96, 97, 109 (twice), 111, 114, 115.
Bâbhravya, I. 23.	Gôtama, II. 25, 95.
Bandhula, II. 38, 95, 112.	Jâtûkarna, I. 104.
Baudhâyana, I. 80.	Jivantâyana, II. 89, 109.
Bharadvâja, II. 18, 20, 23, 24, 45, 51, 61, 62 (twice), 63 (twice), 64, 65, 71, 73, 75, 76 (twice), 77, 79, 87, 91, 92, 95, 97, 98, 100, 102, 105, 106, 107, 108 (twice), 111 (twice), 112 (twice), 113, 114. Bhâradvâja, II. 85, 86.	Kasyapa, II. 17, 21, 23, 24, 25, 31, 32, 33 (twice), 34, 35, 38, 41, 42, 48, 49, 54, 55, 56 (twice), 60, 62, 63, 68, 74, 75, 82, 83, 84, 86, 88 (twice), 91, 92, 96, 98, 99, 100, 101, 104 (twice), 107, 109, 110, 112, 113.
Bhârgava, II. 21, 29, 43 (twice), 44, 46, 47, 48, 50, 51, 53, 56, 78, 92, 112.	Katyâyana, I. 102.
Chandrâtréya, II. 37, 53, 66 (twice).	Kaundinya, II. 34, 80, 81.
Darbhi, I. 94 (three times).	Kanâsika, II. 30, 61, 67, 78, 82, 83, 85 (twice), 104, 105 (three times).
Dârdhyachyuta, II. 51, 52.	Kautsa, II. 27, 40, 64, 97.
Dhâumya, II. 52, 53, 57.	Krishnâtréya, II. 20, 21, 25, 28, 32, 37 (twice), 40, 58, 89, 103, 110, 116.
Garga, II. 95, 100, 106, 107. Gârgya, II. 47, 59.	

<sup>1</sup> Read दत्तं च.<sup>2</sup> Read सहस्राणि.<sup>3</sup> Read वसेत्.<sup>4</sup> Read भूमि.<sup>5</sup> Read शुचिः.<sup>6</sup> Read स्वर्गं गच्छति.<sup>7</sup> Read दत्ता.<sup>8</sup> Read यसुवराम्.<sup>9</sup> Read विष्टायां लनि०.<sup>10</sup> Read पालनीयी.<sup>11</sup> Read ईवत्य.<sup>12</sup> Read कर्मो०.<sup>13</sup> Read अलिंददत्ति०.<sup>14</sup> Read सूट.<sup>15</sup> Read पदम्.

Kutsa, ll. 44, 58.  
 Laugākshi, I. 91.  
 Mâhula, I. 70.  
 Mûndavya, I. 32.  
 Mandgalya, ll. 73, 85, 88, 107.  
 Mauna, ll. 86, 97, 103 (twice).  
 Pânini, ll. 41, 42.  
 Parâśara, ll. 28, 30, 31, 34, 35, 55, 64, 69  
     (twice), 71, 75, 77, 80, 81, 83, 84, 87, 93,  
     101, 102, 115, 116 (twice).  
 Sâmkritya, ll. 18, 22, 33, 72, 87, 98, 101, 102,  
     106, 114.

Śândilya, ll. 22, 45, 49, 50, 60, 78, 81, 89, 90  
     (twice), 96, 100.  
 Sauśravasa, I. 27.  
 Sâvarnya, I. 99.  
 Traikâyana, ll. 19 (twice), 43, 54, 66, 67.  
 Upamanyu, ll. 17, 47, 48, 76, 96, 111.  
 Vasê, I. 106.  
 Vasishtha, ll. 26 (twice), 30, 35, 41, 42, 54,  
     55, 57, 58, 59, 69, 71, 72, 108 (twice), 110.  
 Vatsa, ll. 36, 40, 68, 70 (twice), 74, 77, 82, 83,  
     99 (twice), 101.  
 Vishnuvîriddha, I. 93.

B.—List of Names of Men.

Âbhata, I. 106.  
 Abhinanda, I. 66 (twice).  
 Ajai, I. 74.  
 Ajau, I. 101.  
 Ajayapâla, ll. 19, 20, 67 (twice).  
 Âlhana, ll. 23, 33, 55, 63, 77, 107, 111.  
 Âlhi, I. 90 (twice).  
 Âlhû, I. 108. *Gen.* Âlhûkasya, ll. 35, 41.  
 Âmadéva, ll. 45, 102, 112, 114.  
 Ânanda, ll. 20, 62, 93, 94.  
 Anatapâla, I. 55.  
 Asadhara, ll. 53, 63, 64, 75, 111.  
 Avasara, I. 24.  
 Bahudhara, I. 114..  
 Bâhula, I. 24.  
 Bahuladéva, I. 51.  
 [Bhâbhû], *Gen.* Bhâbhûkasya, ll. 77, 84.  
 Bhadréśvara, I. 110.  
 Bhânikâ, I. 71.  
 Bhâskara, ll. 32, 52, 81, 84.  
 Bhavayasâmi (perhaps Bhuvanya°), I. 44.  
 Bhâvâsarman, I. 84.  
 Bhâyila, I. 53.  
 Bhogâditya, I. 48.  
 Bôdhâné, I. 17.  
 Brahman, ll. 43, 47, 77, 110.  
 Chakrasvâmin, ll. 82, 101.  
 Chandrâditya, I. 60.  
 Chaturbhujâ, I. 32.  
 Chaubhuja, I. 65.  
 Chhitû, I. 101.  
 Dâmara, ll. 80, 89.  
 Dâmodara, ll. 29, 30, 31, 32, 72, 109, 110.  
 Dâu, I. 103.  
 [Dâyî], *Gen.* Dâyîkasya, I. 29.

Dêda, I. 112.  
 Dêdê, ll. 104, 108.  
 Dêdi, I. 116.  
 Dêhula, I. 33.  
 Dêlha, I. 90.  
 [Dêlhâ], *Gen.* Dêlhâkasya, I. 25.  
 Dêlhaṇa, ll. 21, 44, 98.  
 Dêlhû, I. 35. *Gen.* Dêlhûkasya, I. 21.  
 Dêù, II. 97, 114. *Gen.* Dêûkasya, II. 36, 57,  
     72, 92.  
 Dêvadatta, ll. 34, 42.  
 Dêvadhana, I. 106.  
 Dêvadhara, II. 95, 96, 113.  
 Dêvahara, I. 105.  
 Dêvanâbha, II. 87, 104.  
 Dêvarshi, II. 48, 73.  
 Dêvaśarman, II. 17, 41, 62, 74, 75, 87, 102.  
 Dêvavrata, I. 33.  
 Dêvâśvara, II. 56, 86.  
 Dêvisa, I. 115.  
 [Dhândhâ], *Gen.* Dhândhâkasya, I. 18.  
 Dhânû, I. 72.  
 Dharaṇîdhara, II. 26, 28, 70, 74, 79, 85, 86,  
     101, 102, 103, 113.  
 Dharmadhara, I. 112.  
 Dharmânanda, I. 66. Dharmâñanda, I. 116.  
 Dhêlhaṇa, I. 23.  
 Dinakara, I. 105.  
 Divâkara, II. 58, 81, 83.  
 Gadâdhara, I. 100.  
 Gâge, II. 78, 92 (?). *Gen.* Gâgêkasya, I. 66.  
 Gâgû, II. 43, 74, 92 (?). *Gen.* Gâgûkasya,  
     I. 87.  
 Gâlhaṇa, II. 23, 75.  
 Galhê, I. 94.

- [Gâlhê], *Gen.* Gâlhêkasya, l. 32.  
 [Gâlhû], *Gen.* Gâlhûkasya, l. 80.  
 Gâmê, l. 100.  
 Gañgâdhara, ll. 23, 29, 35, 54, 59, 95, 99  
     (twice), 111.  
 Gângû, ll. 57, 102.  
 Gâsala, ll. 62, 63, 71.  
 Gautama, l. 24.  
 Gayâdhara, ll. 26, 69, 73, 100, 104, 115.  
 Gôdhaṇa, l. 94.  
 Gôhadâ, ll. 82, 83.  
 Gôlhê, ll. 36, 110.  
 Gôpati, l. 91.  
 Gôsê, l. 94.  
 Gôtha, ll. 70, 86.  
 Gôvinda, ll. 18, 27, 39, 46, 49, 55, 57, 93, 101,  
     114.  
 Hâla, l. 60.  
 Hari, ll. 24, 41, 45, 104, 112.  
 Haridatta, l. 78.  
 Haridhara, l. 99.  
 Hariśarman, ll. 36, 116.  
 Hirâditya, l. 97.  
 Hiraṇya, l. 99.  
 Jâdû, l. 42.  
 Jagaddhara, ll. 26, 56.  
 Jâgarshi, ll. 108, 110.  
 Jagasiha l. 101.  
 Jagê, l. 27.  
 [Jâgû], *Gen.* Jâgûkasya, l. 78.  
 Jâhadâ, ll. 59, 61, 79, 115.  
 Jâhula, l. 38.  
 [Jaitê], *Gen.* Jaitêkasya, l. 36.  
 Jaitanâbhâ, l. 88.  
 Jâlhaṇa, l. 68.  
 [Jâlhê], *Gen.* Jâlhêkasya, ll. 27, 33.  
 Jâlhû, l. 52. *Gen.* Jâlhûkasya, ll. 77, 87.  
 Jayadratha, ll. 109, 112.  
 Jayânanda, l. 93.  
 Jayaśarman, ll. 62, 71, 84, 116 (twice).  
 Jayasiha, l. 110.  
 Kadû, l. 37.  
 Kamalâsana, l. 70.  
 Kâmê, l. 42.  
 Kanâditya, l. 106.  
 Kanasâmi, ll. 36, 39.  
 [Kândû], *Gen.* Kândûkasya, l. 23.  
 Kapilêsvara, l. 51.  
 Kêśava, ll. 17, 46, 52, 60, 62, 82, 85, 92, 100,  
     102, 106, 114.
- Kîlhaṇa, ll. 19, 72, 108.  
 Kîrtidhara, l. 83.  
 Kîrtinâbha, l. 104.  
 Kîlhaṇa, l. 69.  
 Kôkâ, l. 40.  
 Krishṇa, ll. 100, 113.  
 Krishṇaśarman, l. 71.  
 Kûkê, ll. 95, 114.  
 Kuladhara, ll. 19, 93.  
 Kulâditya, l. 63.  
 Kulê, l. 111.  
 Kûlhaṇa, l. 112.  
 Kumâraśarman, l. 96.  
 Kunḍaṇa, l. 97.  
 Lâhaṇa, ll. 28, 51, 86, 87, 93, 98, 103.  
 Lakhaṇa, l. 79.  
 Lâkhaṇa, l. 93.  
 Lakhaṇâditya, l. 72.  
 [Lâkhû], *Gen.* Lâkhûkasya, ll. 20, 39, 50, 54.  
 Lakshmîdhara, ll. 21, 22, 28, 37, 47, 61, 74,  
     77, 98, 108, 109.  
 Lâlê, ll. 70, 110. *Gen.* Lâlêkasya, l. 84.  
 Lôhaṇa, l. 18.  
 Lôlika, l. 106.  
 Mâdhava, ll. 45, 87, 93, 111.  
 Mâdhû, ll. 91, 92.  
 Madhuka, l. 80.  
 Madhusûdana, ll. 43, 49, 57, 59 (twice).  
 Mâgha, l. 107.  
 Mahâdeva, l. 106.  
 Mahâmânda, ll. 41, 42.  
 Mahârâja, l. 67.  
 Mahâsâna, l. 47.  
 Mahâśarman, ll. 48, 67, 115.  
 Mahasû(?), l. 73.  
 Mahâśvara, ll. 87, 108, 112.  
 Mahîdhara, ll. 29, 50, 68, 77, 78, 88.  
 [Mahîlû], *Gen.* Mahîlûkasya, l. 61.  
 Mahindasvâmin, ll. 37, 39 (twice).  
 Mahîpâla, l. 61.  
 Mahula, l. 69.  
 Mâlādhara, ll. 68, 81, 89, 96, 98.  
 Mâlhâ, l. 37 (twice).  
 Mâlhaṇa, ll. 69, 90.  
 Mâlhê, l. 34.  
 Mâlhû, ll. 101, 109. *Gen.* Mâlhûkasya, ll.  
     53, 63, 83.  
 Manâditya, l. 71.  
 Manôratha, l. 38.  
 Manu, l. 105.

- [Milū], *Gen.* Milukasya, I. 73.  
 Nāgaśarman, II. 27, 30, 88, 111, 115, 116.  
 Nāhila, I. 36.  
 Nāmadēva, I. 49.  
 Narasiinha, II. 20, 62.  
 Nārāyaṇa, II. 24, 26, 30, 32, 38, 42, 56, 58, 61,  
     77, 79 (twice), 86 (twice), 94, 103, 113.  
 Narottama, I. 75.  
 Nāṭa, I. 35.  
 Nāṭe, I. 76.  
 Nīlakanṭha, I. 72.  
 Nimbadēva, I. 18.  
 Nimbaratha, I. 103.  
 Padmākara, II. 80, 81.  
 Padmanābha, I. 31.  
 Padmasvāmin, I. 103.  
 Padumē, I. 106.  
 Pajjūna, II. 39, 94.  
 Pālhana, II. 64, 75.  
 [Pālhē], *Gen.* Pālhēkasya, I. 21.  
 Pālhū, II. 31, 80, 85. *Gen.* Pālhūkasya, II. 25,  
     31, 58.  
 Pāṇini, I. 54.  
 Pāpa, I. 22.  
 Parāśara, I. 59.  
 Parasurāma, I. 47.  
 Parīṇāha (? Pavanāhā), II. 23, 76.  
 Pīthana, II. 52, 64, 69, 75, 95.  
 [Pīthū], *Gen.* Pīthūkasya, II. 28, 37, 50, 82, 91.  
 Pīthuka, I. 76.  
 Prabhākara, I. 51.  
 Prīthvidhara, I. 65.  
 Purushottama, II. 24, 57, 65; 109.  
 Rāghava, I. 99.  
 Raidehā, I. 98.  
 Rājē, I. 104.  
 [Rālhē], *Gen.* Rālhēkasya, I. 92.  
 Rālhū, I. 107. *Gen.* Rālhūkasya, I. 54.  
 Rāma, II. 34, 100, 109, 114.  
 Rāmachandra, I. 58.  
 Rāsala, II. 89, 103.  
 Ratana, I. 111.  
 Ratnēśvara, I. 68.  
 Rāvapa, II. 48, 56, 73.  
 [Rilhē], *Gen.* Rilhēkasya, I. 38.  
 [Rilhū], *Gen.* Rilhūkasya, II. 35, 91.  
 Risādu, I. 40.  
 Rishi, II. 33, 48 (twice), 57, 89.  
 Risika, *Gen.* Risikasya, I. 26.  
 Risikā, II. 52, 60, 99.  
 [Risūj], *Gen.* Risūkasya, I. 22.
- Rudra, II. 101, 107.  
 Sābhū, I. 98.  
 [Sahajē], *Gen.* Sahajēkasya, I. 22.  
 Sahāraṇa, I. 104.  
 Śakunāditya, I. 107.  
 [Salakhanē], *Gen.* Salakhanēkasya, I. 68.  
 Sālhana, II. 90, 97, 108.  
 Sālhē, I. 96 (twice).  
 Sāṅgama, I. 83.  
 Sāntata (? Sānbhāta), I. 97.  
 Sārmāditya, I. 60.  
 Sarvadhara, I. 41.  
 Śatānanda, I. 96.  
 Sīdhana, I. 103.  
 Sīhadā, I. 44.  
 Sīlaṇa, I. 45.  
 Sīlē, I. 95 (twice), 112.  
 [Sīlā], *Gen.* Sīlākasya, I. 64.  
 Sīrī, II. 19, 51. *Gen.* Sīrikasya, I. 78.  
 Siō, I. 107.  
 Śivāditya, I. 82.  
 Sōla, I. 40.  
 Sōmadatta, I. 64.  
 Sōmadēva, II. 53, 78.  
 Sōmarāja, I. 20.  
 Sōmē, II. 99, 100. *Gen.* Sōmēkasya, I. 64.  
 Sōmēśvara, II. 82, 83, 93.  
 Sōṇada, I. 89.  
 Sōṭē, I. 99.  
 Śrīdhara, II. 34, 35, 76, 79, 80, 91.  
 Śrīkara, I. 105.  
 Śrīnivāsa, I. 65.  
 Śrīpāla, I. 96.  
 Subhāditya, I. 90.  
 Subhākara, I. 54.  
 Subhāmukara, II. 41, 43, 52, 85.  
 Sūḍha, I. 76.  
 Sūhila, I. 110.  
 Suja, I. 65.  
 Sūlhāna, II. 84, 97.  
 Sūpaṭa, II. 65, 70 (twice), 104.  
 Surottama, I. 74.  
 Svāṁbhā, I. 107.  
 Tālhū, I. 111.  
 Thānū, I. 102.  
 [Thēḍū (?)], *Gen.* Thēḍūkasya (?), I. 42.  
 Tīkama, II. 21, 85.  
 Tīkava, II. 18, 20, 25, 45, 50, 102.  
 Tīlhū, I. 68.  
 Trilōchana, II. 49, 55.  
 Udayanābha, I. 105.

Chada, I. 74.	Vâd, I. 97.
[Ülhô], <i>Gen.</i> Ülhêkasya, I. 85.	Vâyî, I. 52.
Uttarâditya, I. 98.	Vêda, I. 59.
Vâchchha, II. 22, 40, 106.	Vêdaśarman, I. 98.
Vâchchharâja, II. 43, 67.	Vêda, II. 73, 103.
Vâchchhila, I. 70.	Vidyâdhara, II. 31, 44, 56, 60, 81, 86, 88, 95, 108, 114.
Vâchehhû, I. 108. <i>Gen.</i> Vâchchhûkasya, II. 27, 45.	Vidyânanda, I. 66.
Vâlhaṇa, II. 31, 94.	Vijayasiha, I. 55.
Vâlhô, I. 28. <i>Gen.</i> Vâlhêkasya, II. 47, 89.	Vikaya, I. 82.
[Vâlhû], <i>Gen.</i> Vâlhûkasya, II. 26, 56, 84.	Vilhaṇa, I. 116.
Vâmadôva, II. 61, 82.	Vilhû, I. 85.
Vâmana, II. 18, 33, 38.	Vimalâditya, I. 25.
Varâha, I. 38.	Vishnu, II. 17, 46.
Vâsadhara, I. 58.	Vishnuśarman, I. 105.
Vasû, I. 76.	Viśvarûpa, II. 30, 40, 49, 50* (twice), 83.
Vâsudôva, II. 34, 40, 46 (twice), 58, 94, 115.	Vîthu, I. 96. <i>Gen.</i> Vîthukasya, I. 53.
Vâsuki, I. 67.	Yajñadhara, I. 44.
Vasûpâla, I. 54.	Yaśodêva, I. 100.
Vatsa, I. 88.	Yaśôdhara, I. 91.
Vatsarâja, I. 107.	

## No. 21.—INSCRIPTIONS AROUND CROSSES IN SOUTH INDIA.

BY E. W. WEST, PH.D.; ENGLAND.

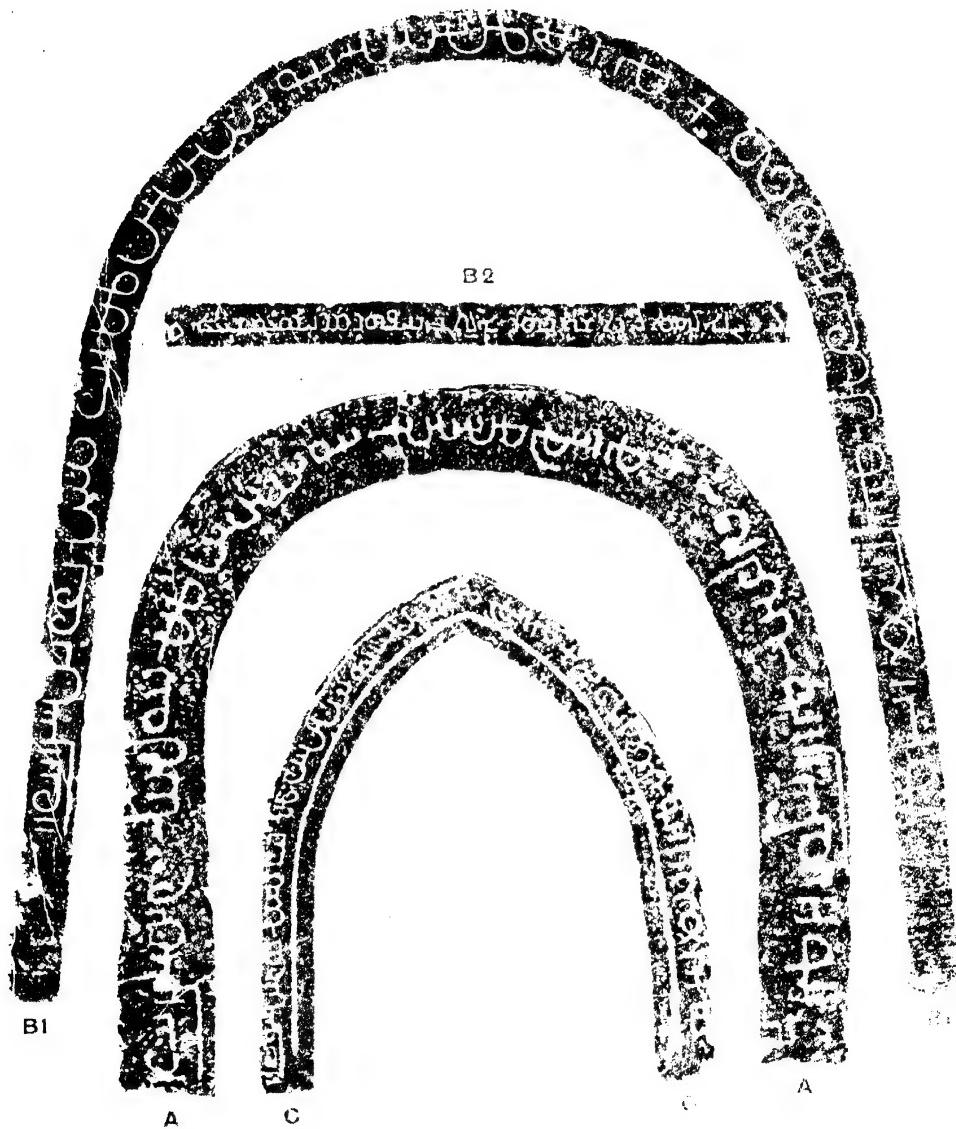
A pamphlet, by the late Dr. A. C. Burnell, M.C.S., *On some Pahlavi Inscriptions in South India*, was printed at the Mission Press, Mangalore, in 1873. It was reviewed, independently, by Professor Haug of Munich in a supplement to the *Allgemeine Zeitung* of 29th January 1874, and by myself in the London *Academy* of the 24th of the same month. Both reviewers differed from the author, and from each other, in the translations they proposed. And the contents of the pamphlet were reprinted in the *Indian Antiquary* for November, 1874 (Vol. III. pp. 308—316), with some additions, including the reviewers' translations.

The illustrations in Burnell's pamphlet included a very correct view of the old Cross in the Church on St. Thomas's Mount, near Madras, with the Pahlavi inscription around it, drawn from a photograph; and also a much more imperfect sketch of the smaller of the two Crosses in the Valiyapalli Church at Kôttayam in Travancore, from which it appeared probable that the Pahlavi inscription at Kôttayam was practically the same as that at the Mount.

From this pamphlet and its illustrations, the following description of these Crosses was given in the *Academy* :—

The Mount Cross was found by the Portuguese, about A.D. 1547, whilst digging amongst the ruins of former Christian buildings, for the foundations of the chapel over whose altar the Cross was afterwards fixed. It is sculptured upon a slab of the ordinary trap-rock, about four feet high, and three wide; the extremity of each limb of the Cross is ornamentally enlarged, and the lower limb, which is not much longer than the others, stands upon a three-stepped pedestal, between two petal-like carvings which rise from the same pedestal, so that the Cross appears to be standing in the section of a cup, or expanded flower; above the upper limb of the Cross a bird hovers head-downwards: all this is sculptured in relief upon a sunk panel, bounded on each side by a cushion-headed column, like those in the Elephanta cave,

Inscriptions Around Chiseled Motifs on the Bell.



E. HULTZER

SCALE ONE EIGHTH.



## INSCRIPTIONS AROUND CROSSES.

In ornamental semicircular arch overhead, springing from the capitals of the columns; these sculptures the Pahlavi inscription is cut into the flat surface of the slab, in two down each side and semicircularly above the arch; it is divided into two unequal portions by a small cross and dash; the longer portion, in which the bottoms of the letters are turned *towards* the Cross, extends over three-fourths of the arch and down the side to the left of the observer; the shorter portion, in which the bottoms of the letters are turned *away* from the Cross, extends down the side to the right, and, owing to the reversed position of its letters, has to be read from the same point of view as the longer portion which appears as an upper line or shorter line below it.

The smaller Köttayam Cross differs in ornamentation, and stands upon a higher pedestal. The foliage is curved downwards, instead of upwards; the bird hovers above the Cross, and the panel has no ornamental border, and the arch is pointed. The inscription appears to be identical with that at the Mount, and is similarly situated and divided. The larger Cross in the church, in addition to the Pahlavi, has also an old Syriac inscription under the arch, and the arch is semicircular.<sup>1</sup>

<sup>4</sup> Pahlavi decipherers in 1873-74 had only a single copy of the Pahlavi to guide them from a photograph of the Mount Cross; they were therefore at liberty to suggest a few variants of the letters to suit their views of the meaning of the inscription. But now that before us three original versions of the Pahlavi inscription, in the shape of two ink-sites of each of two originals and one of the third, we are compelled to adhere strictly to the five impressions wherever they all agree, and to confine our speculations to the several readings of the Pahlavi words whose forms are thus so well ascertained.

as been already noticed that, though the Pahlavi appears to be arranged in a single line on either side of the Cross, the inscription is really divided into two unequal portions by a dash. This dash is developed at Kottayam into a shape like an hour-glass, or 8, laid upon its side; but this can hardly be read as any combination of Pahlavi, and is probably only ornamental. If the observer place himself on his own right-hand Cross, he will find it easy to read both portions of the inscription from one point of view, the longer portion as the upper line and the shorter portion as the lower one. This being therefore the most probable, and it also best suits the apparent meaning of

cription is not altogether free from uncertainty, but the most probable reading of  
at the Mount is as follows<sup>2</sup>:-

## TEXT.

baam-ich Meslîkhâ-i avakhshây-i madam-afrâs-îch khâr bûkht  
mûn bun dardo dend.

## TRANSLATION.

, whom the suffering of the selfsame Messiah, the forgiving and upraising, (*has*)  
offering<sup>3</sup> the plea whose origin (*was*) the agony of this."

the larger Cross at Köttingen and C the inscription round the small Cross at Köttingen. — None of the inscriptions

owing special peculiarities in transliterating Panjabi, require attention. — None of the circumflexes expressed in the text except initial *c* and final *o*. Italic *v* is used when the letter is expressed by *u*, sound, or is part of a combination; thus *v* is written like *r*, like *t*, *f*, *d* like *m*, and *a* is part of *ai*, *au*, *eu*, *oi*, *oo*. These special italics, of course, are roman letters.

When the word is itself italicised, these special italics, or *tituli*, are the Roman letters.

The variations of the Kôttayam versions are very slight, and do not practically affect the meaning of the inscription. In the case of the larger Cross the top of the last upstroke of *avakhshây* appears to turn to the right, and in the case of the smaller Cross it is further bent downwards, so as to alter the reading into *avakhshây-ich*, 'both forgiving.' The last letter of *madam-afrâs-îch* is also doubled in both versions at Kôttayam, so as to alter the reading into *madam-afrâs-îchich*, 'and even upraising.' It may not be possible to quote such a duplication of *ich* or *îch* from Pahlavi MSS., but it would be perfectly legitimate to use it, because the former *ich* is adverbial and the latter conjunctive. The ornamental character at the beginning of the second line, which is little more than a dash in the Mount version, is much more elaborate in both versions at Kôttayam. If this character be really a group of letters, it may be guessed to represent the preposition *bén*, 'within,' in which b is written like d. The meaning of *bén sâr-zây* might be 'inwardly (or in the habit of) offering the plea.'

A few of the words require some remarks. In 1873-74 all three decipherers agreed in reading the second word as *amen*, or *âmen*, assuming that the curve in the last downstroke was a defect. But the syllable *mâ* or *man* occurs three times in the inscription, and its last stroke is always nearly straight and vertical. This fact renders the reading *âmen* almost impossible, especially as it is not known as a Pahlavi word. The only Pahlavi letter that has the peculiar backward curve of this last downstroke is *ch*, and the whole compound can be read *mâ-ch* even the same, which is a common Pahlavi word. The word *sâr-zây*, 'offering the plea,' is decidedly the most uncertain in the whole sentence, but it is difficult to suggest any more plausible interpretation. Finally, the word *bun*, 'origin, beginning,' is always written with a *b* in Pahlavi, so far as is known, and it may perhaps be so spelt in the case of the large crosses at Kôttayam.

Under the larger Cross at Kôttayam there is also an old Syriac inscription, which the famous Wellhausen of Göttingen identifies as the first part of *Galatians*, vi. 14—'Farther, if from me to glory, save in the cross of our Lord Jesus Christ.' And he has kindly furnished me with a transcript of the original text in Hebrew characters as follows:—

יְהוָה לֹא נָהֵא לִדְשַׁתְבָּהּ אֶלָּא אֲנֵן בָּקִיפָּה דְמִרְן אִישָׁוּ מִשְׁיחָה

When this is compared with impressions of the inscription, it seems doubtful whether all the letters have been correctly cut into the stone. The identity of the text with Gal. vi. 14 had already been ascertained by Burnell in 1873.

Regarding the date of the Pahlavi inscriptions nothing very definite can be inferred from the forms of the letters. The oldest peculiarities are in the shapes of the letters *sh* (in *Meshkâd*) and *t* or *d* (in *bâkhta* and *dard*), and in the mode of connecting *t* or *d* with a following *m* in *ham-ich* and *madam*, this connection being with the *m* on the left of the *m*, and not with its uppermost stroke as in later Pahlavi. This peculiarity occurs in *JRAS.* Vol. XIII. Old Series, Plate 2, Nos. 46, 74—77, 81<sup>13</sup> and the like, and with *m* in No. 52. All the peculiarities can be found in the Kambâz Tablets, dated 10th October and 24th November 1009, and 30th October 1021; and one Pahlavi signature of witness on a copper-plate grant to the Syriac church of Kambâz may possibly date back to the ninth century.

## No. 22.—THREE TAMIL INSCRIPTIONS AT KIL-MUTTUGUR.

BY E. HULTZSCH, PH.D.

**Kil-Muttugur** is a village in the Gudiyâtam taluka of the North Arcot district, about  $2\frac{1}{2}$  miles north of the Virinchipuram Railway Station. On a visit to this place in 1887, I found in a field four stone slabs with rude sculptures and Tamil inscriptions, which were noticed in *South-Indian Inscriptions*, Vol. I, p. 137. When I visited the same village again in 1896, one of the four slabs had disappeared. Probably the owner of the field had utilised it for building purposes. Of the remaining three slabs, photographs and inked ostampages were prepared. Two of the slabs (A. and B. below) are fixed in the ground and standing; the third (C.) is lying down. As will be seen below, all three refer to occurrences which took place at different dates in Mukkuđur (A.) or Mukkuttûr (B. and C.),—the modern Kil-Muttugur. A. records a gift of land to a Brahmana, B. the death of a warrior in battle, and C. the killing of a tiger.

## A.—INSCRIPTION OF NARASIMHAVARMAN.

This inscription consists of nine cramped and straggling lines at the top of a rough stone slab.<sup>1</sup> Below it is a bas-relief on a countersunk surface. The two centre figures, which face the proper right, are an elephant and, behind it, a bird, probably a goose (*hamsa*). The two figures are flanked by two lamps, and the bird is surmounted by a symbol which is not uncommon on Buddhist coins.<sup>2</sup>

The alphabet is Tamil, with the exception of the Grantha word *śri*, with which the inscription opens. The characters are decidedly archaic. The letter *u* has the same form as in the Kaśâkudi plates.<sup>3</sup> The letter *u* resembles the corresponding letter of the same plates in eight cases; but in two instances,<sup>4</sup> where *e* or *ai* are prefixed to it, it has a more modern form in which the centre loop is completely developed. In a few respects the alphabet of the present inscription reminds of the Vatteluttu characters. Thus the letter *s* approaches more nearly to the Vatteluttu than to the Tamil *s*. The initial *a* reminds of the same letter in the Cochin plates.<sup>5</sup> The letters *t*, *du*<sup>6</sup> and *v*, and the secondary forms of *i* and *ī* closely resemble the corresponding letters of the plates of Jayavarman.<sup>7</sup>

The inscription is dated in the 18th year of the reign of ‘the king, the victorious Narasimhavarman’.<sup>8</sup> The same name occurs among the Pallava kings of Kâñchî. But the two centre figures of the bas-relief below the inscription make it impossible to attribute this record to the Pallava dynasty, whose crest was a bull and whose banner bore a club. The elephant appears at the top of three stone inscriptions of the Western Gaṅga dynasty, which have been published by Mr. Kittel,<sup>9</sup> and the goose (*hamsa*) is said to have been the device on the banner of the mythical Gaṅga king Koṭkauji.<sup>10</sup> As both an elephant and a goose are engraved below the inscription, it may be assumed with some probability that Narasimhavarman belonged to the Western Gaṅgas.

<sup>1</sup> A photograph of this slab is reproduced on the lower half of the Plate facing page 178; and a facsimile of the inscription is given on the Plate facing page 182.

<sup>2</sup> See, e.g., Sir A. Cunningham’s *Coinage of Ancient India*, Plate II, No. 20, and Sir W. Elliot’s *Coinage of Southern India*, Plate II, No. 41.

<sup>3</sup> *South-Indian Inscriptions*, Vol. II, No. 73.

<sup>4</sup> In *padigettâra*, l. 2, and *mâni-um*, l. 5.

<sup>5</sup> Above, Vol. III, No. 11.

<sup>6</sup> In *yâdu*, l. 2, and *koduttom*, l. 7.

<sup>7</sup> *Ind. Ant.* Vol. XXII, p. 69 ff.

<sup>8</sup> An inscription of the 3rd year of the same king was engraved on another stone slab, which is now missing; *South-Indian Inscriptions*, Vol. I, No. 134.

<sup>9</sup> *Ind. Ant.* Vol. VI, p. 501.

<sup>10</sup> See *South-Indian Inscriptions*, Vol. II, p. 35, note 6.

The inscription records the gift of some land and of a house at Mukkuḍūr to a Brâhmaṇa. The person who makes the grant, is introduced in the first person plural (l. 7) and in the first person singular (l. 8), but not named. Most probably the king himself is meant to have been the donor.

TEXT.<sup>1</sup>

1	Sri	[*]	Kô	vîṣeya-Naraśīṅgāparumârku	
2	yânđu		padinettâvâdu	Śanm[â]du-	
3	rañ	tam=adi	Vârandara-Śâtaiyanârkku	Mu-	
4	kkuḍûr	avarudai[yâ]	puñ-pulamun=nâñ-pula-		
5	mum	avar=irunda	mañai-um <sup>3</sup>	[pâ] <sup>4</sup> pu <sup>5</sup>	
6	seydad=onru			kai-nnirix=pey-	
7	du	piramadâyañ=koduttêm	[*]	I-	
8	du	kâttâr	[kâ]ñ=mâlav=eñ=		
9	[ra]lai	[*]	Ara=ma[gavañka]	[II*]	

## TRANSLATION.

Prosperity! In the eighteenth year (of the reign) of the king, the victorious Narasimhavarman,—having immersed in water (poured over our) hand one (coin) made of [6] *panam*,<sup>6</sup> we gave to Vârandara-Śâtaiyanâr, a worshipper of Shânmâtura (Kârttikâya),<sup>7</sup> as a brahmadâya, his dry land and wet land and the house in which he resided (at) Mukkuḍûr. The feet of those who protect this (gift), shall be on my head.<sup>8</sup> Do not forget charity!<sup>9</sup>

## B.—INSCRIPTION OF THE 29TH YEAR OF PARANTAKA I.

The second rough stone slab,<sup>10</sup> which is set up to the left of the inscription A., bears, in bas-relief, a warrior who is marching towards the proper left. He holds a bow in his left hand and a sword in his right, and wears a head-dress, a necklace and a girdle. Behind him, on the proper right, is engraved a small quadruped, which looks like a donkey, but may be meant for a horse. The inscription is distributed round the upper portion of the sculpture. The first three lines run along the top of it. Of lines 4 to 12, the beginning stands on the left and the end on the right of the sculpture. The left portion of lines 7 to 12 is much worn.

The alphabet is Tamil, with the exception of the Grantha word *sri* (l. 1). The type is the same as in the Tirukkalukkungam inscription of Parântaka I.<sup>11</sup>

The inscription is dated in the 29th year of the reign of 'king Parakêśarivarman, the conqueror of Madirai (Madhurâ),' i.e. of the Chôla king Parântaka I.,<sup>12</sup> who ruled from about A.D. 900 to 940.<sup>13</sup> It records the death of a warrior, who was killed after he had recovered some cattle which the Perumânadigal had seized at Mukkuḍûr. By 'the Perumânadigal' we have probably to understand one of the kings of the Western Gângâ family, who are known to have borne the title *Permânañi*.<sup>14</sup>

<sup>1</sup> From inked estampages, prepared in 1896.

<sup>2</sup> Read vîṣaiya (i.e. *vijaya*).

<sup>3</sup> Read *mañayum*, and compare *Ind. Ant.* Vol. XXII. p. 68 f.

<sup>4</sup> This symbol is perhaps an archaic form of the figure '8.'

<sup>5</sup> This is probably an abbreviation for *panam*. A similar one is still in use; compare *South-Indian Inscriptions*, Vol. I. Nos. 52 and 55.

<sup>6</sup> Regarding this custom see above, Vol. III. p. 255, note 3.

<sup>7</sup> See above, p. 140, note 4.

<sup>8</sup> See *ibid.* note 5.

<sup>9</sup> A photograph of this slab is reproduced on the upper half of the plate facing this page.

<sup>10</sup> Above, Vol. III. No. 38, B.

<sup>11</sup> See *ibid.* p. 381.

<sup>12</sup> See *South-Indian Inscriptions*, Vol. II. p. 11. <sup>13</sup> See *ibid.* p. 307 d. I am quoting from an advance copy of this unpublished work, which I owe to the kindness of the author.





## TEXT.

1 Śr[i]	[*]	Madirai	ko-	7 [kol]la	mī[t]-
2 da	kō=Pparakēśaripan-			8 [tu=p]patt[ā]-	
3 <sup>1</sup> marr-iyānd-irubatto-				9 [n].	Vadu[nā]-
4 nba[dj]āvadu	Perumāna-			10 [v]āraṇ	
5 digalān=Mukku-				11 [Va]radan=T[ā]-	
6 [t]tūr	tu=k-			12 [n]dan	[  *]

## TRANSLATION.

Prosperity! In the twenty-ninth year (of the reign) of king Parakēsarivarman who conquered Madirai,—when cattle were lifted<sup>2</sup> (at) Mukkuttūr, by the Perumānadigal —Vadu[nā]āraṇ {Va]radan T[ā]dan, having recovered (them), fell.

## C.—INSCRIPTION OF THE 32ND YEAR OF PARANTAKA I.

A third rough stone slab, which is lying on the ground to the left of the inscription B., bears, in bas-relief, a man wearing a head-dress and a loin-cloth, who faces the proper left and is fighting with a tiger, which has risen on its hind legs and is biting his left arm. In his right hand he holds a sword, with which he is piercing the abdomen of the tiger. The first five lines of the inscription run along the top of the sculpture. Of lines 6 to 9, the beginning stands on the left and the end on the right of the sculpture. The last three lines are only on the right of it. Lines 3 to 12 are engraved between rules drawn by the mason.

The alphabet is Tamil, with the exception of the Grantha syllables śrī (l. 1) and [n]ma (l. 4). The characters resemble those of the preceding inscription (B.) and of the Tirukkalukkunram inscription of Parāntaka I.<sup>3</sup> In these two documents, however, the letters n, ñ and rai appear in their modern forms, with centro loops instead of angles as in the present inscription.

The document is dated in the 32nd year of the reign of the same king as the preceding inscription (B.), and records that the slab was set up to mark the spot at which a tiger had been killed by an inhabitant of Mukkuttūr.

## TEXT.

1 Śrī	[*]	7 Mukkuttūr	Ku-
2 Madirai.	ko-	8 māra-[Na]ndai	Pnā-
3 nda	kō=Ppara-	9 [la]ppan	pu-
4 kēśariva[n]marku	y[ā]-	10 li	kutti-
5 ndu	muppattu-ira[n]-	11 na	karaṇā-
6 dāvadu	[*] Vadā-karai	12 du	[  *]

## TRANSLATION.

Prosperity! In the thirty-second year (of the reign) of king Parakēsarivarman who conquered Madirai. (This is) the spot on the embankment, at which a tiger was stabbed by Kumāra-[Na]ndai Pula[la]ppan of Mukkuttūr, (a village) on the northern bank (of the Pālāgu river).

<sup>1</sup> Read mark=iyānd=.

<sup>2</sup> The expression to/mukkollā, 'to lift cattle,' is used also in the two Ambūr inscriptions, No. 23 below.

<sup>3</sup> Above, Vol. III. No. 38, B.

## No. 23.—TWO TAMIL INSCRIPTIONS AT AMBUR.

By E. HÜLTZSCH, PH.D.

Âmbûr is a town of 10,000 inhabitants in the Vêlûr talukâ of the North Arcot district,<sup>1</sup> and a station on the Madras Railway. The temple of Nâgêśvara in the town contains an inscription of Kulöttunga-Chôla; one of the Hoysala king Vira-Vallâla; and one of the Vijayanagara king Râjaśekhara, the son of Mallikârjuna (dated Śaka-Samvat 1390 expired, Sarvadharin). In the Kângarottikka Street two rough stone slabs are set up. Each of them bears at the top a Tamil inscription and below, on a countersunk surface, a bas-relief, which represents a warrior who is advancing towards the proper left, holds a bow in his left hand and a sword in his right, and is pierced by arrows. The head of the warrior is placed between two chauris, which appear to signify his being received into *svarga* on account of his heroic death. Behind the warrior on the left slab is a basket of fruits. The warrior on the right slab has a lamp in front, and a pot and another lamp at the back. These articles may be explained as offerings for the benefit of the souls of the two deceased warriors.

The inscriptions at the top of the two stones are nearly identical with each other. The first (A.) records the death of a son, and the other (B.) the death of a nephew, of a certain Akalanattuvârâyar. The end of the three first lines of the inscription A. is broken away, but can be restored with the help of the corresponding portion of B. Similarly, the break at the end of lines 6, 7, 8, 9 and 11 of B. can be filled up with the help of A. The alphabet is Tamil and resembles that of the Kil-Muttagûr inscription of the 32nd year of Parântaka I.<sup>2</sup> The lines were ruled off by the mason before he engraved the two inscriptions.

The death of the two warriors took place at the occasion of a cattle raid, which the Nulamba had organized against Âmaiyyûr. By 'the Nulamba' we have probably to understand one of the Pallava rulers of Nulambapâdi.<sup>3</sup> Âmaiyyûr, i.e. 'the tortoise village,' is an old form of the name Âmbûr. Just as the village of Udayendiram,<sup>4</sup> it is said to have been situated in Mél-Adaiyâru-nâdu, a subdivision of the district of Paduvûr-kottam.

As stated before, the son and the nephew of a certain Akalanattuvârâyar fell in the affray. The name Akalanattuvârâyar corresponds to the Sanskrit Akalaṅka-Yuvarâja.<sup>5</sup> He was the chief of the *Kondar*<sup>6</sup> of Perunagar-Agaram (A. line 8 f.), a place which I cannot identify, and was a servant of Pirudi-Gaṅgaraiyar. The date of the two inscriptions is the 26th year of the reign of 'the king, the victorious Nripatunga-Vikramavarman.'

A king named Nripatunga is the grantor of a Grantha and Tamil inscription on seven copper-plates, of which Mr. Sewell has furnished a few particulars.<sup>7</sup> This Nripatunga is said to have been the son of Dantivarman and a descendant of Pallava, and the seal of his grant bears the bull-crest of the Pallava kings. The original copper-plates were formerly preserved in the office of the Collector of North Arcot, but cannot be traced thereto now.

At Bâhûr near Pondicherry, M. J. de la Fon discovered a set of five copper-plates of the Pallava king Nripatungavarman. The original plates were sent to Paris some years ago, but it is not known in whose hands they are at present. M. de la Fon was good enough to furnish me with a transcript prepared by a Tamil Pandit, on which the following extracts are

<sup>1</sup> See the *Manual of the North Arcot District*, 2nd edition, Vol. II. p. 425.<sup>2</sup> Above, No. 22; C.<sup>3</sup> See above, p. 82, note 4.<sup>4</sup> See *South-Indian Inscriptions*, Vol. II. p. 382.<sup>5</sup> Compare the Kasâkudi plates (*South-Indian Inscriptions*, Vol. II. No. 73), where *tuvarâja* in the Tamil portion (text line 106) corresponds to *yuvârâja* in the Sanskrit portion (text line 103).<sup>6</sup> These are perhaps identical with the *Kondakkâdrar*, a caste of fishermen,<sup>7</sup> *Lists of Antiquities*, Vol. II. p. 30 f.





base. The inscription opens with 30 Sanskrit verses. The first verse contains an invocation of Vishnu. Verses 2 to 6 give the following mythical pedigree:—Brahmā, Angiras, Brihaspati, Śākyu, Bharadvāja, Drōṇa, Aśvatthāman and Pallava. From Pallava's family were born Vimala, Koñkaṇīka and other kings (v. 7). After Vimala etc. had gone to heaven, Dantivarman, a devout worshipper of Vishnu, became king (vv. 8 and 9). The son of Dantivarman was Nandivarman (v. 12). His queen, named Saṅkhā, was born in the Rāshtrakūṭa family (v. 13). Their son was Nṛipatungaḍēva (v. 15). At the request of his minister, he granted three villages to a college (*vidyāsthāna*) at Bāhūr. The Tamil portion is dated in the eighth year of the reign of *kō viṣṇya-Nṛipatunga*varman, and contains further particulars about the villages granted. In the usual *captatio benevolentiae* of future kings (v. 31), the donor is styled 'king Nṛipatunga'varman, 'the worshipper of the lotus-feet of Vishnu.' The inscription ends with the signature of the writer in Sanskrit (v. 32) and in Tamil.

Both copper-plate inscriptions agree in claiming for Nṛipatunga descent from Pallava, the mythical ancestor of the Pallavas of Kāñchi.<sup>1</sup> Besides, the Bāhūr plates mention among Nṛipatunga's remote ancestors Koñkaṇīka. This name seems to be a reminiscence of Koñkaṇī, who is believed to have been the ancestor of the Western Gaṅga kings.<sup>2</sup> According to the same plates, Nṛipatunga's father and grandfather were Nandivarman and Dantivarman. Nandivarman is also the name of the last Pallava king of Kāñchi, of whom we possess epigraphical records.<sup>3</sup> Dantivarman, however, is, like Nṛipatunga, a name peculiar to the Rāshtrakūṭas.<sup>4</sup> In verse 13 of the Bāhūr plates we learn that this dynasty became actually connected with Nandivarman, who married Saṅkhā, a princess of the Rāshtrakūṭa family.

Two unpublished stone inscriptions of *kō viṣṇya-Nṛipatunga-Vikramavarman* are found in the Tanjore and Trichinopoly districts.<sup>5</sup> As, in the tenth century of our era, North Arcot, Tanjore and Trichinopoly were included successively in the dominions of the Chōla king Parantaka I., the Rāshtrakūṭa king Krishṇa III. and the Chōla king Rājarāja, and as the type of Nṛipatunga's stone inscriptions is decidedly more archaic than that of the Bāhūr plates, it is necessary to place the reign of Nṛipatunga varman before Parantaka I. A century earlier, in A.D. 804, the Rāshtrakūṭa king Gōvinda III. claims to have conquered Tanjore, the ruler of Kāñchi.<sup>6</sup> This Dantiga is perhaps identical with Nṛipatunga's grandfather and father Dantivarman.<sup>7</sup> Nṛipatunga is known to have been the surname of three Chōla kings, the earliest of whom was Amōghavarsha I. (A.D. 814-15 and 876-78).<sup>8</sup> As the other plates state that the Pallava king Nṛipatunga varman was the son of Nandivarman by a Rāshtrakūṭa princess, and as grandchildren often receive the name of their grandfather it may be assumed that Saṅkhā, the mother of the Pallava king Nṛipatunga varman was the daughter of the Rāshtrakūṭa king Nṛipatunga-Amōghavarsha I. This assumption would be in chronological agreement with the identification, made above, of Dantiga, the predecessor of the Rāshtrakūṭa king Gōvinda III., with Dantivarman, the grandfather of the Pallava king Nṛipatunga varman.

There are a number of stone inscriptions which may be attributed with some probability to Nṛipatunga's father and grandfather, Nandivarman and Dantivarman. The latter

<sup>1</sup> See *S. Indian Inscriptions*, Vol. I. pp. 9, 25 and 144, and Vol. II. pp. 342 and 363.

<sup>2</sup> See *ibid.* p. 320.

<sup>3</sup> See *ibid.* pp. 344 f. and 363 f.

<sup>4</sup> Dantivarman I. and II. are the first and sixth kings of the Table facing p. 54 of Vol. III. above;

<sup>5</sup> These are an inscription of the 21st year in the Virattāñēśvara temple at Kanḍiyūr in the Tanjore taluka

(A.D. 855), and one of the 2[3]rd year in the Saptarishīśvara temple at Alagni in the Trichinopoly taluka (A.D. 852).

<sup>6</sup> *Ibid.* p. 127.

<sup>7</sup> This identification was already suggested by Professor Julien Vinsen on p. 466 of a paper of his, which I have quoted in *S. Indian Inscriptions*, Vol. II. p. 342.

<sup>8</sup> No. 1 on the Table facing p. 54 of Vol. III. above.

has left a record in the Vaikuntha-Perumal temple at Kāñchi.<sup>1</sup> The former may be identical with *kō viśaiya-Nandi-Vikramavarman*.<sup>2</sup> Two other kings to whose names the two Tamil words *kō viśniya*<sup>3</sup> are prefixed in their inscriptions, may have belonged to the same branch of the Pallavas. These are *kō viśaiya-Kampa-Vikramavarman* or *Kampavarman*<sup>4</sup> and *kō viśaiya-Narasimhavarman*. The Kil-Muṭṭugūr inscription of the latter<sup>5</sup> bears, however, the emblems of the Western Gaṅga kings, and its alphabet is more archaic than that of the two Āmbūr inscriptions of Nṛipatūṅga. If it is kept in mind that the Bābūr plates represent the latter as a descendant not only of Pallava, but also of Koṅkaṇī, the ancestor of the Western Gaṅga kings, we are driven to the conclusion that the old dynasty of the Pallavas of Kāñchi came to an end with **Nandivarman**, the opponent of the Western Chālukya king Vikramāditya II.; that **Narasimhavarman**, a Pallava by name, but Western Gaṅga by descent, succeeded them; that two of his successors, **Dantivarman** and **Nandivarman**, were the contemporaries of the Rāshṭrakūṭa kings Gōvinda III. and Amoghavarsha I.; and that Nandivarman's son, **Nṛipatūṅgavarman** or **Nṛipatūṅga-Vikramavarman**, who ruled over North Arcot, Tanjore and Trichinopoly, discarded the emblems of the Western Gaṅgas and adopted those of the Pallavas.<sup>6</sup>

Finally an identification of **Pirudi-Gaṅgaraiyar**, who is mentioned as a contemporary of Nṛipatūṅga-Vikramavarman in the two subjoined inscriptions, may be attempted. The Udayendiram plates of Hastimalla state that the Western Gaṅga king Pr̄ithivipati I. fought with the Rāshṭrakūṭa king Amoghavarsha I.<sup>7</sup> If I am correct in supposing the latter to have been a contemporary of Nṛipatūṅga-Vikramavarman, the Pirudi-Gaṅgaraiyar of the Āmbūr inscriptions is perhaps identical with the Western Gaṅga king Pr̄ithivipati I.

#### A.—First Stone.

##### TEXT.<sup>8</sup>

1	Śrī <sup>9</sup>	[ *]	Kō	viśaiya-[Niru*]-
2	{pa]tonga-Vikkirama[pa][ru]*-			yānd-irubattā[rāvī*]-
3	[ma][r*][k]ku			[M]ē-
4	du	Paduvūr-kkōṭtaṭtu		Āmayatr
5	J-Adaiy[ā*]ru-nāṭtu			padaiy
6	mēl	Nūlamban		Piru-
7	vandu	tōgu=kkolla		Peruna-
8	di-Gaṅgaraiyar	sēvagar		Akalankat-
9	[ga]r-Agara-Kkonḍa-kkāvidi			
10	tuvarāyar [ma]gaṇ ūṣaṇ talarā viñd[u] patṭān <sup>10</sup>	[ *]		

##### TRANSLATION.

Prosperity! In the twenty-sixth year (of the reign) of the king, the victorious Nṛipatūṅga-Vikramavarman,—when the army of the Nūlamba attacked Āmayur, (a village)

<sup>1</sup> *South-Indian Inscriptions*, Vol. II. p. 344, note 3.

<sup>2</sup> *ibid.* Vol. I. Nos. 108, 124 and 125.

<sup>3</sup> Other instances in which the word *vijaya* is prefixed to the name of a king, are the Pallava prince *vijaya-Skandavarman* and *vijaya-Buddhavarman* (*Ind. Ant.* Vol. IX. p. 101) and the Vēṅgi king *vijaya-Nandivarman* (above, p. 148, note 1).

<sup>4</sup> Two inscriptions of this king at Ukkal in the North Arcot district will be published as Nos. 5 and 8 of *South-Indian Inscriptions*, Vol. III.

<sup>5</sup> See above, page 177.

<sup>6</sup> See above, page 180.

<sup>7</sup> *South-Indian Inscriptions*, Vol. II. p. 381.

<sup>8</sup> From inked estampages, prepared in 1896.

<sup>9</sup> The first two lines of this inscription are engraved on epaques. The writer has left a blank space between *ei* and *śaiya* in the first line, and between *to* and *āga* in the second line.

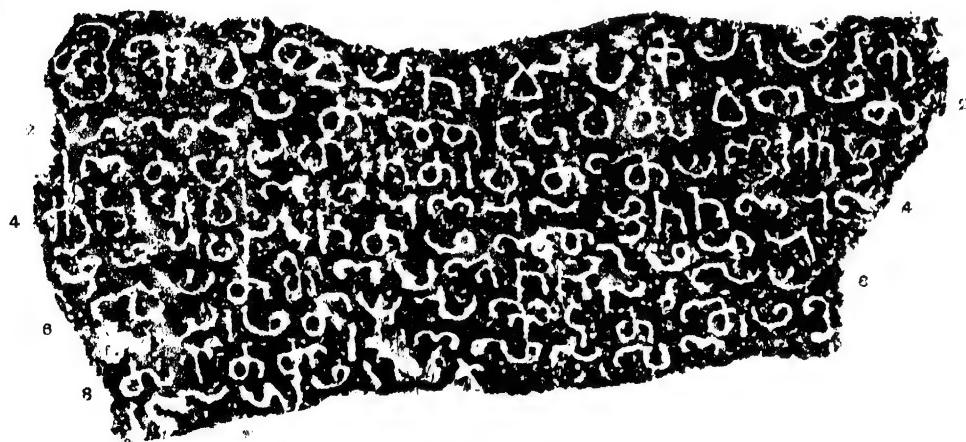
<sup>10</sup> This word is written below the line.

Ambur Inscriptions of Nripatunga-Vikramavarman.



SCALE ONE-ELEVENTH.

Kil-Muttagur Inscription of Narasimhavarman.



SCALE ONE SIXTH.



in Mēl-Adaiyāru-nādu, (*a subdivision*) of Paḍuvūr-kōṭṭam, in order to lift cattle,—Saṇan, the son of Akalaṅkattuvarāyar, (*who was*) the chief<sup>1</sup> of the Kondar of Perunagar-Agaram (*and*) a servant of Pirudi-Gāṅgaraiyar, not relaxing (*in fight*), fell and died.

B.—Second Stone.

TEXT.

1	Kō		viśaiya-Niru-
2	patoṅga-Vikkiramapa-		
3	ruma[r*]kkku		yāṇḍ-iruba-
4	ttārāvadu		Paduvū-
5	r-kkōṭṭattu		Mēl-A-
6	daiy[ā]ru-nāt̄tu		Āmai[y][ūr*]
7	mēl	Nulamban	[pa][daiy*]
8	vandu	toṣu=kkoṭṭa	[Pj][rudi-Ga*]-
9	ṅgaraiyar	śēvngar	Akalaṅkattu*-j-
10	varaẏar	marpyaṇ	Ma[s]i[j][u]
11	[n]i	Vēdan	Kalirāma[n] paṭṭāṇ

TRANSLATION.

In the twenty-sixth year (*of the reign*) of the king, the victorious Nṛipatūṅga-Vikramavarman,—when the army of the Nūlamba attacked Āmaiẏür, (*a village*) in Mēl-Adaiyāru-nādu, (*a subdivision*) of Paḍuvūr-kōṭṭam, in order to lift cattle,—Kalirāma, a hunter (*Vēdan*) (*and*) a nephew of Akalaṅkattuvarāyar, (*who was*) a servant of Pirudi-Gāṅgaraiyar, [*fell*].

No. 24.—NADAGAM PLATES OF VĀJRĀHASTA;

SAKA-SAMVAT 979.

BY G. V. RAMAMURTI; PARLAKIMEDI.

These plates were discovered about two years ago at Nadagam, a village in the Narasanapēṭa taluka of the Gañjam district, by one Sanku Appania, a cultivator, while he was working in the field. It is believed by the villagers that the plates belonged to some Jaṅgams, a sect of Śaivas, who had been living in this locality until fifty years ago. Last year I received information of the discovery of these plates, and got them into my hands a few months ago. I sent them through Mr. Weir, the Collector of Gañjam, to Dr. Hultsch, who has permitted me to edit them in this Journal. The owner is reported to be willing to have the plates preserved in the Government Central Museum, Madras.

The set consists of five copper-plates, of which the first has been engraved only on the inner side; the next three plates bear writing on both faces; the last plate is left blank on both sides and serves only for the protection of the writing on the back of the fourth plate. Each plate measures about 8 $\frac{1}{2}$ " by 4" and has a hole to the proper right, through which a ring passes. This ring is about  $\frac{1}{2}$ " thick and about 4 $\frac{1}{2}$ " in diameter. It had not yet been cut when the plates were sent to Dr. Hultsch. Its two ends are soldered into the lower portion of a thick circular seal, on which is fixed an image of a bull couchant, 1 $\frac{1}{2}$ " long and 1" high, with the figures of a conch-shell and a chauri to its proper right, the figures of a sword and an

<sup>1</sup> According to the Tamil dictionaries, kāḍidi usually means 'a minister' or 'an accountant'.

elephant-goad to the left, a crescent in front, and what looks like a drum at the back.<sup>1</sup> Almost all these figures are seen on the seals of other plates issued by the Gāṅga kings, who were worshippers of Śiva. The weight of the plates is 3 lb 4½ oz. and that of the ring and seal 1 lb 5½ oz; total, 4 lb 10 oz. The edges of each plate are raised into rims for the protection of the writing, which is in a state of nearly perfect preservation. The engraver did his work very carelessly, as may be seen from the numerous mistakes which are noticed in the footnotes. The last sentence of the inscription (in l. 57) is indistinct owing to the fact that three lines of writing had been originally engraved on and below line 57, and had been partially effaced before the sentence with which the inscription now ends was engraved. The three erased lines, as far as they can now be made out, run as follows:—

57

० मो । मर्जामात्रे द-

58 खडनायकस[१\*]मयाय दत्तम् । मयपांगुमामयेनश्यं ॥ स-

59 नमस्तनवत्तमभिव ॥

The alphabet employed belongs to the old Nāgari type without any admixture of other kinds of characters. I infer that this type was in use in Kalinga during the time which this inscription may be referred to, from some stone inscriptions I have discovered in the village of Mukhalingam,<sup>2</sup> some on the walls of the temple there, and some on a stone lately dug out under my instructions. The characters of these inscriptions are almost the same as those used in the present plates, but they are more regularly shaped and perhaps exhibit older forms of some letters. The Eastern Chalukya type of the eleventh century is however more extensively in evidence here, as everywhere else in the Telugu country. The points that call for notice, are:—(1) Final *m* is denoted in six places (ll. 3, 14, 17, 30, 36, 48) by an *an̄svāra* with a stroke under it, while in lines 48, 49 it is denoted in the usual manner. The truncated *n* in the last line (57) is probably due to the carelessness of the engraver. The *anusvāra* is also used frequently, in some places on the top of a letter to its proper left, and in others by its side. (2) It is not easy in several places, except with the help of the context, to distinguish the *i* symbol on a consonant from the *é* symbol, and also the *a* from the *î* symbol. (3) *n* is distinguished from *t* by the absence of the top line on the former; but *rn*, being denoted by the addition of a horizontal stroke above the letter, is liable to be confounded with *t*; see *r̄nna* in line 12 and *la* just above it in line 11. (4) The forms of *ṅga* in line 10; of *ṅgha* in line 9, *ghā* in line 38, and *ṅghē* in line 35; of *ṅkha* in line 7 and *khyām* in line 34; of *mbha* in line 42 are to be noted. (5) *ṅcha*, which occurs five times (ll. 7, 13, 17 and 23), and *ṅchha* (l. 8) are denoted by the nasal mark *ñ* placed after the signs for *cha* and *chha*. I cannot say whether this is due to the peculiarity of the pronunciation of the time.<sup>3</sup>

The language of the inscription is Sanskrit throughout, nearly half of it being verse and the other part prose. The composition is not free from blemishes; in the last eight lines the construction is faulty. As regards orthography, what prominently strikes one, is the employment of the *v* sign for *b* throughout, as also the doubling of a consonant after (the exception to it being *r̄thi* in ll. 21 and 23), and the use of the nasals *ñ* and *ṁ* (the only exceptions being found in ll. 34, 49 and 56, where *kh*, *g* and *j* are preceded by an *anusvāra*). *ś* (palatal) is used for *s* (dental) in *śatila* (l. 3) and *śśinē* (l. 44); *s̄* (dental) is used for *ś* (palatal) in *Santana* (l. 24) and *māhēśvara* (l. 45); and *ś* for *sh* in *pattukōśv-dlimpanti* (l. 42).

<sup>1</sup> Unlike the seal of the Parākīmedī plates of Vajrahastī's time (above, Vol. III. p. 220), this seal bears no legend.

<sup>2</sup> About 20 miles from Parākīmedī in the Kalinga district; see the last three paragraphs of this introduction.

<sup>3</sup> Sanskrit Pandits in this part of the country may be heard to pronounce *jūa* as *gūa*. Compare above, Vol. III. p. 227.

The letter *v* is doubled before *y* in *navy* as *clva* (l. 38), while *j* is used for *jj* before *v* in *samujvala* (ll. 8 and 26).

This inscription records a grant of land to one **Pūngu-Sāmaya** (i.e. Sōmaya?) (l. 56) by **Vajrahasta**, a prince of the **Gāṅga** family, who is styled *Paramamāhiśvara*, *Parqmabhaśdraka*, *Mahārājddhirāja* and *Trikalīngādhīpati* (ll. 45-46). The charter was issued from **Kalinganagara**<sup>1</sup> (l. 44) and addressed to an assembly of his subjects (*janapada*), headed by his ministers (ll. 46-47). The grant was made in the **Śaka** year 979, on Sunday, the twelfth tithi of the bright fortnight of the month of **Phālguna**, corresponding to the 4th March A.D. 1058<sup>2</sup> (ll. 53-54). The corresponding cyclic year, Hēvilambin, is not mentioned—a point deserving of notice. The date of the grant is of some interest. It is known by the name of **Gōvinda-dvādaśi**,<sup>3</sup> an occasion occurring at intervals of not less than sixty years, when it is a custom among the Hindus to make gifts of land and money. The object of the grant (ll. 48 to 51 and 56) seems to be an extensive tract of land, containing twelve villages, which were separated from the district (*vishaya*) of **Ērada**<sup>4</sup> and constituted into a separate district, which was named the **Vēlpurā-vishaya** after its chief village, **Vēlpūra**. Nothing is recorded of the donee except the names of his parents, **Śrikantha-Nāyaka** and Vēdavi, his grandfather **Ayitana**, and the latter's native place, **Chhili** (or Dhili?). But the three half-erased lines referred to above disclose a fact which establishes a close relationship between the donee and the king. Sāmaya is there spoken of as "my son-in-law, the **Dāṇḍanāyaka S[ā]maya**." The sentence which was subsequently engraved in the place of the obliterated passage (l. 57), records the grant of an additional village in the district of **Kōluvartani**.<sup>5</sup>

The inscription also records another date, even more important than the one given above, namely the date of Vajrahasta's installation ceremony (verse 8): the **Śaka** year 980 (expired), while the sun was in **Vṛishabha**, (the moon) in the **Rohini-nakshatra**, in the **Dhanur-lagna**, on Sunday, the third tithi of the bright fortnight, corresponding to the 3rd May A.D. 1038, 8 h. 27 m. P.M. The corresponding cyclic year, Bahudhānya, is not given even here. The lunar month is not mentioned, though the lunar *tithi* is given. This date, like that of the installation of Anantavarma-Chūḍagāṅga,<sup>6</sup> is important as it gives us a certain, reliable landmark in the chronology of the **Gāṅgas**; and it is besides the earliest known date of this dynasty. The Parākīmedī plates of Vajrahasta's time published by Professor Kielhorn (above, Vol. III. p. 220) are not dated, but are referred, on palaeographical grounds, to the period of this very king Vajrahasta.

Like other grants of the kings of this dynasty, the present inscription opens with a panegyrical passage describing the virtues and valour of the **Gāṅga** kings, their royal insignia, and their devotion to the god **Siva**, established, under the name of **Gōkarnasvāmin**, on the top of Mount **Mahēndra**.<sup>7</sup> Then follows a genealogy tracing the descent of Vajrahasta, who issued the charter, from one **Gunamahārṇava** (l. 12), whose son **Vajrahasta I.** is here spoken of as having consolidated the **Kaliṅga** kingdom by uniting the five parts into which it had been

<sup>1</sup> See the last paragraphs of this introduction for my identification of **Kalinganagara**.

<sup>2</sup> Kannappalli Chālasmayya Śāstri Āgru, a learned astronomer of Lukulām in the Gauḍājam district, kindly calculated for me the English equivalents of the **Śaka** dates mentioned in this inscription.

<sup>3</sup> The same learned astronomer pointed out to me the importance of this day. The following *śaka* was quoted by him: फाल्गुने शुक्लादश्यो कृष्णये च दिवाकरे। नक्षत्रे सूर्यस्ते जीवे कार्शुकसंस्थिते॥ पुष्टे बवस्युक्ते श्रीमने भासुवासरे॥ श्रीविन्ददाश्यौ प्रीका देवानामपि दुर्लभा॥

<sup>4</sup> [The **Ērada-vishaya** is mentioned in an inscription at Śrikūrmam (No. 324 of 1896).—E. H.]

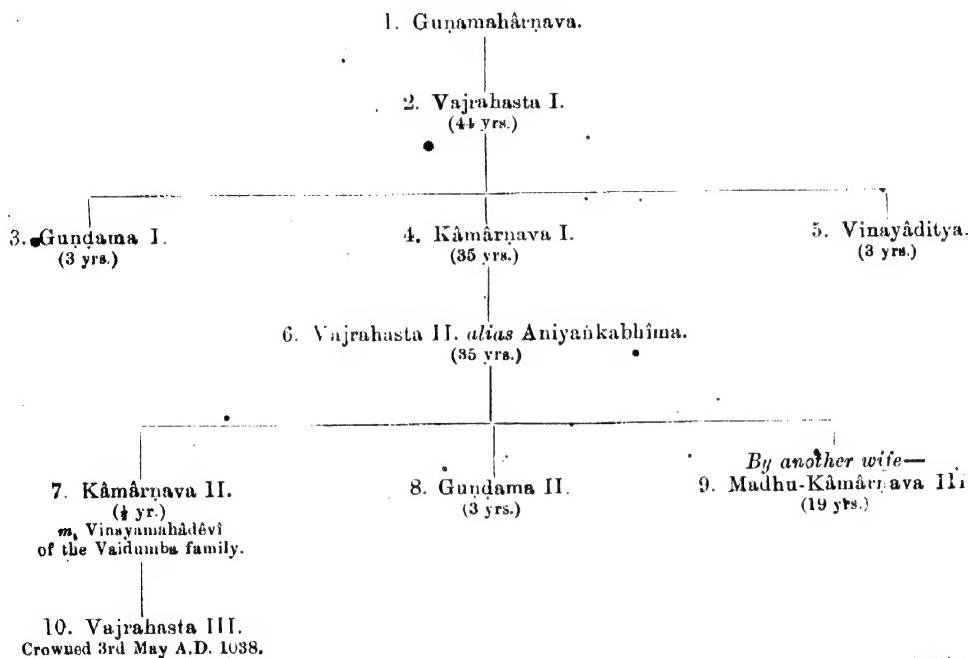
<sup>5</sup> [Mr. H. Krishna Sastri suggests that, as *kōla* is a synonym of *vardha*, *Kōluvartani* may be the same as *Vardhavartani*, on which see above, Vol. III. p. 127, note 5, and which occurs also in three inscriptions at Mukhalingam (Nos. 185, 196 and 220 of 1896).—E. H.]

<sup>6</sup> Ind. Ant. Vol. XVIII. p. 161 f.

<sup>7</sup> Lines 1 to 12 as also ll. 44 to 47 of this inscription are worded similarly to ll. 1 to 13 and 33 to 36 of Anantavarma's grant of Śaka-Samvat 1008; Ind. Ant. Vol. XVIII. p. 162.

formerly divided under the rule of five independent kings (verse 1).<sup>1</sup> Not a single historical fact is recorded in connection with the reign of any other of the kings mentioned here. The subject matter (some of which is here put in verse) is almost the same as that contained in the inscription of Anantavarman, above referred to. One of the kings, Vajrahasta II., whose liberality in giving away a thousand elephants to mendicants is everywhere described in the same manner, is here for the first time mentioned with a second name, **Aniyankabhimā** (l. 22). Verses 10 and 11 of this inscription, extolling **Vajrahasta III.**, the last king of that name, are, word for word, the same as those in lines 77-81 of one of Anantavarman's grants, dated Śaka-Saṁvat 1040.<sup>2</sup> It is evident from the dates of these grants that the writer of the latter copied these verses from an earlier inscription. The information contained in the Nadagām plates may be conveniently exhibited in the following genealogical table:—

TABLE I.



<sup>1</sup> Anantavarman's grant of Śaka-Saṁvat 1040 states that the eldest of these five brothers, "Kāmārnava (I.) gave over his own territory (Gaṅgavādi) to his paternal uncle and, with his brothers, set out to conquer the earth, and came to the mountain Mahēndra. Having there worshipped the god Gokarṇasvāmin, through his favour he obtained the excellent crest of a bull; and then, decorated with all the insignia of universal sovereignty (does this imply the king's conversion to Śaivism?), having descended from the summit of the mountain Mahēndra, and being accompanied, like Yudhiṣṭhīra, by his four younger brothers, Kāmārnava (I.) conquered (king) Baladitya, who had grown sick of war, and took possession of the Kaliṅga countries . . . . Having decorated his younger brother Dānārnava with the necklace (of royalty, as a token that he should succeed him in that kingdom), he gave to Gundāravva (I.) the Ambavādi-vishaya; to Mārasirīha, the Sōdā-mandala; and to Vajrahasta (I.), the Kapṭaka-vartanī;" see *Ind. Ant.* Vol. XVIII. p. 170 f. After Kāmārnava I., his brother Dānārnava is said to have ruled the kingdom, and he is said to have been succeeded by his son. Is it to be supposed that, according to the present grant, the provinces Ambavādi, Sōdā and Kapṭaka-vartanī continued to be governed by the descendants of Kāmārnava's brothers till they were conquered by Vajrahasta, the son of Gundāravva? Ambavalli and Sōda, two villages in the Parlikimedī Zamindārī, may be identified with the chief towns of two of the provinces named above.

<sup>2</sup> *Ind. Ant.* Vol. XVIII. p. 168.





In the *Indian Antiquary* (Vol. XVIII. p. 161 ff.) Dr. Fleet has published three grants of Anantavarman, which are dated in the Śaka years 1003, 1040 and 1057, and contain genealogical lists of the Gāngas. Those given in the first and the third agree with each other and with the one given in the present grant. Anantavarman's grant of Śaka-Samvat 1040 professes to trace the genealogy of the Gāngas from the very beginning of things. Setting aside for the present the names of all rulers that preceded Kāmārṇava I., who is said to have taken the Kalingas (i.e. the country of Kalinga) from Baladitya, the then ruler,— if we compare the list with that given in the present grant, we see that both correspond with each other from the 7th name in the second list, Guṇārṇava (Guṇamahārṇava in the first list), but with several discrepancies which render the authenticity of the second list suspicious. As no genealogical table is appended to Dr. Fleet's paper on the grant of Śaka-Samvat 1040, I take the liberty to give it here (facing page 186) for the purpose of a close comparison with the first list.

Table I. shows that Guṇamahārṇava— Guṇārṇava II. of Table II.— had a son named Vajrahasta, who reigned for 44 years; but Table II. omits his name, evidently through an oversight of the officer who drafted the inscription. For, the fifth king in the second list is called "the second Vajrahasta," and the thirteenth king "the fourth Vajrahasta." Table II. gives the names of two kings, Jitāñkuśa and Kaligalāñkuśa (his brother's son), who are said to have preceded Gundama I. and to have reigned for 15 and 12 years, respectively, but these names are omitted in Table I. It is also to be noted that the length of the reign of Gundama I. and that of (his brother) Kāmārṇava IV. are stated in Table II. to be 7 and 25 years, while Table I. has the figures 3 and 35 instead. Finally, the second list makes Vajrahasta V. the son of Madhu-Kāmārṇava VI., while the present grant states that Vajrahasta "was born from Kāmārṇava, the eldest son of Vajrahasta."<sup>1</sup> Under these circumstances I am not inclined to depend on the memory of the scribes of Anantavarman's reign for the accuracy of facts relating to a period removed by centuries.

The identification of most of the places mentioned in this grant is rendered difficult by the carelessness of the engraver, which affects proper names very seriously. There is a village called Bādām in the Narasannapēṭa tāluka, near the village where the inscription was discovered. In the Chicācole tāluka is a village named Boppadām at a distance of about 15 miles from Bādām. I cannot say at present whether Vādām and Vappudām of the grant (l. 48 f.) can be identified with these.

I desire to take advantage of this opportunity to express my views regarding the identification of Kalinganagara, a town mentioned in all the copper-plate inscriptions of the Eastern Gāngas as their residence, and presumably as the capital of their kingdom. This place has been for many years identified with the modern Kalingapatnam, a seaport in the Gañjām district. But there is evidence that goes to contradict this identification, which is not based on any recorded facts, but seems to have been suggested only by the similarity between the two names. There are no antiquities, or even traces of them, in Kalingapatnam of a nature which could suggest the fact of its ever having been the capital of the Kalinga kingdom. That there may have been some, and that the sea may have swallowed them up, are both gratuitous assumptions. Let us therefore discard an unfounded belief which has so long taken possession of us, place ourselves in a state of ignorance regarding the identification of the town, and then examine the following facts.

In the Parlākimedī Zamindārī of the Gañjām district, at a distance of about 20 miles from Parlākimedī, its chief town, there is a place of pilgrimage named Mukhalingam<sup>2</sup> on the left

<sup>1</sup> In Anantavarman's grants of Śaka-Samvat 1003 and 1057 it is doubtful which of the two Kāmārṇavas is meant to be the father of Vajrahasta.

<sup>2</sup> The antiquities of this place were, for the first time, examined by me about two years ago; see the *Madras Journal of Literature and Science* for 1889-94, p. 68 ff.



bank of the Vamsadhârâ. Here are three temples dedicated to Šiva under the names **Madhukêśvara**, **Bhimêśvara** and **Sômêśvara**.<sup>1</sup> The first has numerous inscriptions on its walls and pillars, only some of which I have examined, the others being covered with a thick coating of lime. The second temple also has a few inscriptions. Besides these, there are ruins of temples and other buildings all over the village and beyond it southwards for about two miles as far as another village, named **Nagarakatakam**, which belongs to the Narasannapeta taluka. Here and there large slabs of stone, containing inscriptions and well-sculptured figures, are dug out. It is just near this place that the copper-plates which I brought to the notice of Dr. Hultzsch (above, Vol. III. p. 127), were discovered, as also a set of plates published by Dr. Fleet in the *Indian Antiquary*. Most of the inscriptions here record grants made in favour of the gods **Madhukêśvara** and **Aniyankabhimêśvara** by private individuals, public officers of the state, and persons belonging to the royal family, in the reign of **Anantavarma-Chôdagaṅgadêva**. There are inscriptions, or rather parts of them, in characters of an earlier period, which I have not thoroughly examined. The god is referred to in the following manner : *Kâliṅg-âvani-nagare śriman-Madhukêśvarâya Śurvâya* and *Kâliṅga-dêśa-nagare śriman-Madhukêśvarâya dêvâya* in Sanskrit verses ; *Nagaramuna Madhukêśvara-dêvaraiku* and *Nagardna vîti śri-Madhukêśvara-dêvaraiku* in Telugu inscriptions. This shows that the town where the temples stand, was called Nagara or Kâliṅga-(dêśa-)nagara, i.e. "the **Nagara of the Kâliṅga (country)**".<sup>2</sup> There is a *Kshêtramâhâtmya*, of course containing legendary accounts of temples, which mentions four names by which the town was called at different periods : **Gôvinda-kânana**, **Jayantapura**, **Madhukêśvara** and **Mukhaliṅgam**. Šiva is said to have made himself manifest in the trunk of a *madhûka* tree ; hence the name **Madhukêśvara**. A frieze on one of the gateways of the temple is explained by the priests as illustrating the origin of the god.

The copper-plate inscription of Šaka-Saīvat 1040, published by Dr. Fleet (*Ind. Ant.* Vol. XVIII. p. 170 f.), records two facts which bear on this question : (1) **Kâmârnavâ I.**, the alleged founder of the Gâṅga dynasty (see Table II. above) had for his capital (*râjadhâni*) the town named **Jantâvuram** (l. 49 f.). This is perhaps a mistake for Jayantapuram, which is mentioned in the *Kshêtramâhâtmya*. (2) **Kâmârnavâ II.**, the nephew of Kâmârnavâ I., had a town named **Nagara**, "in which he built a lofty temple for an emblem of the god Iša in the *liṅga* form, to which he had given the name of **Madhukêśa**, because it was produced from a *madhûka* tree" (l. 61 f.). As stated above, this temple still exists at Mukhaliṅgam. In the inscription which I am now editing, **Vajrahasta II.** receives the surname **Aniyankabhimâ** (l. 22). It is most probable that the idol in the second temple, above referred to, took its name **Aniyankabhimêśvara** from this king, who established it, or for whose religious merit it was established by others.

It appears that the name Mukhaliṅgam is a corruption of **Mohaliṅgam**, which is the Oriya (or Prâkñit) form of **Madhâ[ka]-liṅgam**. The Telugu Brâhmaṇas, to whom the Oriya form was unintelligible, explained it in the *Kshêtramâhâtmya* as a compound of *mukha* and *liṅga*, i.e. "a *liṅga* with a face".<sup>3</sup> From an examination of the above facts, I am inclined to believe that the site now covered by the villages **Mukhaliṅgam** and **Nagarakatakam** (literally, 'a royal residence in Nagara') and by the ruins between them represents the ancient capital of Kâliṅga.<sup>4</sup>

<sup>1</sup> Sômêśvara's temple may have been built by Sômayâ, the person in whose favour the present grant was made, provided that *Sômaya* is a mistake for *Sômayâ*.

<sup>2</sup> A few weeks ago I found in the Madhukêśvara temple a stone inscription of Anantavarma-dêva, which records a grant issued 'from Kalinganagara.' The occurrence of this name at Mukhaliṅgam itself confirms my identification.

<sup>3</sup> This is suggested to me by Mr. S. Râmaṇaya, B.A., of Parlâkimedi.

<sup>4</sup> I do not here enter into a discussion of the question whether Kalinganagara was founded by Kâmârnavâ II. or existed before him, because this would involve an examination of the intricate problem of the connection between the Gâṅga kings mentioned in Tables I. and II. given above, and the Gâṅga kings mentioned in more than a dozen copper-plate inscriptions, whom Dr. Fleet supposes to belong to an earlier dynasty.

Of the many monumental works with which the devotion of several powerful Gāṅga kings embellished their capital, these three temples alone remain. Surrounded by the ruins of other buildings, they still serve to attest the former magnificence of Kalinganagara. .

TEXT.<sup>1</sup>

## First Plate.

- 1 ओऽ स्त्रिः [॥\*] श्रोमतामखिलभुवनविनयविनयदयादानदा-
- 2 निष्ठसत्यशौचशौर्यधैर्यादिगुणरत्नपवित्रकाणा-
- 3 मात्रेयगीताणाम्<sup>3</sup> विमलविचाराचारपुष्टश्चलिलप्रस्तालित-
- 4 कलिकालकलमषमधीणां महामहेन्द्राचलश्चिखरप्र-
- 5 तिष्ठतस्य सचराचरगुरोः सकलभुवननिर्माणे-
- 6 कसूत्रधारस्य शशाङ्कचूडामणिभूगवतो<sup>5</sup> गोकर्णस्वामि-
- 7 नः प्रसादात्मासादितैकशङ्कभेरोपञ्चमहाश्च्वधवलच्छ-
- 8 चहेमचामरवरघमलाञ्छनसुज्जलसमस्तामाञ्यम-
- 9 हिन्द्रामनेकस[म\*]रसङ्घटसमुपलब्धविजयलक्ष्मीसमा-

## Second Plate; First Side.

- 10 लिङ्गितोत्प्रभुजदण्डमण्डितानां चिक्किङ्गमहीभुजां ग[॥\*].
- 11 इनामन्वयमलङ्गरिणोविषोरिव<sup>10</sup> विक्रमाकान्तधराम-
- 12 [ण्ड\*]लस्य गुणमहार्णवमहाराजस्य<sup>11</sup> पुत्रः ॥ पूर्वं भूपतभूविभु-
- 13 च्य वसुधा या पञ्चमि: पञ्चधा भूता भूरिपराक्रमा<sup>13</sup> भु-
- 14 जवलातमिक<sup>14</sup> एव स्यम् [॥\*] एकीक्रत्य विजित्य <sup>15</sup>सत्त्वनिव-
- 15 हान्<sup>16</sup> श्रीवंश्चहस्तथतुञ्चत्वारिंशतमल्युदोरचरित-
- 16 : सर्वामरक्षीसमा<sup>18</sup> ॥ [॥\*] तस्य तनयो गुणमराजा<sup>19</sup> वर्षन्यमपा-
- 17 लयत महीम् ॥ तदनुजः कामार्णवदेवः पञ्चविंशतमच्छका-
- 18 न ॥ तस्यानुजो विनयादित्य[ः\*] समास्त्रिस्त्रः\* ॥ ततः कामार्णवाज्ञाते<sup>21</sup>

<sup>1</sup> From the original plates.

<sup>2</sup> Denoted by a symbol.

<sup>3</sup> Read गीताणां. म् is denoted here by an *anusvāra* with a stroke below it, as also in ll. 14, 17, 30, 36 and 48.

<sup>4</sup> Read °सलिलप्रस्तालित°.

<sup>5</sup> Read °भूगवतो.

<sup>6</sup> Read °श्च्वधवलच्छच्छ°.

<sup>7</sup> Read समुज्जल.

<sup>8</sup> Read °लञ्च.

<sup>9</sup> Read °लिङ्गितोत्प्रभु.

<sup>10</sup> Read °र्णिणोरिव.

<sup>11</sup> The engraver first wrote रि for रा and then erased the i.

<sup>12</sup> Read °प्राक्षमी.

<sup>12</sup> Read भूपतिभिर्विभज्य.

<sup>13</sup> Read °हाञ्चीवच्छस्तयतुः.

<sup>14</sup> Read °बलात्मेक.

<sup>14</sup> Read शृः.

<sup>15</sup> Read °हाञ्चीवच्छस्तयतुः.

<sup>16</sup> Read °दार.

<sup>16</sup> Read °रसीदमः.

<sup>17</sup> Read °गुणमराजी वर्षे.

<sup>18</sup> Read °मद्द°.

<sup>21</sup> Read °ज्ञाती

*Second Plate; Second Side.*

- 19 जगतीकर्त्तव्यभूहः । योराजद्राजित(ः)क्षावो वच्छस्त्रोवनी-
- 20 पतिः ॥ [२\*] <sup>१</sup>प्रश्नोदमदगन्धलु<sup>२</sup>भमधुपव्यालोढगण्डान्गज-<sup>३</sup>
- 21 ऋथिभ्यः<sup>४</sup> समदासहस्रमतुलों यस्यागिनामगणी[ः\*]<sup>५</sup> [१\*] स(ः) श्री-
- 22 माननियङ्गभीमनृपति[मार्ग\*]<sup>६</sup>ङ्गान्वयोतंसकः<sup>७</sup>
- 23 पच्चतिंशतमङ्गकान्गमभुनक्षे[थं]<sup>८</sup> सुतः पार्थि-
- 24 वेः<sup>९</sup> ॥ [३\*] तदगसतुः<sup>१०</sup> स रराज सन्तनासमस्यमसासमतारि-<sup>११</sup>
- 25 मण्णलः [१\*] मापात<sup>१२</sup> कामार्णवभूपतभूव<sup>१३</sup> समदिमानह॑स-
- 26 मा ससुज्ज्वलः<sup>१४</sup> ॥ [४\*] तदनु तदनुजमो<sup>१५</sup> चत्तजमोपमानो गेण-<sup>१६</sup>
- 27 नधिरनवद्या गण्डमर्यो मदा सः [१\*] सकलमदमनक्षत्री-<sup>१७</sup>

*Third Plate; First Side.*

- 28 लि वर्पाणि धात्रीवलयमलघुतेजोनिज्जितारातिचकः<sup>१८</sup> ॥ [५\*] त-
- 29 तो हैमातुरसस्य<sup>१९</sup> मधुकाम[१\*]र्णवो नृपः ॥० यवति<sup>२०</sup> आवनी-
- 30 मतामष्टामकार्णवीशतैम्<sup>२१</sup> ॥०॥ [६\*] अथ वच्छस्त्रनुपकर-<sup>२२</sup>
- 31 ग्रसुतादखिलगुणिजना[य\*]गण्ठकामार्णवालवीन्द्रप-
- 32 गयमानावदातशमकीर्ते<sup>२३</sup> ॥ शिय<sup>२४</sup> इव <sup>२५</sup>वेदुम्बान्वय-
- 33 पयःपयोनिधिसमझवायाश्च<sup>२६</sup> [१\*] यः समजनै<sup>२७</sup> विनयमहा-
- 34 दव्याः<sup>२८</sup> श्रीवच्छस्त्र इति तनयः ॥ [७\*] वियदृतुनिधिसंख्यां याति
- 35 श्राकाळ्वसहे दिनकुदृष्टभुस्य<sup>२९</sup> राहिणीभ सलग्ने [१\*] धुतुषि च . सि-
- 36 तपचे सूर्यवारे दृतीयाः<sup>३१</sup> युजि सकलधरित्रीं रच्चितुम्<sup>३२</sup>

<sup>१</sup> Read प्रश्नीतः.<sup>२</sup> Read लुभ्य.<sup>३</sup> Read श्राजान्विभ्यः समदासहस्रमः.<sup>४</sup> Read °मयणौः.<sup>५</sup> Here space is left for the insertion of गर्गः.<sup>६</sup> Read °श्रीतसकः.<sup>७</sup> Read पच्चतिंशतमङ्गकान्गमभुनक्षपृष्ठवीं.<sup>८</sup> Read पार्थिवः.<sup>९</sup> Read तदयसतुः.<sup>११</sup> Read अपात.<sup>१०</sup> Read ग्रंतनीम्बसः समन्वास्त्रमितारिमण्डलः.<sup>१२</sup> Read समृद्धिवं समृद्धिं.<sup>१४</sup> Read °जन्मा चित्तः.<sup>११</sup> Read °भूपतिसुवं समृद्धिं.<sup>१३</sup> Read समृद्धलः.<sup>१६</sup> Read सकलमिदमरचनौषिं वर्षाचि.<sup>१२</sup> Read गुणनिविरञ्जदी गुणमाल्यी मुदा.<sup>१४</sup> Read °रक्षस्य.<sup>१७</sup> Read अपति.<sup>१३</sup> Read चक्रः.<sup>१५</sup> Read °शृपरा?<sup>१९</sup> Read °श्रीयमानः.<sup>१४</sup> Read °मतामष्टामेकाम्ब्रविश्वितम्.<sup>१६</sup> Read श्रृपतरा?<sup>२१</sup> Read वेदुम्बा०.<sup>१५</sup> Read शृम.<sup>१७</sup> Read समजग्नि.<sup>२३</sup> Read देव्याः.<sup>१६</sup> Read ससुइः.<sup>१८</sup> Read दिनक्षति इष्मस्ये रोहिणीमे सुखरने.<sup>२५</sup> Read देव्याः.<sup>१७</sup> Read श्राकाळ्व.<sup>१९</sup> Read रच्चितुम्.<sup>२७</sup> Read रच्चितुम्.<sup>१८</sup> Read दृतीयायुजि.<sup>२१</sup> Read रच्चितुम्.

१ देवतानामस्तु त्रिवर्णविश्वा कमले भूषित लालका  
२ कुमुदनुभवी राखी पृथिवी पूर्णदि शुभले बहुधीति तुका ३  
३ अमृतायामा त्रिभूमिमलविश्वानामा च पुण्यशत्रिलभव्या लेन  
४ कर्त्तव्य ५ कालकर्त्तु वेष्मवासा ० मदामानद्वयाश्वसित्युपर्यु  
५ ते ६ विकृतस्तु मरयनार्थनं जुना ० यकुल उच्चविश्वाले  
६ कर्त्तव्य ७ वृत्तान्युक्ताणामुख्यालाद्यवाक्याकाम्बुद्धिमुख्य  
८ वृद्धयसादाद्यमात्माद्विक इति त्रिवृत्तियोग्यमाधारविवरण्यु  
९ त्रिहिन्दमग्रामनेव रवेष रुद्रलोकु उव्ययमा त्रिलोकमास्त्राम्भा त्रुजम  
१० किं चाहृष्टमधिक अव्ययमात्रामेव भूम्यालवैतित्रिमात्राम्भामात्रा

ii a.  
10 लिङ्गात् तु अस्तु इति भल्लाता शिवे श्वर्णे इव द्वा प्रजा  
11 रुपमामृष्मलत कृषि ल्याति ब्रु। ति विक्रमा कृष्मा वा वा  
12 लं शुशुलमादा लुवमदाधाज स्युषु तः॥ श्वैरुहै नहुविष्वा  
13 श्रुष्टि शुक्रमादृष्टिः द्वितीया वा रुक्मीहृनिदा वा कृष्मा  
14 जव तानाम कवचस्मृष्टः विकारु तु विजितु स वृक्षव  
15 लिंगम् लिंगव ब्रुहृ श्वैरु श्रुत्वा ति श्वान्ते वैत्तु एव विक  
16 हृष्टु वै त्वा वा समादा त्वा वा विक्रमा वा वा वा वा  
17 लिंग न वा  
18 चान्तम्युवाविमया किम्यादि रुम्याल्लुम्यान् वा वा वा वा

२० शाहगां के लिए सूक्त का छापा चारों द्वारा नष्ट हो गया तो उसमें विधि  
प्रतिष्ठा खो गई। यह दृश्य मुख्य बृहद्युग्म एवं एक शास्त्रीय द्वा-  
रा अनुसृत रूप से देखा जाना चाहिए। इसका अनुलोप यह है कि यह दृश्य  
२२ अनुसृत रूप से देखा जाना चाहिए। यह दृश्य के अनुसार यह दृश्य  
२४ अनुसृत रूप से देखा जाना चाहिए। यह दृश्य का अनुलोप यह है कि यह दृश्य  
२६ अनुसृत रूप से देखा जाना चाहिए। यह दृश्य का अनुलोप यह है कि यह दृश्य

28 लेवद्यालकं श्रीवल्लभमल्लसु न लोगितु ता चानि य कृष्ण  
 29 नादि मा तु च स सूर्यम् एकाम् न वा कृष्ण चारम् वति सूर्यम्  
 30 ग्रामा न वा म का ए वा शान्ते शू॥० ॥ वृषभव त्रुद्धम् ए वा  
 31 शशु नादप्यल सुल जे मा शास्त्राकाष्ठा छ वा कृष्ण  
 32 ए प्रमाणामया न एकाम् आशिष्यं ए वा त्रुद्धम्  
 33 घण्टः घण्टामिति सद्वा या रुमः शब्दविभिन्नम् लव  
 34 द्वितुर्गुड्या व त्रुद्धम् ० न त्रुद्धम् शावि शद्विभिन्नम् गुड्या  
 35 श्रीका वृद्धम् एकि श कुद्धम् श्वसु नादि मा न वृद्धम् शुलगमि  
 36 रुद्धम् श्वसु शुकावि त्रुद्धम् श्वसु न वृद्धम् शुलगमि

28 30 32 34 36

37 गुणादाकृष्णाम् शुलगमि लोहा इति हृष्टं त्रुद्धम् शुलगमि  
 38 ए न लानि म दी ज्ञानि त्रुद्धम् शुलगमि शुलगमि शुलगमि  
 39 ए द रुद्धम् शुलगमि शुलगमि शुलगमि शुलगमि शुलगमि  
 40 श्रीम श्रुष्टामि कृष्ण वा शुलगमि शुलगमि शुलगमि शुलगमि  
 41 शुलगमि शुलगमि शुलगमि शुलगमि शुलगमि शुलगमि  
 42 शुलगमि शुलगमि शुलगमि शुलगमि शुलगमि शुलगमि  
 43 शुलगमि शुलगमि शुलगमि शुलगमि शुलगमि शुलगमि  
 44 शुलगमि शुलगमि शुलगमि शुलगमि शुलगमि शुलगमि

38 40 42 44

45 ग्रावकलीशन्धविदि शुलगमि शुलगमि शुलगमि शुलगमि  
 46 शुलगमि शुलगमि शुलगमि शुलगमि शुलगमि शुलगमि  
 47 शुलगमि शुलगमि शुलगमि शुलगमि शुलगमि शुलगमि  
 48 शुलगमि शुलगमि शुलगमि शुलगमि शुलगमि शुलगमि  
 49 शुलगमि शुलगमि शुलगमि शुलगमि शुलगमि शुलगमि  
 50 शुलगमि शुलगमि शुलगमि शुलगमि शुलगमि शुलगमि  
 51 शुलगमि शुलगमि शुलगमि शुलगमि शुलगमि शुलगमि  
 52 शुलगमि शुलगमि शुलगमि शुलगमि शुलगमि शुलगमि  
 53 शुलगमि शुलगमि शुलगमि शुलगमि शुलगमि शुलगमि

46 48 50 52 54

*Third Plate; Second Side.*

- 37 याभिपिक्तः! ॥ [८\*] न्यायेन<sup>३</sup> यत् समसाचरितुं तिवर्गे<sup>३</sup> मार्गे-  
 38 ए रक्षति<sup>४</sup> मदोम्भहितप्रतापे [१\*] नव्याधयश्च<sup>५</sup> नरघाश मरा-  
 39 पहच शश्वता भुवि भवनि<sup>६</sup> विभूमभर्च्छः ॥ [८\*] व्यासे ग[१\*]ङ्कुणी<sup>७</sup>-  
 40 त्तमस्य यशसा दिक्षकवाले शशिप्रदातामलिनेन<sup>८</sup> य-  
 41 स्य भुवन(:)प्रद्वान्दस्यादाग<sup>९</sup> [१\*] <sup>११</sup>सि[न्द]रैरभिसान्द्रपङ्क-  
 42 टलौ<sup>१२</sup> कुभस्थलीपट्टकेश्वालिम्पन्ति<sup>१३</sup> पुनः पनाश्च<sup>१४</sup> हरि-  
 43 तामाधारणा<sup>१५</sup> वारणान<sup>१६</sup> ॥ [१०\*] अनुरागेण गुणिनो<sup>१७</sup> यस्य वक्तीमुखा-  
 44 जयोः<sup>१८</sup> [१\*] आशीने<sup>१९</sup> श्रीसरस्वत्यावनुकले वैराजतः ॥०॥ [११\*] कलि-  
 45 झनगरात्परममाहेस्वरपरमभद्रारुकमहाराजाधिरा<sup>२०</sup>

*Fourth Plate; First Side.*

- 46 जचिकलिङ्गाधिपतिश्रीमहाहस्तदेव[:\*] कुशली समसामात्य<sup>२१</sup>  
 47 <sup>२२</sup>प्रमखजनपदान्ममाह्य समाज्ञापयति [१\*]. विदितमस<sup>२३</sup> सवत-  
 48 म् । एरदविपये<sup>२४</sup> ॥ वेत्यूरगामम<sup>२५</sup> । तुमुका । <sup>२६</sup>वधुडाम् । वसुरम् ।  
 49 अर्णगी . . [त्येमित्वा]<sup>२७</sup> ! कोनूरन् । पोदुरु वाडाम् मृरिंगाम्  
 कनम्-  
 50 रम्य देवरेमचिकीडम् । गुद्रपी [१\*] एतन<sup>२८</sup> द्वादश्य अमन<sup>२९</sup>  
 51 (॥) वेत्यूराविषयेत्रूमिकिङ्गता<sup>३०</sup> चतुःश्रीमावच्छिन्न<sup>३१</sup> सत-  
 52 लस्थलं सर्वपोडाविवर्जित<sup>३२</sup> आचन्द्रार्कचितिसमकालं याव-  
 53 आतापित्रोरामनः पुरुषयशोहुक्षये अजगिरिनिविशाकं-  
 54 व्ये<sup>३३</sup> (।) फ[१\*]लुनामलपते (।) द्वादश्यामादिल्यवारे । [छि]लिनिवासिन-

<sup>१</sup> Read योभिपिक्तः.<sup>२</sup> Read न्यायेन.<sup>३</sup> Read चिवर्गः.<sup>४</sup> Read रक्षति महीः.<sup>५</sup> Read निर्व्याधयश निरघाश मत्तापहाश.<sup>६</sup> Read भवनि विभूतिमत्यः.<sup>७</sup> Read प्रद्योता०.<sup>८</sup> Read दिक्षकः.<sup>९</sup> Read संन्दूररति०.<sup>१०</sup> Read पट्टी०.<sup>११</sup> Read चेत्ती०.<sup>१२</sup> Read पुनश्च.<sup>१२</sup> Read भावीरणा०.<sup>१३</sup> Read शोणा०.<sup>१४</sup> Read गुणिनी०.<sup>१४</sup> Read सुखालयी०.<sup>१५</sup> Read आसीने श्रीसरस्वत्यावनुकूले विराजतः०<sup>१६</sup> Read प्रमख.<sup>२०</sup> Read माहेश्वर.<sup>१७</sup> Read समसामात्य०.<sup>२१</sup> Read यामम्.<sup>२१</sup> Read भवताम्.<sup>२२</sup> Read विषये०.<sup>२२</sup> Read एतान्०.<sup>२२</sup> Read वधु०.<sup>२३</sup> Read त्वा०.<sup>२३</sup> Read शौमावच्छिन्नः सञ्जलस्थलः०<sup>२४</sup> Read शाकान्०.<sup>२४</sup> Read विषयेतिसामकौशल्य०<sup>२५</sup> Read शाकान्दै०.

*Fourth Plate; Second Side.*

- 55 अयितनाख्यस्य पुत्रः (।) श्रीकण्ठनायकः । तस्य भार्या वेदवी । तयो-
- 56 : संज्ञात[१\*]य पांगुसामयाय ताम्बशासनं क्षत्रा (।) वेल्पुराविषयः
- 57 प्रदत्तम्<sup>२</sup> । कोलुषर्त्त[नि]विषये<sup>३</sup> [नुगिल]य[१\*]म[ः\*] प्रदत्त[ः\*] ॥

## TRANSLATION.

(Line 1.) Om. Hail! The son<sup>5</sup> of the *Mahâdrâja* **Gunamârñava**, who took possession of the circle of the earth by (*his*) valour, as Vishnu by (*his*) stride, (*and*) who adorned the race of the **Gângas**, who were prosperous; who were sacred through (*the possession of*) gem (*-like*) virtues, celebrated in the whole world, such as wisdom, modesty, generosity, charity, politeness, truthfulness, purity, valour and courage, who belonged to the **Âtrîya gôtra**; who had the stains of the impurities of the Kali age washed away by pure thoughts and deeds (*as by*) holy waters; who had the glory of universal sovereignty illuminated by (*their royal insignia, viz.*) the unique couch-shell, the drum, the five *mâhadandas*, the white parasol, the golden *chaurî* and the excellent bull-crest, which were acquired by the favour of the worshipful **Gôkarñasvâmin**, who is established on the top of the high mountain **Mahêndra**, who is the lord of the animate and the inanimate (*creation*), who is the sole architect in the construction of all the worlds, (*and*) who has the moon as a head-ornament; who were adorned with lofty staff-like arms which were embraced by the goddess of victory obtained in the scuffle of numerous battles; (*and*) who were the lords of the country of the **Three Kalingas**,

(Verse 1.) The glorious **Vajrahasta**, whose conduct was very noble (*and*) whose valour was great, protected for **forty-four years** that whole earth which had been formerly divided into five (*parts*) and enjoyed by five kings,— after having singly (*and*) in person defeated hosts of enemies by the prowess of (*his*) arms (*and thus*) united it (*viz.* the earth).

(L. 16.) His son, king **Gun[d]ama**, ruled the earth for **three years**; his younger brother, king **Kâmârñava**, for **thirty-five years**; (*and*) his younger brother, **Vinayâditya**, for **three years**.

(V. 2 f.) Then, king **Vajrahasta**, born of **Kâmârñava**, who shone (*as*) the celestial tree on the earth, possessing bright lustre, (*and*) who, being the foremost of liberal men (*and*) unequalled (*by any*), gave to mendicants one thousand elephants whose temples were suckled by bees attracted by the scent of the rut flowing (*from them*),— this glorious king **Aniyankabhima**, the crest-jewel of the **[Gâ]nga** race, enjoyed the earth for **thirty-five years**, being praised by kings.

(V. 4.) His eldest son, the prosperous (*and*) eminent king **Kâmârñava**, who equalled **Sântanu** (*and*) conquered the multitude of (*his*) enemies on all sides, became eminent, and ruled the earth for **half a year**.

(V. 5.) Then, his younger brother, named **G[u]ndama**, who resembled Cupid, who was a treasure-house of virtues, (*and*) who was blameless, joyfully protected the whole circle of this earth for **three years**, having subdued all the enemies by (*his*) great splendour.

(V. 6.) Then, his brother by a different mother (*i.e.* his step-brother), king **Madhu-Kâmârñava**, ruled this earth for **nineteen years**.

<sup>1</sup> Read ताम्.

<sup>2</sup> Read वेल्पुराविषयः.

<sup>3</sup> Read महतः.

<sup>4</sup> Read वृत्तनीविषये.

<sup>5</sup> This word refers to Vajrahasta in verse 1 below.

(L. 30.) Now, to Kāmārṣava, the foremost of all virtuous men, who was the eldest son of the excellent king Vajrahasta (*and*) whose spotless and bright fame was extolled by the chiefs of poets,—

(V. 7.) There was born by Vinayamahādēvi, who was born in the Vaidumba family as Śri in the milk-ocean, a son, named the glorious Vajrahasta.

(V. 8.) He was anointed to protect the whole earth when the aggregate of the Śāka years was reaching the number of the sky (cipher), the seasons (six) and the treasures (nine),— (i.e. 960),—the sun being in Viśabha, (*the moon*) in the constellation of Rōhiṇī, in the auspicious *lagna* of Dhanus, in the bright fortnight, on Sunday combined with the third *tithi*.

(V. 9.) While this (*lord*) of great prowess is protecting the earth in the path of justice in order that (*men*) might practise the three objects of life simultaneously, the people on earth ever are free of diseases, free of sins, (*capable of*) removing the sins (*of others*), (*and*) rich.

(V. 10.) While the fame of this best (*king*) of the Gāṅga race, which is as stainless as the light of the moon (*and*) which gives delight to the world, is reaching the mountain chain encircling the earth, the mahouts are daubing again and again the foreheads of the elephants in the (*eight*) points of the compass with thick layers of red-lead paste!'

(V. 11.) Through love of this virtuous (*king*), Śri and Sarasvatī thrive without rivalry, residing in (*his*) bosom and mouth (*respectively*).

(L. 44.) From Kaliṅganagara,—the devout worshipper of Mahēśvara, the Paramabhattāraka, the Mahārājādhīrāja, the lord of the Three Kaliṅgas, the glorious Vajrahastadēva, being in good health, issues (*the following*) order, having called together all the subjects, headed by the ministers:—

(L. 47.) "Be it known to you that the following twelve villages in the district (*vishaya*) of Ērada, (*viz.*) the village of Vēlpūra, Trummukā, Vappudām, Vallurama, Arṇagō- . . . . [tpemimbā], Kōnūrana, Poduru, Vāḍām, Mūringām, Kanamarampa, Dēvaremachikidāma (*and*) Gudrapi, having been (*clubbed together and*) named the district (*vishaya*) of Vēlpūrā,—(*this*) district of Vēlpūrā, enclosed by the four boundaries, including water and land, free of all molestation, was granted by means of (*this*) copper-plate charter (*tāmra-sāsana*), in the Śāka year of Aja (nine), the mountains (seven) and the treasures (nine),— (i.e. 979),—in the bright fortnight of Phālguna, on the twelfth *tithi*, a Sunday, for as long as the moon, the sun and the earth endure, for the increase of the religious merit and fame of (*my*) mother and father (*and*) of myself,—to Pāṅgu-Sāmaya, born by his wife Vēdavī to Śrikanṭha-Nāyaka, the son of one named Ayitana, an inhabitant of [Chhi]li.

(L. 57.) "(Also) the village of [Nugila] in the district (*vishaya*) of Kōluvarta[ni] was granted."

#### No. 25.—CHIKKULLA PLATES OF VIKRAMENDRAVARMAN II.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GOTTINGEN.

According to Mr. J. Ramayya, Treasury Deputy Collector of the Vizagapatam district, these plates were found,<sup>2</sup> some ten years ago, by one Pindi Nammayya of Upperagudem, a hamlet of Amalapuram in the Golugonda taluka of the Vizagapatam district, while excavating earth at the Atikavani tank in the Chikkulla agrahāra of the Tuni division of the Gōdāvari

<sup>1</sup> The red paint had to be frequently renewed because it was continually obliterated by the king's 'white' fame.

<sup>2</sup> I take this information from a note on the inscription by Mr. J. Ramayya, a copy of which was sent to me by Dr. Hultzsch after he had received my manuscript of this article.

district. In the beginning of 1895 Nammayya's wife offered them for sale in the village of Amalapuram, when they were secured by the Karaṇam and forwarded to the Collector of Vizagapatam, who sent them on to Dr. Hultzsch at his request.

These are five copper-platos, each of which measures about  $7\frac{1}{8}$ " broad by  $2\frac{1}{4}$ " high, and of which the first and last plates are inscribed on one side only. The engraving on them is very deep, so that most of the letters show through distinctly on the blank sides of the first and fifth plates. The plates are strung on a copper ring, about  $\frac{1}{4}$ " thick and 3" in diameter, which passes through a hole in the lower proper right corner of each plate. The ends of the ring are soldered into the lower part of a circular seal which measures  $1\frac{3}{8}$ " in diameter and bears in relief on a slightly countersunk surface a well-executed lion, which stands to the proper right, raises the right fore-paw, opens the mouth, and apparently has a double tail. When the plates were received by Dr. Hultzsch, the soldering of one end of the ring had given way, so that the plates could be detached from the ring by simply bending it.—Although the plates have no raised margins, the writing on them nearly throughout is in an excellent state of preservation. The size of the letters is about  $\frac{1}{4}$ ". The characters belong to the southern class of alphabets. For the greater part they closely resemble those of the Gōdāvarī plates of the Rājā Prithivimūla, published with a photo-lithograph in the *Journal Bo. As. Soc.* Vol. XVI. p. 116 ff. They include signs of the final *m*, at the end of lines 28, 29 and 30, of the final *l*, in line 26, and of the numerical symbols<sup>1</sup> for 5, 8 and 10, also in line 26. The language is Sanskrit, partly, as in lines 23-25 and 31-32, very incorrect, and mixed with Prākṛit words, as in line 23 where we have *gārava* for *gaurava*, and in line 26 which gives the words *pakka* (properly *pakkha*) and *gihma* (properly *yimha*) for *paksha* and *grishma*. That the writer's vernacular was Telugu, is proved by the ending of the word *sāmvassārambu* for *sāmvatsarāḥ* in line 26.<sup>2</sup> Of Sanskrit words not found in the dictionaries our text offers *bahuśuvarna*,<sup>3</sup> l. 4, *yādhya* (?), l. 5, and *prādhīrājya*, l. 5, all denoting particular sacrifices. As regards orthography, it may be sufficient to note that final *risarga* is generally omitted, that final *m* is doubled<sup>4</sup> before a vowel in *Vishṇukundīnām-*  
*ēkādaś*, l. 2, and that the word *Tryambaka* is spelt *Triyambhaka* in line 22. The inscription is in prose, except that it ends with three benedictive and imprecatory verses.

The inscription is one of a *Mahārāja Vikramēndravarman* [II.], who was the eldest son of the *Mahārāja Indrabhūṭārakavarman*, grandson of *Vikramēndravarman* [I.], and great-grandson of the *Mahārāja Mādhavavarman*, of the family of the *Vishṇukundins*. From his residence at *Lendulūra*, *Vikramēndravarman*, who meditated on the feet of the holy lord of Śriparvata, makes known by it that, on the 5th day of the 8th fortnight of the summer season of the 10th year of his reign, he gave the village of *Rēgonram*, which was south-east of the village of *Rāvirēva* on the bank of the *Krishnābenjā*, i.e. the river Krishnā, in the *Nat[ri?]paṭi* district, to (the) Sōmagiriśvaraṇātha (temple) of Tryambaka (Śiva). Nothing further is said about the donor himself; of his ancestors, Mādhavavarman is stated to have celebrated many sacrifices;<sup>5</sup> *Vikramēndravarman* [I.] (through his mother) was connected with the *Vākātas*; and *Indrabhūṭārakavarman* is eulogized for his warlike exploits.

The name *Vishṇukundīn* has not, so far as I know, been met with in other epigraphical records. Considering the locality where these plates come from, as well as the facts that the

<sup>1</sup> Special attention may be drawn to the symbol for 10, which here is like the subscript form of the letter *m*, and which clearly is a further developed form of the symbol for 10 as we have it in line 60 of the Chammak plates of the Vākāta *Mahārāja Pravarasōna* II.; *Gupta Inscr.* Plate xxxiv.

<sup>2</sup> See p. 197, note 2.

<sup>3</sup> This word is often met with in inscriptions.

<sup>4</sup> Final *m* is doubled before a vowel also e.g. above, Vol. III. p. 146, l. 16; and similarly we find *mm* instead of final *m*, e.g. *ibid.* p. 132, l. 19, and *Ind. Ant.* Vol. XVIII. p. 245, l. 22.

<sup>5</sup> See the description of the Vākāta *Mahārāja Pravarasōna* I., above, Vol. III. p. 260, which is very tame compared with what we have here. Mādhavavarman is stated to have celebrated even *purushamēḍhas* or human sacrifices.

writer's vernacular was Telugu and that the donor worshipped the lord of Śriparvata, which I take to be the sacred Śrīsaila in the Karnāl district, I believe that the word survives in Vinukonda, the name of a hill-fort and town in the Kistna district, about 60 miles east of Śrīsaila and 50 miles south of the river Krishnā, and that this Vinukonda, which is reported to be a place of great antiquity, was really the capital of the Vishṇukundins.<sup>1</sup> I also would identify the donor's father, Indrabhṛṭarakavarman, with the Indrabhṛṭaraka, to whom, as we learn from lines 17-20 of the Gōdāvari plates of the Rājā Prithivimūla, an alliance was formed by several chiefs, and whose elephant Kumuda was struck down by a certain Indradhirāja, mounted on his own elephant Supratika.<sup>2</sup>

The place Lendulūra from which the donor's order was issued, is identified by Mr. Ramayya with the modern Dēndalūru,<sup>3</sup> the Dendaloor of the map, a village on the ruins of the city of Vēngī, about 5 miles north-east of Eluru (Ellore) in the Ellore taluka of the Gōdāvari district. The two villages mentioned in line 20 I am unable to identify. As regards the time of the inscription, both the circumstance that the date is referred to a fortnight of the summer season, and the employment of numerical symbols in line 26, tend to show<sup>4</sup> that this record is not later than about the end of the 8th century A.D., while the whole style of the inscription appears to indicate that it cannot well be assigned to a much earlier period. This conclusion would well accord with the mention, in connection with the donor's grandfather, of the Vākāṭa (or Vākāṭaka) family, which in all probability flourished towards the end of the 7th and in the 8th century A.D.; and there is nothing in the palaeography of the inscription that would militate against it.

#### TEXT.<sup>5</sup>

##### *First Plate.*

1 Om<sup>6</sup> svasti [II\*] Vijaya-Lendulūra-vāsakād=bhagavataḥ Śriparyavatā-  
2 svāmi-pādānuddhyātō <sup>7</sup>Vishṇukundināmm=ekādaś-āśvamēdh-āvabhrit-ā<sup>8</sup>

<sup>1</sup> Compare Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 67. I believe that either Vinukonda, 'the sky-hill,' is a corruption of Vishṇukunda or the latter a Sanskritized form of the former. Mr. Sewell informs me that the Telugus explain the word Vinukonda as 'the hill of hearing,' because Rāma is believed to have heard there the news of Sītā's abduction.

<sup>2</sup> *Jour. Bo. As. Soc.* Vol. XVI. p. 117. Dr. Fleet, who thought of identifying the Indrabhṛṭaraka of Prithivimūla's inscription with the Eastern Chalukya of that name, the younger brother of Jayasimha I, has already stated that Kumuda is properly the elephant of the south-west or south, and Supratika the elephant of the north-east. With reference to that remark it may be noted that our inscription particularly eulogizes Indrabhṛṭarakavarman for the victories which he gained by means of his elephants over other chaturdanta elephants, and that chaturdanta is properly an epithet of Indra's elephant Airāvata, the elephant of the east.

<sup>3</sup> See Mr. Sewell's *Lists of Antiquities*, Vol. I. pp. 34 and 36.

<sup>4</sup> Of the four copper-plate inscriptions with season-dates hitherto discovered (the Hirabagallī plates of the Pallava Śivaskandavarman, *Ep. Ind.* Vol. I. p. 5; the Dēvagere plates of the Kadamba Mṛigēśavarman, *Ind. Ant.* Vol. VII. p. 37; the Halsi plates of the reign of the Kadamba Ravivarman, *ibid.* Vol. VI. p. 28; and the Dudia plates of the Vākāṭaka Pravarasēna II., above, Vol. III. p. 260) the latest, that of the Vākāṭaka Pravarasēna II., has with great probability been referred to about the beginning of the 8th century A.D.—The latest known copper-plate inscriptions with numerical symbols, the time of which can be fixed with certainty, are all anterior to A.D. 800. So far as I know, they are the Nausrati plates of the Gujarāt Chalukya Pulenkēśvara of [Chedi-]Sāṁvat 490=A.D. 738, *Viena Oriental Congress, Ariaz Section*, p. 230; the Āntrōli-Chhārdī plates of the Rāshtrakūṭa king Kakka of Gujarāt of Śaka-Sāṁvat 679=A.D. 757, *Jour. Bo. As. Soc.* Vol. XVI. p. 106; the Alinā plates of Śilāditya [VII.] Dhīrūbhata of [Vulabhi-]Sāṁvat 447=A.D. 766-67, *Gupta Inscri.* p. 173; and the Bengal As. Soc.'s plate of the Mahārāja Vinayakapāla of [Harsha-]Sāṁvat 188=A.D. 794 (?), *Ind. Ant.* Vol. XV. p. 140.

<sup>5</sup> From impressions supplied by Dr. Hultzsch.

<sup>6</sup> Expressed by a symbol.

<sup>7</sup> Read *kundindm=*.

<sup>8</sup> Read *-āvabhrit-ā*; the word *āvabhrit-ā* is frequently written *āvabhrita* in inscriptions; compare, e.g., *Ind. Ant.* Vol. VII. p. 16, l. 5; p. 186, l. 4; p. 211, l. 9; and Vol. XIX. p. 17, l. 5.

3 vadhauta-jagadka(tka)mashasya kratu-sahasra-yâjina[<sup>b</sup>\*] sarvamêdh-âvapta-  
4 saryavabhûta-svârâjyasya bahusuvarna-paundarîka-purushamêdh-

*Second Plate; First Side.*

5 .vājapēya-yūdhya<sup>1</sup>(?) -shōdāśi -rājasūya -prād h i r ā j y a - pr [ā\*] jā p a t y - ā -  
 6 dy - anēka - vividha - prithu - guru - varā<sup>2</sup> - sāta - sahasra - yājina[ b\* ] kratuvar - ānushthā -  
 7 tādhishtā - pratishthita - paramēshthitvasya mahārājasya sakala - jaga -  
 8 nmandala - vimala - guru - pri(pri) t h u - k s h i t i p a t i<sup>4</sup> - m a k u t a - m a n i - g a [na] -

*Second Plate : Second Side.*

9	[n]ikar-āvānata-pādayugñasya	Mādhavavarmmaṇa[ḥ*]	pranapṭī
10	Vishṇukundī-Vākāta-vaiñśa-dvny-Ālāmkṛita-janīmanah	śrī-Vikramēndravarmma-	
11	na[ḥ*] priya-naptā	spu(sphu)ran-niśita-nistrīñśa-prabh-āvabhāvi(sijt-āśeṣha-	
	jaganmandā-		
12	l-ādhiṣṭhi(shthi)tasya	*bhū[ū]bhāṅgakara-vinirdhūta-samagra-dāyādasya <sup>5</sup>	anēka-cha-

*Third Plate: First Side.*

13 turddanta-samara-saṅghatā-dvirada-gaṇa-vipula-vijayasya yathāvidhi-  
 14 viniryāpita-ghaṭik-āvāpta-punya-samchayasya satata-bh[ū]mi-gō-  
 15 kanyā-hiranya-pradāna-pratilabdha-punya-jīvit-ōpabhōgasya pa-  
 16 rama[mā\*]hēśvarasya mahār[ā\*]jasya śrī-Indrabhattārakavarmmanā[h\*] priya-

*Third Plate; Second Side.*

*Fourth Plate: First Side.*

21 n̄an-nāma • grāma[hi\*] sakala-jaga[t\*]traya-nāthasya śiśusāsi-kar-āyadā-  
 22 ta-suhbrikṛita-jatāmakutākya<sup>10</sup> bhagavatas-Triyambha(mba)kasya bhavatē  
 23 Sōmagirēśvarānāthāya<sup>11</sup> dattam(ttāh) [li\*\*] Rājñā<sup>12</sup> vachanād=guravēn=ājñā[n] k[ā]-  
 24 rayiti [i\*] Kaścid=ēnam=pālāyati sō Rudra-lökē dēva-ganā(nn)<sup>13</sup>.

<sup>1</sup> *Yudhya* is no word, and *yuthya* or *yupya* would yield no satisfactory meaning.

<sup>2</sup> Before *vāra* one misses a word like *yajña* or *kratu*.

<sup>2</sup> Read *n-Adhishthita-pratishthita-*, or only *na-pratishthita-*.

\* Originally *kshitipiti* and *māni* was engraved.

<sup>5</sup> Read *dagay=īnēka-*

6 Read sr. Indra

<sup>7</sup> This *akshara* may have been struck out in the original; rend <sup>9</sup>*kṛīṣṇa samyoga-*.  
<sup>8</sup> Read <sup>9</sup>*varmm=aitam=*.  
<sup>9</sup> This is what seems to have been originally engraved; but the *akshara* in brackets looks as if it had been altered. In *Ind. Ant.* Vol. IX, p. 103, l. 7, the name of the river is spelt *Kṛīṣṇabēṇā*, and this probably is right. See also above, Vol. III, p. 95.

nded here. See also above, Vol. II.

"Read *S/* again in parentheses.

<sup>10</sup> Originally *ṣīya* was engraved.      <sup>11</sup> Read *ścīṇagriñvaranāndhāyan*.  
<sup>12</sup> The Sanskrit words which the writer is thinking of, apparently are *rājū vachanasya gauravēṇ-ājñānīm kārayatla* (or *kuryatla* or *kuruta*) ; compare above, Vol. III. p. 262, l. 23, *kārayita* for *kārayat*. The commencement of the next sentence would properly be *yah kāschid=ānīm pdhayati* &c.

<sup>11</sup> This correction may have been made in the original already.

i.

१ शुभ्यैर्देव्यं त्वं शुभ्यं शुभ्यं शुभ्यं शुभ्यं  
 2 शुभ्यैर्देव्यं शुभ्यं शुभ्यं शुभ्यं शुभ्यं  
 3 शुभ्यैर्देव्यं शुभ्यं शुभ्यं शुभ्यं शुभ्यं  
 4 शुभ्यैर्देव्यं शुभ्यं शुभ्यं शुभ्यं शुभ्यं

ii.a

५ शुभ्यैर्देव्यं शुभ्यं शुभ्यं शुभ्यं शुभ्यं  
 6 शुभ्यैर्देव्यं शुभ्यं शुभ्यं शुभ्यं शुभ्यं  
 7 शुभ्यैर्देव्यं शुभ्यं शुभ्यं शुभ्यं शुभ्यं  
 8 शुभ्यैर्देव्यं शुभ्यं शुभ्यं शुभ्यं शुभ्यं

ii.b

९ शुभ्यैर्देव्यं शुभ्यं शुभ्यं शुभ्यं शुभ्यं  
 10 शुभ्यैर्देव्यं शुभ्यं शुभ्यं शुभ्यं शुभ्यं  
 11 शुभ्यैर्देव्यं शुभ्यं शुभ्यं शुभ्यं शुभ्यं  
 12 शुभ्यैर्देव्यं शुभ्यं शुभ्यं शुभ्यं शुभ्यं

iii.a

१३ शुभ्यैर्देव्यं शुभ्यं शुभ्यं शुभ्यं शुभ्यं  
 14 शुभ्यैर्देव्यं शुभ्यं शुभ्यं शुभ्यं शुभ्यं  
 15 शुभ्यैर्देव्यं शुभ्यं शुभ्यं शुभ्यं शुभ्यं  
 16 शुभ्यैर्देव्यं शुभ्यं शुभ्यं शुभ्यं शुभ्यं

17. ಕುಂಭಾಕ್ರಿತ್ವಾಳಿಂದಿಂಧಾನ್ಯಾ ಲುಲ್ಲಿ ವೃಷಿಧಿರ್ವಿಷಿತ  
 18. ಶ್ರೀ ಪ್ರಾರ್ಥಿತ್ವಲಿಪಿಸ್ತೇ ಲುಕ್ತಿನಾಗ್ನಿ ಪ್ರಾಣಾಳಿಕ್ತಿ  
 19. ಹಂತಾಳಿಂದಿಂಧಾನ್ಯಾ ಜ್ಯಾಂತಿ ಪರ ತಾಳಿ ಯತ್ತಿಸಿ ನಾಶಿಸ್ತು  
 20. ಖಾಷಾಂತ್ರಿ ರೋಗಿ ಪ್ರಾರ್ಥಿತ್ವಾಳಿ ಪ್ರಾಣಾಳಿ ನಾಶಿಸ್ತು ದಿನೋ ಗ

18

20

21. ಕ್ರಿಂಣಾ ಪ್ರಾರ್ಥಿತ್ವಾಳಿ ಬಂದಿ ತ್ಯಾಗ ಲುಕ್ತಿ ವಿಳಿಸಿಕೊಂಡ  
 22. ತಲ್ಲಿ ಪ್ರಾರ್ಥಿತ್ವಾಳಿ ಜ್ಯಾಂತಿ ಸುಂದರ ಗರಹಿಸಿಯಂತ್ರಿ ಪ್ರಾರ್ಥಿತ್ವಾಳಿ  
 23. ನಾ ಪ್ರಾರ್ಥಿತ್ವಾಳಿ ವಿಳಿತಾಯಿತ್ತು ಪ್ರಾರ್ಥಿತ್ವಾಳಿ ವಿಳಿತಾಯಿತ್ತು  
 24. ಶಿಖಿ ಪ್ರಾರ್ಥಿತ್ವಾಳಿ ಯಂತ್ರಿ ನಾಶಿಸ್ತು ಪ್ರಾರ್ಥಿತ್ವಾಳಿ ಪ್ರಾರ್ಥಿತ್ವಾಳಿ

22

24

25. ದೈವಹಂಸಾಂತ್ರಾಳಾಳಿ ನಾಶಿಸ್ತು ಪ್ರಾರ್ಥಿತ್ವಾಳಿ ತಿಳಿ  
 26. ಯಂತ್ರಿ ಸರ್ವಾಳಿ ಪ್ರಾರ್ಥಿತ್ವಾಳಿ ನಾಶಿಸ್ತು ಪ್ರಾರ್ಥಿತ್ವಾಳಿ  
 27. ವಾಢಿ ನೆತ್ತು ಸುರಾತ್ತಿ ಪಾಂಚನೆತ್ತಿ ನೆತ್ತು ವಿಳಿತ್ವಾಳಿ  
 28. ಯಂತ್ರಿ ನೆತ್ತು ಸುರಾತ್ತಿ ಪಾಂಚನೆತ್ತಿ ನೆತ್ತು ವಿಳಿತ್ವಾಳಿ

26

28

29. ಪ್ರಾರ್ಥಿತ್ವಾಳಿ ದೀಪಾಳಿ ದೀಪಾಳಿ ದೀಪಾಳಿ  
 30. ಪ್ರಾರ್ಥಿತ್ವಾಳಿ ಸಂಪೂರ್ಣಾಳಿ ಸಂಪೂರ್ಣಾಳಿ ಪ್ರಾರ್ಥಿತ್ವಾಳಿ  
 31. ಗಂಗಾ ಪ್ರಾರ್ಥಿತ್ವಾಳಿ ಕಾಂತ್ಯಾಳಿ ಪ್ರಾರ್ಥಿತ್ವಾಳಿ ಪ್ರಾರ್ಥಿತ್ವಾಳಿ  
 32. ಶ್ರೀ ತುಂಡಿನಾಳಿ ಸಂಪೂರ್ಣಾಳಿ ಪ್ರಾರ್ಥಿತ್ವಾಳಿ ಪ್ರಾರ್ಥಿತ್ವಾಳಿ

30

32

*Fourth Plate; Second Side.*

25	kōṭī-sa(śa)ta-sahasrēṇa	svarggina <sup>1</sup>	sukha[m]	mōdati	[l**]	Vi[ja]-		
26	yārājya-samvassarambulū <sup>2</sup>	10	māsa-pakkam	8	gihmā	5		
27	²Bāhubhir=vvasudhā	datt[ā]	bahubhiś=ch=ānupālītā		[l**]	yasya		
28	yasya	yadā	bhūmīm(mis=)	tasya	tasya	tadā	phalam	[l**]

*Fifth Plate.*

29	Sva-datt[ā*]in	para-datt[ā*] m	vā	yō	harēti(ta)	vasundharām	[l**]	
30	shashṭim	varsha-sahasrāṇi	narakō	pachyatē	dhruvam		[l**]	
31	Gāvō <sup>4</sup>	bhumi	tathā	bhāryyā	akramya	mā	nayā	[l**]
32	srāvayanti	rājānām	•brahmahatyā	cha		lipyati		

**TRANSLATION.**

(Line 1.) Ôm ! Hail ! From his residence, the victorious Lendulūra, he who meditates on the feet of the holy lord of Śriparvata<sup>5</sup> (*and belongs to the family*) of the Vishṇukundins,<sup>6</sup>— the great-grandson of the Mahārāja Mādhavavarman who washed off the stains of the world by his ablutions after eleven *asvamedha* sacrifices, who celebrated thousands of sacrifices, who by a *sarvamedha* sacrifice obtained the supreme dominion over all beings, who celebrated a hundred thousand *bahuśuvarna*, *pañḍarika*, *purushamēdha*, *rājapréya*, *yūlhyā* (?), *shōḍaśin*, *rājastya*, *prādhirajya*, *prāśpatya* and various other largo and important excellent [sacrifices], who by the celebration of excellent sacrifices attained to firmly established supremacy, (*and*) whose two feet were bent down by multitudes of heaps of jewels from the diadems of the stainless, noble and great kings of the whole orb of the earth,— the dear grandson of the glorious Vikramēndravarman whose birth was embellished by the two families of the Vishṇukundins and Vākāṭas,— the dear eldest son of the devout worshipper of Mahēśvara (Siva), the Mahārāja, the glorious Indrabhṛttarakavarman, who presided over the whole orb of the earth which was illuminated by the radiance of his flashing sharp sword, who by the act of contracting his eyebrows scattered all claimants, who gained extensive victories when his troupes of elephants encountered in battle numerous four-tusked elephants,<sup>7</sup> who acquired a store of merit

<sup>1</sup> The sense intended is that of *svarginīm sukham=anubhavati*.

<sup>2</sup> I owe the right reading of this to Dr. Fleet, who, when communicating it to me, also drew my attention to the Telugu Nom. Plur. *varshamulu*, ‘the years,’ in line 6 of the Anamkoṇḍ inscription of the *Mahimandalīśvara* Rudradēva of the Kākatiya dynasty of Śaka-Samvat 1084, *Ind. Ant.* Vol. XI. p. 12. Since then I have myself found *sāmvāsaramulu* in line 27 of the Telugu inscription of Sōmēśvara of Śaka-Samvat 1130 (for 1131), above, Vol. III. p. 816; *varshambulu* above, pp. 46 and 92, and in a copper-plate inscription in Telugu characters of Saka-Samvat 1586 (?), *Eg. Carn.* Vol. I. p. 19, No. 12; and *varushamulu* in another copper-plate inscription of Śaka-Samvat 1155 (?), *ibid.* p. 104, No. 86.—In what follows the word *māsa* is quite meaningless; and the whole passage containing the date, expressed in Sanskrit, should be *-sāmvātear 10 gṛihmā-pakṣed 8 [divas\*] 5*; compare above, Vol. III. p. 262, l. 28.

<sup>3</sup> Metre : Ślōka (Anushṭubh); and of the following verses.

<sup>4</sup> I have not found this verse elsewhere, and am unable to give the correct text of it.

<sup>5</sup> Compare with this the commencement of the copper-plate inscription of the Mahārāja Vijayanandivarman, *Ind. Ant.* Vol. V. p. 178, l. 1, *vijaya-Vēṇyūpurād-bhagavach-Chitrarathasvāmi-pddinuddhyatō*.

<sup>6</sup> The Genitive case *Vishṇukundindū* cannot well depend on the word *mahārājā* in line 19, but is apparently meant to express that the princes who will be spoken of in the sequel, all belong to the family of the Vishṇukundins, — a usage of the Genitive which I formerly doubted. We may compare the Genitive *Kadambāndām* in line 4 of the Dēvagere plates of the Mahārāja Mṛigāśavarman, and in line 5 of the Halā plates of the king Ravivarman, *Ind. Ant.* Vol. VII. p. 85, and Vol. VI. p. 26, and now, since the original reading of the introductory passage of the Valabbi plates has been discovered by Dr. Hultzsch, above, Vol. III. p. 319, also the Genitive *Maitrakāṇḍām* of those plates.

<sup>7</sup> The compound, so translated here, cannot be properly dissolved.

by emptying<sup>1</sup> water-jars (*at donations made*) according to precept, who found a meritorious enjoyment of life in constantly bestowing land, cows, and gold, and giving girls in marriage,<sup>2</sup>— the devout worshipper of Mahēśvara (Śiva), the *Mahārāja*, the glorious *Vikramēndravarman*, the most noble, who, in childhood already embellished with all the virtues of a king, has duly taken upon himself the whole burden of government, thus issues his commands:—

(L. 19.) The village named *Rēgonram*, in *Nat[ri ?]paṭī* on the bank of the *Krishṇabēṇā*, in a south-eastern direction of the village of *Rāvirēva*, has been given to the *Sōmagirīśvara-nātha* (*temple*), belonging to the holy Tryambaka (Śiva), the lord of all the three worlds, whose crown of matted hair is whitened and rendered bright by the rays of the young moon. Out of respect for the king's word you should execute (*this*) command. Whoever obeys it, enjoys the happiness of the inhabitants of heaven with the hundred-thousand billions of divine hosts in Rudra's world.

(L. 25.) In the year 10 of the reign of victory, on the 5th (day) of the 8th fortnight of summer.

[Here follow three benedictive and imprecatory verses.]

#### No. 26.—GANJAM PLATES OF PRITHIVIVARMADEVA.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

This inscription<sup>3</sup> is on three copper-plates, which were received by Dr. Hultzsch from Mr. C. J. Weir, I.C.S., Collector of the *Gañjām* district. It is not known when and where they were originally found. The size of the plates is about  $7\frac{1}{2}$ " broad by  $3\frac{3}{4}$ " high. Each plate has a ring-hole on the proper right side, but the ring and any seal that may have been attached to it are missing. The first and third plates are inscribed on one side only. The edges of the inscribed sides are raised into rims for the protection of the writing, which in consequence is in very good preservation. The size of the letters is between  $\frac{1}{6}$ " and  $\frac{3}{8}$ ". The characters are Nāgari, as written in Orissa and neighbouring parts of Eastern India in perhaps the 12th or 13th century A.D.<sup>4</sup> They include a final form of *t*, which is five times employed in lines 16 and 17.<sup>5</sup> The language is incorrect Sanskrit; and as the text, moreover, has been written by a very ignorant writer, it abounds in errors of every description, a few of which (in lines 6 and 12) I am unable to correct. In respect of orthography, I would merely draw attention to the promiscuous use of the sibilants, and especially to the prevalence of the palatal sibilant which probably is due to the influence of the Māgadhi Prākṛit.<sup>6</sup> Thus, *s* is six times employed instead of *s* (as in *śumādīshati* for *saṁādīshati*, l. 11) and twice instead of *sh* (in *vīśāē* for *vīshayē*, l. 8, and *puruśāi* for *puruṣaih*, l. 33); *sh* twice for *s* (as in *shatki* for *śakti*, l. 3) and three times for *s* (as in *shutāḥ* for *sutāḥ*, l. 8); and *s* three times for *ś* (as in *śasāṅka* for *śasūṅka*, l. 1) and once for *sh* (in *manusya* for *manushya*, l. 32). Excepting six benedictive and imprecatory verses in lines 23-33, the inscription is in prose. In line 8 and lines 12-14 there are indications that the text, as originally engraved, may have been tampered with.

<sup>1</sup> I find no authority for thus translating *viniryḍpita*, but cannot suggest any other meaning for the original passage.

<sup>2</sup> Compare, e.g., the Nāsik inscription of Ushavadhāta, who gave wives to eight Brāhmaṇas at the holy *śrātra* of Prabhāśa; *Archæol. Survey of Western India*, Vol. IV. p. 99.

<sup>3</sup> It has been noticed in Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 32, No. 214.

<sup>4</sup> This is doubtful, because I have not at hand dated inscriptions with photo-lithographs from the same part of India, to compare with.

<sup>5</sup> The sign of *virdma* is not used in the text.

<sup>6</sup> Compare my remarks on the India Office plate of Vijayarājādīva, above, Vol. III. p. 312.

The inscription is one of **Mahindravarmadēva's** son, the devout worshipper of Mahēśvara (Śiva), the *Mahārājādhīrāja Paramēśvara Paramubhāttaraka*, the ornament of the spotless family of the Gaṅgas, the lord of the excellent city of Kōlāhala,<sup>1</sup> . . . the *Mahārāja Prithivivarmadēva*, who had obtained a store of merit by worshipping the lotus-foot of the holy lord Gōkārṇēśvara, dwelling on the summit of mount Mahēndra,<sup>2</sup> and who by the excellence of the three constituents of his regal power had attached to himself the whole circle of feudatories, and had acquired by the valorous strength of his arms the sovereignty over all Kaliṅga. From his residence at Śvētka (?) the king by this document informs his officials and the inhabitants concerned, that on the occasion of an equinox he gave a village in the Ja[nō]ra vishaya<sup>3</sup> to the *bhaṭṭaputra*<sup>4</sup> Śubhainkara, (a Brāhmaṇa) of the Vatsa gōtṛa, who was a student of the Vājasanēya Vēda, belonged to the Kāṇva sīkhā, and had the fivefold *pravara* Bhārgava, Chyāvana, Āpnavāna, Aurva and Jāmadagna,—in such a manner that the donee under this deed was entitled to the yearly receipt of four *palas* in silver.<sup>4</sup>—The inscription was written by the *sāmīlhīrigrāhin*, or minister of peace and war, Sāmanta, engraved by the brazier Sāmanta-Svayambhu, and furnished with a seal (? *lāñchhita*)<sup>5</sup> by the chief queen.

The inscription is not dated. On palaeographical grounds it may perhaps be assigned to the 12th or 13th century A.D.—The town of Kōlāhala<sup>6</sup> has been identified by Mr. Rice with the modern Kōlār, in the east of Mysore.

#### TEXT.<sup>7</sup>

##### First Plate.

1 ḥ̄n̄<sup>8</sup> svasti [||\*] Śvētka<sup>9</sup>-ādhiṣṭhānād-bhagavataḥ sacharācha[ra\*]-gnrō<sup>10</sup> |  
sakalasāsā(sā)n̄ka-[sīkhara?]jsya<sup>11</sup> | [sth]-  
2 ty-utpati(tti)-pralaya-kāraṇa-hētōhr=<sup>12</sup>Mahēndrāścha(cha)la-sīkhāra-nivāśi(si)nāḥ  
śrimad-Gōkanē(rnē)-<sup>13</sup>  
3 śvara-bhaṭṭārakasya | charapakamal-ārādhan-ā- | vātpa(pta)-punya(uya)nichayah  
<sup>14</sup>shatkitraya-prukarsh-ānurāndi(ūji)-  
4 t-ā- | śvē(sē)sīha-sāmanta-chakra[ḥ\*] śva(sva)bhuja-va(ba)la-<sup>15</sup>parākram-ākrānta- |  
sakala-Kaliṅg-ādhirājē(jyah) pa-

<sup>1</sup> This is a hereditary title; see p. 200, note 1.

<sup>2</sup> It will be seen that some of these phrases are borrowed from the inscriptions of the earlier Gaṅga kings; compare e.g. above, Vol. III. p. 221.

<sup>3</sup> Literally ‘the son of a learned Brāhmaṇa,’ formed on the analogy of *rājaputra*, and used here and in other inscriptions from Orissa as a title of respect.

<sup>4</sup> Some of the more uncommon terms in the formal part of the grant occur in the Kātak plates of Mahābhavagupta and Mahāśivagupta, and in the Buguda (Gaṅjam district) plates of Mādhavavarman; see the notes on p. 200 f.

<sup>5</sup> See the same term above, Vol. III. p. 42, note 3.

<sup>6</sup> For a fanciful explanation of the name see the Purī (Jagannāth) plates of the Gaṅgavarmēśa king Nṛsiṁha-deva IV., *Jour. Beng. As. Soc.* Vol. LXIV. P. I. p. 137, l. 17.

<sup>7</sup> From impressions supplied by Dr. Hultzsch.

<sup>8</sup> Expressed by a symbol.

<sup>9</sup> These two *aksharas* are clear in the impressions and cannot be read differently.

<sup>10</sup> Read -gurīḥ; all the signs of punctuation up to the middle of line 11 are superfluous.

<sup>11</sup> In the place of the *aksharas* in brackets four *aksharas* seem to have been originally engraved, the first three of which perhaps were *śrakara*, while the fourth is indistinct in the impressions; but the original engraving has apparently been altered. The epithet corresponds to the term *śāḍūka-chūḍāmanēḥ* of cognate inscriptions.

<sup>12</sup> Read -hētōhr=; of the two words *kāraṇa* and *hēta* one is superfluous.

<sup>13</sup> The *akshara d-Gō* is denoted in the original by the sign for *dg*, preceded by the sign for *i*, and followed by that of *d*. The god here named *Gōkārṇēśvara-bhaṭṭāraka* is usually called *Gōkārṇasvāmin*.

<sup>14</sup> Read -*sakti*<sup>15</sup>. Compare *avātpa* for *avāpta* in the immediately preceding compogn. In an unpublished copper-plate inscription from the Gaṅjam district I find similarly *bhōktaryām* for *bhōktaryam*, and *edstarya* for *edstarya*.

<sup>15</sup> Originally *pīrā*<sup>16</sup> was engraved.

5 ramamâhêsvaro mâtâpitri-pâdânudhyâtô mâtâ(ma)ha(hâ)râjâdhîrâja-  
 paramâsva(sâva)rah(râ)-paramabha-  
 6 tî[â]raka- | Gañgamalakulatilaka. | sriKôlâlapurapatiñakasyah-kavalya.<sup>3</sup>  
 7 varayaghôsha- | mahârâjah(ja-)sri-Prithivivarmmadêva[h\*] kuśali | sri-  
     Mahindrava-  
 8 rmmadêva-shutah<sup>3</sup> | Ja[nô ?]ra-visač<sup>4</sup> || yathâkâl-âdhyâsih<sup>5</sup> mâhâsâmanta- |  
     śrîsha-<sup>6</sup>  
 9 mânta- | râjanaka-râjaputraḥ(trâ-)kumârâmâty-utpari<sup>7</sup>-danḍanâyaka- | vishayapati-  
 10 grâmapati<sup>8</sup> | anyâs=cha châṭa-bhaṭa-vallabhajâtiyâ<sup>9</sup> | janapadânâ râṭrakuta-  
     kuṭu-  
 11 myinâ | sâmavâjikah | yathârhi(rham) mânayati vô(bô)dhayati śa(sa)mâdisha(śa)ti |  
     Vidita.

*Second Plate; First Side.*

12 m=astu bhavatâ<sup>10</sup> etad-vishaya-samandha-grâmô yaḥ grâma-dvayañdö=[i]ti nâma <sup>11</sup>  
 13 sajalasthalârânya<sup>12</sup> chatuhśimôpalakshitah | bhattaputra-Śu-  
 14 bha[m]karâya | <sup>13</sup>Vâjaséna-charaṇâya | <sup>14</sup>Kanva-sâkhâya <sup>15</sup>Vachha-gôtrâya  
 15 <sup>16</sup>itya têshâmi=adhivâs=têshâm | pañchârîshaya-pravarô bhavati | Bhârgavâh  
     Chya- .  
 16 van-Āpnôvâ- | n-Aurva-Jâmadagn=eti | Jamadagnivat d-Urvavâ-  
 17 t | d=Apnuvânavat | Chyavanavat Bhriguvat | ta-pravarâya | ih=éva  
 18 vishuka(va)-sañkrânyâ<sup>17</sup> mâtâpitrô=âtmânaś=cha | pany-apivirdhayo<sup>18</sup>  
 19 yathâ saliladhârâ-purasarêñâ<sup>19</sup> | chandrârka-sthitî- ||

<sup>1</sup> For the two next epithets I am unable to suggest any satisfactory emendations, but have no doubt that in the first the prince is intended to be described as 'the lord of the excellent city of Kôlâbala,' and that the second should mention some special musical instrument to which he was entitled by the favour of some god. As the signs for the initial *u* and for *ha* are similar in this inscription, the *Kôlâbala* of the text most probably is a mistake for *Kôldhala*. On *Kôldhalapura* see *Ind. Ant.* Vol. XVIII. p. 167, and on the hereditary title of the Gañgas 'Kôldâ-(or *Kovâldâ*-or *Kuvaldâ*-) puravarâdhara' e.g. *ibid.* Vol. VI. pp. 102, 108, and Vol. XVIII. pp. 311, 312. To Gôkarnâsvâmin the Gañgas owed the kettle-drum (*bhûrt*); *ibid.* Vol. XVIII. pp. 163, 173 (also 311 and 312).

<sup>2</sup> Originally *kâmvâlyâ* was engraved.

<sup>3</sup> Read -sutô; the compound *so* ending should properly have been placed before *mâhârdjâdhîrâja* in line 5.

<sup>4</sup> Read -vishayâ; the compound *so* ending has clearly been engraved in the place of another word which has been effaced.

<sup>5</sup> Read -âdhyâsih.

<sup>6</sup> Read *mâhâsâmanta-sâmanta-*.

<sup>7</sup> Read *kumârâmâty-ôparika*.

<sup>8</sup> Read *patn=anyâmî=cha*.

<sup>9</sup> Read *jâtyâ=janapadân=râṭrakuta-kuṭumbinaḥ sâmavâdyikâ*.— *Sâmavâdyika* occurs in line 27 of the Kâṭak plates of Mahâsivagupta (Yasyâti), *Jour. Beng. As. Soc.* Vol. XLVI. P. I. p. 154 (above, Vol. III. p. 352); the same and cognate inscriptions have *râṭravallabha* for the *vallabha* of the present inscription.

<sup>10</sup> Read *bhavatâm* | etad-vishaya-sambuddha-(); about the proper reading of the rest of the line I am doubtful. Here, again, the whole passage from *grâma* up to *Vâjaséna-cha* in line 14 is engraved over another passage that has been effaced.

<sup>11</sup> The signs of punctuation up to the end of line 19 are superfluous.

<sup>12</sup> Read *ranyâmî=chatuhśimôpalakshitô*.

<sup>13</sup> Read *Vâjaséna*- or *Vâjazana*.— The reading *Vâjaséna* we have also in the Kâṭak plates of Mahâbhavagupta, *Ind. Ant.* Vol. V. p. 56, and *Proceedings Beng. As. Soc.* 1882, p. 11 (above, Vol. III. p. 348, l. 12).

<sup>14</sup> Read *Kârva*.

<sup>15</sup> Read *Vatsa*.

<sup>16</sup> The following passage I take to be intended for : *iha têshâm*=(for *tasya*) *adhivâsah*=(for *iha nîvdśinô*) *têshâm*=(for *tasya*) *pañchârshîya-pravarô bhavati Bhârgava-Chyâvan-Āpnâvân-Aurva-Jâmadagn=eti* | *Jamadagnivad=Urvavad=Āpnâvânavâch=Chyavanavâch=Bhriguvat* | *tat-pravarâya=eh=airu*. Compare the similar passage above, Vol. III. p. 45, lines 38-39, and note 6.— *Pañchârshîya-pravarâh* is evidently intended also by the *yâstvâritayâ-pravarâh*, "the Yâstvâritaya Pravara," of the copper-plate inscription edited in *Jour. Beng. As. Soc.* Vol. LXIV. P. 1. p. 126.

<sup>17</sup> Read -sañkrânyâm.

<sup>18</sup> Read *puny-âbhividdhayô*, and omit the following *yathâ*.

<sup>19</sup> Read -purâhsuram.

*Second Plate; Second Side.*

20 samākalam<sup>1</sup> sakarikṛitya prativarsha[m] ru(rū)pya-palāni chatvāri  
 21 dēyām<sup>2</sup> | ēvam pratipāditō=shmā(smā)bhir=yatām(tah)<sup>3</sup> | sāsana-darśa-  
 22 nād=dharmma-gaurav[ā\*]d-asmā(sma)d-gaurav[ā\*]ch=cha na kēnachit=paripanthinā  
     bha-  
 23 vitavya[m\*] || Tathā cha dharmma-sū[strē\*]shu paṭhyatō || Vahubhi<sup>4</sup> \* vasu-  
 24 dhā datā | rājāna Sagar-ādhibhi [!\*] yasya yasya yodā bhumi bhumi  
 25 mi | tasya tasya tada phalaṁ |(||) Shaḍasiti-sahasrāṇā[m]  
 26 yojanānā vasa[m]dharā | ahō punyāya kātyaya svarg[ō]

*Third Plate.*

27 gāma-pradānē |(||) Mā bhud-vah phala-śāmkā vā | para-da[t-ā]-  
 28 ti pārarthivā | sva-dānāt-phalañum-āmantyā | para-dat-atip[ā]-  
 29 lanē |(||) Bhumiṁ yaḥ pratigṛihnatī | ya cha bhumi prayachhati |  
     ubhau ttō  
 30 punya-karmmāṇau | niyatō svarga-gāminau |(||) Sva-datā para-datām=vā yō  
 31 harēti vasundhara [!\*] sa vishṭhāya kṛimi bhutvā pitribhi saha pachyatē |(||)  
     Iti<sup>5</sup>  
 32 kamalañal-āmvuvindu-lolā[m] śrīyam=anuchintya manusya-jivitañ=cha [!\*] sakala-  
 33 m=idam udāhritaiñ vudhvā na hi pūruśai para-kirtayō vilōpyā |(||)  
     Likhitañ=cha<sup>6</sup>  
 34 sandhivigrahi-śrī-Sāmantēna | Utkirnañ=cha<sup>7</sup> śrī-Sāmanta-Svayambhu-kānsarē-  
 35 na<sup>8</sup> | Lāñchhitāñ=cha<sup>9</sup> śrī-mā(ma)hādēvyā | <sup>10</sup>Uṇyāksh[i]ram-adhikāksharam=  
     vā tat-tu-  
 36 ch=chharva pramāṇam=iti ||

## No. 27.—THREE INSCRIPTIONS FROM TRAVANCORE

By F. KIELHORN, PH.D., LL.D., C.I.E.; GOTTINGEN.

## A.—Trivandrum inscription of the time of Gōda-Mārtāṅga.

This inscription<sup>11</sup> is on the north wall of the Kṛishṇasvāmin shrine in the Padmanābhasvāmin temple at Trivandrum. It consists of six lines of well-preserved writing in Grantha characters which cover a space of 1' 4" broad by 5" high, and contains a single Sanskrit verse, preceded by

<sup>1</sup> Read *samakālam=akartkritya*. Compare above, Vol. III. p. 45, l. 40.

<sup>2</sup> Read *dēyām=ēvam*.

<sup>3</sup> The sentence should end with =smādbhiḥ; *yataḥ* connects the preceding with what follows and means 'such being the case.'

<sup>4</sup> Metre: Ślōka (Anushtubh); and of the four next verses. I consider it superfluous to encumber the notes with corrections of the following verses.

<sup>5</sup> Metre: Pushpitigrā.

<sup>6</sup> Read *Likhitañ=cha*.

<sup>7</sup> Read *Utkirnañ=cha*.

<sup>8</sup> Read *kāsdrēṇa* for *kāśyakārēṇa*.

<sup>9</sup> Read *Lāñchhitāñ=cha*.

<sup>10</sup> Read *Nyāñ-āksharam=adhik-āksharam* ed *yat=tat=sarvam*. The copper-plate referred to above, p. 200, at the end of note 16, has *unyāksharam*.

<sup>11</sup> No. 269 of the Government Epigraphist's collection for 1895. The inscription has been edited and translated by Mr. Sundararām Pillai in his *Some Early Sovereigns of Travancore*, pp. 69 and 28 (*Ind. Ant.* Vol. XXIV. p. 279); according to his account the shrine, at which the inscription is, is called the Gōgāla Kṛishṇa temple.

the words *svasti śrīḥ*. Its object is, to record, that in the month of Dhanus, when Jupiter was high, Ādityarāma, the umbrella-bearer of the lord of Gōlamba, Gōda-Mārtānda, gave a silver drum to the god of the temple of the station of cowherds at Syānandūra.

What is meant here by the words ‘when Jupiter was high,’ is shown by an inscription in the Tamil language and Vaṭṭeluttu alphabet, which on the original stone follows immediately upon this Sanskrit inscription, and which begins:<sup>1</sup>

6 . . . . .	Karkaṭaka-Vvi-
• 7 yālāttil=Ttaṇu-ñāyirru	Tiruvāṇandapurattu
8 'sabhaiyuñ-	· · ·

“In the month of Dhanus, when Jupiter was in (the sign) Karkaṭaka,—the assembly of Tiruvāṇandapuram and . . . . having been pleased to meet together,—Ādichcharāma (i.e. Ādityarāma) gave to (the god) Tiruvāyambāḍi-pillai (i.e. ‘the boy of the sacred village of shepherds’) a silver drum.”<sup>2</sup> The date, therefore, is simply ‘the month of Dhanus (of the Jovian year) in which Jupiter was in the sign Karkaṭaka,’ which, since Jupiter is in the same sign about every twelve years, tells us nothing of any practical value.

There is no word in the text that could be meant to indicate a year of any particular era.<sup>3</sup> On paleographical grounds the inscription (like the next) may be assigned to the second half of the 14th century A.D. Of the localities mentioned, Gōlamba, no doubt is Kōlamba,<sup>4</sup> and Syānandūra apparently is Trivandrum or a part of it.<sup>5</sup>

#### TEXT.<sup>6</sup>

1 Svasti	śrīḥ	[II*]	<sup>7</sup> Syānandūr-aika-gōshṭhāla-
2 ya-kamaladriṣ			Gōda-Mārtānda-Gōlam-
3 bādhīśa-chchha[t*]travāhī	Dhanushi	cha <sup>8</sup>	kṛita-naivēdyu-
4 m-uttunga-Jīvō	[I*]	śrīmān-Ādityarāma-sa	hi rajata-kṛita-
5 ḥ dīngīnam= Mandar-ābhāṣ=dīngīr-ākhaṇḍa- shāṇḍa-dyuti-sū-			
6 bhām=adīṣan=mānya	ātmā	kshamāyāḥ	

#### TRANSLATION.

Hail! Fortune!

In (the month of) Dhanus, when Jupiter was high, the illustrious Ādityarāma, the soul of endurance,<sup>9</sup> worthy of respect, the umbrella-bearer of the lord of Gōlamba, Gōda-Mārtānda,

<sup>1</sup> The Tamil inscription begins in the same line in which the Sanskrit inscription ends. I owe the extract from it and the translation given above to Dr. Hultzsch. The phrase ‘when Jupiter was high’ has by Mr. Sundaram been correctly interpreted to mean ‘when Jupiter was in Karkaṭaka.’

<sup>2</sup> The remainder of the inscription records gifts of money and paddy to the same temple.

<sup>3</sup> Mr. Sundaram has taken the word *Mārtānda* in line 2 to be a chronogram (for 365) and has accordingly assigned the inscription to the Kollam year 365. But there is no indication that a chronogram is intended, and, as a matter of fact, the Kollam year 365 would correspond to A.D. 1189-90, while Jupiter’s mean place was in the sign Karkaṭaka from the 3rd January to the 29th December A.D. 1184.

<sup>4</sup> The spellings *Oḍlamba* and *Gōda* for *Kōlamba* and *Kōda* (see *Ind. Ant.* Vol. XX. p. 291, note 40) are evidently due to the desire of making these two Dravidian words look like Sanskrit compounds, and of making them rhyme with the preceding *gōshṭha*.

<sup>5</sup> [The form *Tiruvāṇandapuram*, which occurs in the Tamil portion of this inscription (text line 7) and in another Trivandrum inscription (*Ind. Ant.* Vol. XXIV. p. 305), suggests that Syānandūra is a corruption of Śrī-āṇand-ūr. The two words *tiru* and *śrī* or *śrī* are interchangeable in Tamil local names; compare, e.g., *Tiruvāṇandapuram* and *Śrīy-ārūr* or *Śrīy-ārūr*, *South-Ind. Inscr.* Vol. II. p. 257, note 6.—E.H.]

<sup>6</sup> From an impression supplied by Dr. Hultzsch.

<sup>7</sup> Metre: *Sringdhara*.

<sup>8</sup> This *cha* is superfluous; for the following *kṛita-naivēdyam* one would have expected *kṛita-naivedya*.

<sup>9</sup> The original words would also mean ‘the soul of the earth,’ and they have been so translated by Mr. Sundaram.

after making offerings of eatables, dedicated to the lotus-eyed (*god*) of the unique temple of the station of cowherds at Syānandūra a drum made of silver, resembling (mount) Mandara, shining with the lustre of the whole collection of the foam of the sea.

#### B.—Trivandrum inscription of Sarvāṅganātha; [Śaka] Samvat 1296.

This inscription<sup>1</sup> also is on the north wall of the Krishnasvāmin shrine in the Padmanābhasvāmin temple at Trivandrum, immediately below the Tamil inscription quoted in the account of the preceding inscription A. It consists of seven lines of well-preserved writing in Grantha characters, covering a space of 1' 4" broad by 7 $\frac{1}{2}$ " high, and contains a single Sanskrit verse, preceded by the words *svasti śrīḥ*. Its object is, to record the construction, at the town of Syānandūra, of certain buildings for the worship of the (cowherds') god Kṛishṇa, by a prince (*Chripu*) Sarvāṅganātha, in the [Śaka] year 1296, when Jupiter was in the sign Siṁha. If this last statement refers to Jupiter's mean place, the exact date must have fallen between the 10th October A.D. 1374 and the 26th March A.D. 1375; for the solar Śaka year 1296 expired lasted from the 27th March A.D. 1374 to the 26th March A.D. 1375, and Jupiter's mean position was in the sign Siṁha from the 10th October A.D. 1374 to the 6th October A.D. 1375. But, should the words of the text refer to Jupiter's true place, the date might be several months earlier than the 10th October A.D. 1374, because Jupiter's true position on that day was in the 14th degree of the sign Siṁha. The town Syānandūra has been mentioned already in the inscription A.

#### TEXT.<sup>2</sup>

1	Svasti	śrī[ḥ]	[  *]	<sup>3</sup> Siṁha-sthē	cha	Bṛihaspā-
2	tau	saṁakarōd	abde	cha	Chōlapriyē	
3	gośalāñ=cha			sudipikā-gṛiham=ahō		
4	Kṛishṇ-ākayam=maṇḍapam		bhaktyā	ch=aiva	ya-	
5	sōrttham= apy= atitarān=	dharmārttham= apy= ādarāt				
6	Syānandūra-purō		sukirtti-sahitas=Sarvvām-			
7	gaṇāthō nṛipah					

#### TRANSLATION.

Hail! Fortune!

When Jupiter stood in (the sign) Siṁha, in the year (denoted by the chronogram) Chōlapriya (i.e. 1296), the prince Sarvāṅganātha, possessed of good report, from faith and to secure fame in abundance and for the sake of religion, reverentially built at the town of Syānandūra a cow-house, a house of beautiful lamps, (and) Ah! an abode of Kṛishṇa, an open hall.

#### C.—Varkkalai inscription of Mārtānda; the Kollam year 655..

This inscription<sup>4</sup> is on the base of the *maṇḍapa* in front of the Janārdanasvāmin shrine at Varkkalai, a place of pilgrimage about 24 miles north of Trivandrum.<sup>5</sup> It contains a Sanskrit verse, written in Grantha characters in two lines which cover a space of 7' 2" long by 4" high, preceded, on the same level, by the words *svasti śrīḥ*, also written in Grantha characters, in a single line about 11" long and 2" high. To judge from the impressions, the verse may have been followed by two or three more words, probably containing a blessing; but, if any such words

<sup>1</sup> No. 270 of the Government Epigraphist's collection for 1895.

<sup>2</sup> From an impression supplied by Dr. Hultzsch.

<sup>3</sup> Metre: Sārdūlavikṛīḍita.

<sup>4</sup> No. 267 of the Government Epigraphist's collection for the year 1895.

<sup>5</sup> See Mr. Sundaram Pillai's *Some Early Sovereigns of Travancore*, p. 55 (*Ind. Ant.* Vol. XXIV. p. 333).

were there, they are quite effaced. The inscription records that, in the Kôlamba year 655, in the middle of the month of Vrîsha, on Brahman's (*i.e.* a second) *tithi*, a Thursday, when the *nakshatra* was Mrîgasîrsha, during the Simha *lagna*, the king Mârtânđa had the god Hari (Vishnu), who resides at the glorious Vayka, bathed by Brâhmaṇas.

The date, being of the month of Vrîsha or Vrîshabha, would be expected to fall,<sup>1</sup> and does fall, in Saka-Samvat 655 + 747 = 1402 expired. In that year the month of Vrîshabha lasted from the 27th April to the 27th May A.D. 1480, and during this period the day which exactly answers the requirements of the case is Thursday, the 11th May; for on this day, which was the 15th of the month of Vrîshabha, the second *tithi* of the bright half ended 22 h. 26 m., and the moon was in the *nakshatra* Mrîgasîrsha for 18 h. 24 m., after mean sunrise. Moreover, since the longitude of the sun at mean sunrise was 43° 37', the Simha *lagna* lasted from about 5 h. 6 m. to about 7 h. 6 m. after mean sunrise. Accordingly, the ceremony recorded in the inscription was performed about midday of Thursday, the 11th May A.D. 1480.—Vayka perhaps is Varkkalai itself; but, if the inscription did not happen to be at that place, one would rather feel inclined to identify Vayka with Vaikom, a place of some importance about 25 miles south of Cochin.

#### TEXT.<sup>2</sup>

Svasti śrīḥ [॥\*]

- 1 Kôlambê<sup>3</sup> mamat=éti vatsara itê mâtê Vrîsh-árdhhê Gurôr=vvârê bhê  
Mrîgasîrshakô Vidhi-tithau Siinhê cha lagnê subhê [॥\*]
- 2 snâmân samyag akârayad dvija-varaśi śrî-Vayka-dhâmuô Harâś=śrî-sauryy-âdi-guṇ-  
âuvitas-sa matimân Mârtânđa-dhâtrîpatih [॥\*]

#### TRANSLATION.

Hail! Fortune!

In the Kôlamba year denoted by (*the chronogram*) mamatâ (*i.e.* 655), when the month had advanced to the middle of (*the sign*) Vrîsha,<sup>4</sup> on a Thursday, when the *nakshatra* was Mrîgasîrsha, on Brahman's *tithi*, and during the auspicious Simha *lagna*, the prudent king Mârtânđa, endowed with fortune, bravery and other excellent qualities, made the best of the twice-born in due manner bathe (*the god*) Hari who resides at the glorious Vayka.

#### No. 28.—NILGUND INSCRIPTION OF TAILA II.;

SAKA-SAMVAT 904.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GOTTINGEN.

This inscription is on the east of the north gate of the village of Nilgund in the Gadag taluka of the Dhârwâr district of the Bombay Presidency. I edit it from an impression sent to me about two years ago by Dr. Fleet.

The stone, on which the inscription is engraved, contains some sculptures. Within the space allotted to the writing, before the commencement of lines 2-6, there is a cow with a sucking calf. Immediately above the top line, in the middle, is a *linga*, with the sun and moon above,

<sup>1</sup> See *Ind. Ant.* Vol. XXV. p. 53.

<sup>2</sup> From impressions supplied by Dr. Hultzsch.

<sup>3</sup> Mâtri : Śârdûlavîkriḍitâ.

<sup>4</sup> Compare *Inscriptions Sancrites du Cambodge*, p. 68, verse 26. simh-árdhhagaś chandramâdh. In our inscription, what had advanced to the middle of the sign Vrîsha, was really the sun.

and a standing human figure on either side of it. And above these again, at the top of the stone, is another human figure, squatting down and facing to the front. The inscription consists of 32 lines of writing which covers a space of about 1' 11" broad by 3' 11" high and which, with the exception of the two last lines, is in a fair state of preservation. The writing in lines 31 and 32, which probably are a later addition, is so faint and indistinct that it cannot be read with any approach to certainty. The execution of lines 1-20 is good; after that the writer or engraver got careless and failed to maintain the same type of characters, especially in lines 21-26. The size of the letters is about  $\frac{3}{4}$ ". The characters are Old-Kanarese; they include the sign of the *upadhmāṇīya* in *bhāvināḥ=pārlthiv-*, l. 28. Excepting the Kanarese *biruda neramo-leguṇḍa* in line 16, the name *Erevishṇu* in line 23, and the Kanarese Genitive *Kaṇṇojana* in line 30, the **language** is Sanskrit. The grammar is faulty, especially in the verse in lines 29-30, in the sentence in lines 15-22 where we have *tēṇa . . . dattarāṇ* instead of *tēṇa . . . dattam*, and probably also in lines 23-24 where the author appears to be guilty of a similar mistake. In respect of **orthography**, it may suffice to draw attention to the use of *ri* instead of the vowel *ri* in *dvishkrītaṁ*, l. 1, *svikrītā*, l. 9, *-kṛitaṁ*, l. 29, and *gṛihāṁ*, l. 24, and to the doubling of the first part of the conjunct *vy* in *kurtavṛyyaṁ*, l. 7, and *iti vṛyākuḍāś*, l. 8. Rather more than one half of the text is in verse.

The inscription refers itself to the reign of the Western Chālukya Tailapa Āhavamalla, whom we know to have restored the Chālukya sovereignty in the year Śrimukha = Śaka-Saiṇvat 895 expired.<sup>1</sup> After eulogizing that king, it mentions a general or feudatory of his, named **Kannapa** (or Kennapa), who ruled the two Three-hundreds and the Kogali and other districts of the Banavasi province; and tells us that, on his death, Kannapa was succeeded by his younger brother Sōbhana. Since this Sōbhana apparently is the Sōbhanarasa, who is mentioned in a Gadag inscription<sup>2</sup> of Śaka-Saiṇvat 924 as a feudatory of Tailapa's successor Satyāśraya II., it is clear that 'the two Three-hundreds' of the present inscription are the Belvola Three-hundred and the Puligere Three-hundred which, with some other districts, are assigned to Sōbhanarasa in that other inscription.<sup>3</sup> *Kogali*, the name of another district governed by Kannapa and after him by Sōbhana, Dr. Fleet suspects to be a mistake for *Keṅgali* which, according to him, was the name of a Five-hundred district.

After the above preliminary statements, the inscription, in lines 15-21, records that, on the occasion of a solar eclipse in the month of Bhādrapada of Śaka-Saiṇvat 904 expired, corresponding to the year Chitrabhānu, Sōbhana gave to a certain Vishnubhāṭṭa of the Viśvāmitra gōtra a field, measuring 30 *nivartanas* and situated in the village of **Nīrgundā**, for the purpose of establishing an alms-house. And in lines 22-26 it is further stated that this gift was renewed (?) by a lady named Vādajabbā (?), who also gave a house near the northern boundary of the village of **Chiñchila** (or Chiñchali), for the purpose of providing food for twelve Brāhmaṇas. Lines 29-30 express the wish that the alms-house founded by Erevishṇu, i.e. Vishnubhāṭṭa, at the sacred place **Chiñcha** (apparently Chiñchila or Chiñchali) may last for ever; and the inscription ends with the writer's name and a word of auspicious import.

The date of Sōbhana's donation corresponds to the 20th September A.D. 982, when there was a solar eclipse which was visible at Nilgund. Of the localities mentioned, **Nīrgundā** is the village of Nilgund where the inscription still is, and **Chiñchila** or **Chiñchali** is the village Chinchoolee of the maps, about a mile and a half south-west of Nilgund.

<sup>1</sup> See *Ind. Ant.* Vol. XXI, p. 167.

<sup>2</sup> See Dr. Fleet's *Dynasties*, p. 42; *Ind. Ant.* Vol. II, p. 297, and Vol. XII, p. 210, No. 31; the date of the Gadag inscription regularly corresponds to Sunday, the 22nd March A.D. 1002.

<sup>3</sup> Compare also *Ind. Ant.* Vol. XII, p. 271, where Permāṇḍi-Mārsinghālāva is stated to have governed 'the two (Three-)hundreds, viz. the Puligere Three-hundred and the Belvola Three-hundred, which, together, make six-hundred.' I owe this reference to Dr. Fleet.

TEXT.<sup>1</sup>

1 Om<sup>2</sup> svasti | <sup>3</sup>Jayaty=âvishkri(shkri)taum Vishnôr=vvârâham kshobhit-  
     ârnava[m] [!\*]  
 2 dakshin-ânnata-daiushîr-âgra-vîsrânta-bhuvana[m] vapuh I(||) Svasti [!\*]  
     Samastabhuwan[â]-  
 3 śraya-śrîprithivîvallabha-mahârâjâdhirâja-paramâśvara-  
 4 paramabhattârakah<sup>4</sup> Satyâśrayakulatilakah<sup>5</sup> Châlukyâbhara[n]-  
 5 śrimad-Âhayamalladêvah | <sup>6</sup> Yô=sau śrî-vîramârttandu-Râshtrâkû-  
 6 ta-nripa-śriyam [!\*] prâpya pâlitavân=sammâ(mrâ)d=ekachchhha[!\*]trêpa mèdi-  
 7 nîm I(||) Vîttam | Yasya<sup>7</sup> śrntv=âbhidhâuam sakala-ripunrip-âñika-  
     nirmmûjan-ôttam kîm [ka]rttavyyam kva yâ-  
 8 ma[h] kva eha vasatîr-siti vvyâkuñś=chintayanti [!\*] Chôd-Ândhr-âdhîsa-  
     Pândy-Ôtpa(tka)la=mahipatayô<sup>8</sup> yê-  
 9 na ehi=âubhôdhi-simâ kshmâ râmâ svikri(kri)tâ yô hasati nripa-guñair-  
     âdirâjân=Nâl-âdîn ||  
 10 Ślokam<sup>9</sup> [!\*] Tasya<sup>10</sup> Tailapadêvasya prasâdâch=chakravarttinô<sup>11</sup> Banavâsya  
     dvi-tr[i]śatam Kogaly-âdi-mahî-  
 11 m=mahân I(||) Mahâ-mahâ[h\*] sa[ś]âs=âsâv=asamas=samar-ôddhatah [!\*]  
     K[a]nnapah<sup>12</sup> kôpadâvâgni-  
 12 dagdha-dvidhûpakananah I(||) Tad=atyayô tad-annjas=Śô[bha]nas=tat-kramâ-  
     s[th]itah [!\*] sañgrâma-sam-  
 13 gut-âpûrvvavijayaśrîvadhû-dhavah<sup>13</sup> I(||) Tat=samah kô=[pi] bhûpâlô na bhû-  
 14 tô na bhavishyati | mahâ-guñeshu kô=âpi<sup>14</sup> guñeshu bhuvana-trayô ||  
 15 Gadyam | Têna samara-sâhasu-pradurâsana-prasanna-Tailapadêva-  
 16 prasâd-[!\*]sâlita-neramodegandâ<sup>15</sup>-giridurggamalla-sâmantachû-  
 17 dâmanî-kaṭakaprâkâr-âly-anvartha-nâmnâ |<sup>16</sup> svasti Sa(sâ)kannipa-sam-  
 18 vatsarêshu chaturadhika-navaśatêshu gatêshu Chitrabhânu-sam-  
 19 vatsarê Bhâdrapada-mâsê suryya-grahanê sati |<sup>16</sup> Viśvâni-  
 20 tra-gotrînô Vishnubhaṭâya sa[t\*]tra-pravarttan-ârttham Nîrgund-[âm]ta-  
 21 [r]-ggrâmê râja-mânenâ dandêna |<sup>17</sup> trim[sa]n-nivarttana-kshêtram da-  
 22 ttavân<sup>18</sup> || Tad=anu Vâdajabbayâyapi<sup>19</sup> Vishnubhaṭtasya  
 23 pâduu prakshâlya Śôbhanêna dattam-êkadâ puna-

<sup>1</sup> From an impression supplied by Dr. Fleet.

<sup>2</sup> Metre : Śôka (Anushubh).

<sup>4</sup> Read *ottarakâ*.

<sup>3</sup> Metre : Śôka (Anushubh).

<sup>5</sup> Metre : Sragdharâ.

<sup>9</sup> Read Śôkâh ; this correction may have been made already in the original.

<sup>10</sup> Metre : Śôka (Anushubh); and of the three following verses.

<sup>11</sup> Read *varttinh* 1.

<sup>22</sup> I am not quite sure whether the original has *Kannapah* or *Kennapah*.

<sup>12</sup> Originally "vijâya" was engraved.

<sup>14</sup> The words *kô=âpi* *guñeshu* are quite clear in the original; the only meaning which I can assign to them, but which does not quite satisfy me, is "by any means (equal to him) in qualities."

<sup>15</sup> This word occurs above, p. 65, l. 7; here the reading of the third *akshara* (*mo*) is quite certain.

<sup>16</sup> These signs of punctuation are superfluous.

<sup>17</sup> Read *trimśan*.

<sup>19</sup> This (or possibly *Vâta*) is what seems to be actually engraved. Considering the construction of the preceding sentence, *têna . . . dattavân* for *têna . . . dattam*, and the fact that in this sentence we have *dattavatt*, I am almost certain that *Vâdajabbayâyapi* contains the Instrumental case of the name of a woman, perhaps the wife of Śôbhanâ, followed by *âpi*. That name may have been *Vâdajabbâ*, and, if this was the case, the proper reading would be *Vâdajabbay=âpi*, and *dattam* for *dattavatt*.

<sup>2</sup> Expressed by a symbol.

<sup>6</sup> Read *ottilaka*.

<sup>8</sup> Originally *pdlayô* was engraved.

24 r=mmayā dattam=iti dattavatī<sup>1</sup> gri(gri)ham̄ cha **Chimchila-**<sup>2</sup>  
 25 grāmasya<sup>3</sup> uttara-kshētrasimā-lagnam̄ dvādaśa-brāhma-  
 26 ṣa-bhōjan-ārttham̄ ||  
 27 \*Sāmānyā=yan=dharma-sētum̄ nṛipānām kālē kālē pālanīyō bhavadbhīḥ [\*\*]  
 28 sarvān=ētāmnētā<sup>4</sup> bhāvinah=parthiv-ēndrā[n=\*\*] bhūyō bhūyō yāchatē  
     Rāmabhadraḥ [||\*\*]  
 29 **7Chimcha-kshētē** dvijah̄ śrīmān pādāpadm-ōpajīvinā [\*\*] Erevishnu-[kri(kṛi)]-  
 30 tāra sa[t\*]traū tishthaty-ā-chandra-tārakā<sup>5</sup> || Kannōjana likhitā[m] [||\*\*]  
     Maṅgula[m] [||\*\*]<sup>6</sup>  
 31 . . . . . . . . . . . . . . . . . . .  
 32 . . . . . . . . . . . . . . . . . .

## TRANSLATION.

Om. Hail!

(Line 1.) Victorious<sup>7</sup> is the boar-incarnation of Vishṇu, which agitated the ocean, (*and*) at which the earth was reposing on the tip of his uplifted right tusk.<sup>10</sup>

Hail! The refuge of the universe, the favourite of Fortune and of the Earth, the *Mahārājādhirāja Paramēśvara Paramabhaṭṭāraka*, the frontal ornament of the family of **Satyāśraya**, the ornament of the **Chālukeyas**, the glorious **Āhavamalladēva**;—

Who, after obtaining the Fortune of the glorious **Rāshṭrakūṭa** kings, sun-like heroes though they were, has ruled the earth as sovereign lord, without a rival;<sup>11</sup>—

Verse: On hearing that name of whom,<sup>12</sup> which he acquired by the extirpation of all the armies of hostile kings, the **Chōḍa** and **Andhra** rulers and the **Pāṇḍya** and **Utkala** kings, bewildered, deliberate what to do, where to go to, and where to dwell; who has taken for his spouse the ocean-bounded Earth, and who with his kingly qualities is deriding Nāga and the other primeval kings;—

(L. 10.) Ślokas: By the favour of that emperor **Taiḍapadēva**, the famous **Kannapa**<sup>13</sup>—great and of great splendour, (*a warrior*) without an equal, daring in battle, one whose wrath consumed adversaries as a blazing fire does a forest—ruled the two **Three-hundred**s (*and*) the land of **Kogaṭi** and other (*districts*) of (*the*) **Banavāsi** (*province*).<sup>14</sup>

When he passed away, his younger brother **Śobhana** in succession took his place, the husband of the Fortune of unprecedented victory over those whom he encountered in war. Even among those possessing great excellencies no ruler in the three worlds has been or will be his equal in qualities by any means.<sup>15</sup>

<sup>1</sup> The meaning which I believe to be intended would be properly expressed by the words *punar=mmayā dīyata iti dattam*.

<sup>2</sup> The name intended perhaps is *Chimchali*.

<sup>3</sup> Read *grāmasya=uttara-*.

<sup>4</sup> Metre: Śālinī.

<sup>5</sup> Read *-sētum*.

<sup>6</sup> Read *=ētāns*.

<sup>7</sup> Metre: Ślōka (Anushtubh).—The construction is quite ungrammatical; one would have expected *dvijena ētāmatā . . . Erevishnunā kṛitam*. One also misses, before *pādāpadm-ōpajīvind* and compounded with it, the name of the person whose dependant Erevishnu was.

<sup>8</sup> Read *tishthatrā* and *-tārakam*.

<sup>9</sup> The writing in lines 31 and 32 is too indistinct to be read with any approach to certainty. According to Dr. Fleet, the writer who copied this inscription for Sir W. Elliot, did not attempt to read anything after the end of line 28.

<sup>10</sup> See the same verse above, Vol. III. p. 310.

<sup>11</sup> The literal meaning of course is, that, as there were no other kings, Ahavamalla's royal umbrella of state was the only one in existence.

<sup>12</sup> *Viz.* the name **Āhavamalla**, 'the wrestler in battle.'

<sup>13</sup> Or, perhaps, **Kennapa**.

<sup>14</sup> See above, p. 205.

<sup>15</sup> See p. 206, note 14.

(L. 15.) Prose : He, who by the favour of Tailapadéva, pleased with the prowess shown by him in war, received the titles of 'neramodegaya, the wrestler of mountain strongholds, the crest-jewel of feudatories, the camp's rampart' and other titles equally appropriate,—Hail ! Whon nine-hundred and four years of the Śaka king had passed, in the year Chitra-bhānu, in the month Bhādrapada, when there was an eclipse of the sun, he gave to Vishṇubhāṭṭa of the Viśvāmitra gōtra, for the purpose of establishing an alms-house, a field which by the king's measuring-rod measured thirty *nīvartanas*, within the village of Nīrgunda.<sup>1</sup> Afterwards Vādajabbā on her part, thinking that she would give again what had once been given by Śobhana, after washing the feet of Vishṇubhāṭṭa, renewed the gift (?), and gave besides a house, close to the northern boundary of the fields of the village of Chiñchila,<sup>2</sup> for the purpose of feeding twelve Brāhmaṇas.

(L. 27.) Let this bridge of Religion, which is common to all kings, at all times be guarded by you ! Thus Rāmabhadra again and again entreats all the great princes who will rule here in the future.

May<sup>3</sup> the alms-house, which by the holy twice-born Erevishṇu, who subsists on the lotus-feet [of . . . ?], has been founded at the sacred place Chiñchila, endure as long as the moon and the stars !

The writing of Kāṇṇoja. Bliss ! . . . . .

#### No. 29.—BANSKHERA PLATE OF HARSHA.

By G. BÜHLER, PH.D., LL.D., C.I.E.

I edit this new grant of the great king Harsha of Kanauj and Thānēsar according to an inked estampage and two ink-impressions, kindly sent to me by Dr. A. Führer. It is incised on a single copper-plate, measuring about 19 inches by 13, which, as Dr. Führer informs me, was found in September 1894 at the village of Banskhēra,<sup>4</sup> about 25 miles from Shāhjahānpur, and was presented to the Lucknow Museum by Lalla Kishore Lal, banker and Honorary Magistrate of Shāhjahānpur. A seal is soldered to the right side of the plate; but it is so much defaced that I fail to read even a single letter on the impression sent by Dr. Führer. Its size seems to agree with that of the Sōnpat seal, published by Dr. Fleet in his *Gupta Inscriptions*, Plate xxxii. B.

The characters of the body of the new plate are a little smaller than those on the Madhuban plate,<sup>5</sup> but as neatly and carefully incised and even better preserved. Their type too, shows only few and slight differences, some of which consist in the use of forms, more advanced than those on Harsha's later document. The medial vowels *a*, *i*, *ī*, *ē*, *ai*, *ō*, *au*, which commonly stand above the line, are made more ornamental and are similar to the corresponding letters of the Jhālrāpāṭan *prāṣasti*.<sup>6</sup> The *upadhūniya* and the *jihvāmāliya*, which do not occur in the Madhuban plate, appear, the first frequently and the second at least once, in *guptādayakṛitvā* (l. 6). The *jihvāmāliya* has the simplified cursive form which occurs in the Jhālrāpāṭan

<sup>1</sup> I am unable to suggest a different translation of the words *Nīrgund-antargrāmē*; which properly would mean 'in the inner village of Nīrgunda.' There are some doubts also about the proper translation of the following sentence; see p. 206, note 19.

<sup>2</sup> Or, it may be, Chiñchali.

<sup>3</sup> See p. 207, note 7.

<sup>4</sup> See the Indian Atlas, sheet No. 68, where Banskhēra is found in N. L. 27° 47' 30" and E. L. 79° 38".

<sup>5</sup> Ep. Ind. Vol. I. p. 67 ff.

<sup>6</sup> Ind. Ant. Vol. V. p. 180.

*prasasti* and in the Śāradā, and consists of a loop below the top-stroke of the *ka*. The *upadhmāniya* is represented by a semicircle, open above, with curled ends, just as on Vināyakapāla's plate<sup>1</sup> of [Śri-Harsha-] Samvat 188 and in later inscriptions. It stands above the *pa*, but on the level of the top-line of the letters. Similarly the superscribed *ra*, too, never rises above the top-line of the consonants. Dr. Fleet has noticed this peculiarity as something exceptional in the Aphaśad *prasasti*.<sup>2</sup> But Professor Kielhorn has found it also in the Kuḍārkōtī *prasasti*,<sup>3</sup> and Harsha's two land-grants (that from Madhuban with some exceptions) offer further instances. It is also quite regular in the Śāradā ligatures and in those of many Nāgarī manuscripts of the 10th and 11th centuries A.D. Its cause is, in the cases of the four inscriptions, the desire of the calligraphists to make the tops of all *mātrikas* without vowel-signs perfectly level in order to gain room for the ornamental medial *a*, *i*, *ī*, etc. The superscribed *ra* of these inscriptions consists regularly of a wedge; but in *varṇāśrama* (l. 3 of the Banskhēra plate) it is represented by a full *ra*, attached to the right of the lower *ra*. Strictly speaking, the group is equivalent to *nra*, and we have here another instance, showing that the Indian scribes even of late times did not hesitate to change the natural order of the component parts of a group of consonants in order to form a shapely sign. The fact is of some value for the correct interpretation of the irregular ligatures in the Girnar and Siddāpura versions of the Asoka edicts.<sup>4</sup> With Vināyakapāla's above-mentioned plate agrees also one of the Banskhēra forms of *na*, e.g. in *grahāratvēna* (l. 11), where the loop on the left of the sign is connected, not with the vertical, but with the top-stroke. The letter thereby becomes somewhat similar to a *ga*, for which Dr. Fleet has mistaken it in the word *nau* (l. 1 of the Vināyakapāla plate), rendering it in his transcript by *gō*. The *virāma* in *Samvat* (l. 16) stands to the right of the final *t*, hanging down from its top. In the later Madhuban plate we have in the corresponding word the older form of the *virāma*, which consists of a stroke above the final letter.

The characters of the sign-manual in line 18 differ very considerably from those of the body of the grant. They are about three times larger and very elaborately ornamented, in fact of the florid type of the so-called "shell-characters."<sup>5</sup> The vowel *i* in the *dhi* of *mahārājādhīrūja* consists of more than a dozen separate strokes, and the preceding *a* of seven. If king Harsha really used these characters in signing all legal documents, he must have been a most accomplished penman, and the cares of government and the conquest of India must have left him a great deal of leisure.

Among the **numeral signs**, those for 20 and 1 agree with the letter-numerals of the period. But the sign for 2 very closely resembles the modern Dēvanāgarī figure of the decimal system. The Dēvanāgarī sign for 3 occurs also occasionally in the Bower MS., and it would seem that advanced forms of the decimal numerals were in existence much earlier than is usually assumed.

There is only one **sign of interpunctuation**, the single *danda* in the shape of a curved stroke. In line 11 this sign is used even between the two names of the donees, though they belong to one and the same *dvandva* compound. At the beginning of the technical portion of the grant, the neglect of the *sandhi* in the words *Hārshāḥ Ahichchhatrā* (l. 7) does duty for the sign of interpunctuation.

The **language** of the Banskhēra plate is very good and correct Sanskrit, which is better than that of the Madhuban plate. Even in the technical portion there are only two mistakes, the Prakritic form *pramāṭāra* for *pramāṭri* (ll. 8 and 14) and the bad compound *sarvvaparihitaparihitrō* (l. 9). The orthography is regulated by the pedantic system of the

<sup>1</sup> Ind. Ant. Vol. XV. p. 140.

<sup>2</sup> Gupta Inscriptions, p. 202.

<sup>3</sup> Ep. Ind. Vol. I. p. 180.

<sup>4</sup> See my *India Studies*, No. III. p. 77 f.

<sup>5</sup> Compare Ind. Ant. Vol. XV. p. 364.

Pandits, which requires the doubling of consonants, immediately preceded or followed by *ra*, the assimilation of the *visarga* to following sibilants, the use of the *jihvāmūliya* and *upadhīmāniya*, and the assimilation of final *m* to the following palatals, dentals, etc. The only irregularities, due to the popular pronunciation of *ba* for *va*, are found in "samvaddha" (l. 7) and in *Samvat* (l. 16). The letter *ba* is of course not used on the plate, but everywhere represented by *va*.

The genealogical portion of the Banskhēra plate teaches us nothing new, as it agrees literally with the text of the Madhuban plate. The donees are two Brāhmaṇas of the Bhāradvāja gōtra, Bālachandra, a Rīgvēdin, and Bhadrasvāmin, a Śūmaṇvēdin. The village granted, Markaṭasāgara, lay in the *bhukti* of Ahicchhatrā (Rāmnagar) and in the western *pathaka* of the Āṅgadiya *rishaya*. Among the officials mentioned at the end of the document, that of the keeper of the records (*mahikshupatālūdhikarapālūkṛita*), Bhāna or Bhānu, is new. The *dātaka*, Skandagupta, is the same person who was charged with the conveyance of the Madhuban grant. As engraver we have Iśvara instead of Gurjara. The date, Samvat (i.e. Śrī-Harsha-Samvat) 22, Karttika badi 1, is three years earlier than that of the Madhuban plate, and probably falls either in A.D. 628 or 629.

TEXT.<sup>1</sup>

- 1 श्री स्तुति महानौहस्यश्वजयस्कन्धावाराच्छीवर्द्धमानकोव्या महाराजश्रीनर-  
वर्द्धनस्तस्य पुच्चस्त्वादध्यातश्श्रीवज्ञणीदेव्यासुत्पद्॥परमादित्यभक्तो  
महाराजश्रीराज्यवर्द्धनस्तस्य पुच्चस्त्वपदानु-॥
- 2 ध्यातश्श्रीमद्भुरोदेव्यासुत्पद्॥परमादित्यभक्तो महाराजश्रीमदादित्यवर्द्धनस्तस्य  
पुच्चस्त्वादानुध्यातश्श्रीमहासे[न]गुप्तादेव्यासुत्प्रब्रह्मतुस्मुद्रातिक्रान्तकीर्ति॥प्र-  
तापानुरागोप-
- 3 नतान्यराजो वर्णाश्रमव्यवस्थापनप्रवृत्तचक्र एकचक्ररथ इव प्रजानामातिंहर-  
॥परमादित्यभक्तो॥परमभद्रारकमहाराजाधिराजश्रीप्रभा[भा]कर[व]ई[न]स्तस्य  
पुच्चस्त्वप्यदा-
- 4 तुध्यातस्मितयश्॥प्रतानविच्छुरितसकलभुवनमण्डल॥परिगच्छीतधनदवरुणेन्द्रप्रभृति-  
लोकपालतेजास्त्वयोपाज्जितानिकदविणभूमिप्रदा[नसं]प्रीणितार्थिष्ठदयो-<sup>2</sup>
- 5 तिश्यितपूर्वराजचरितो देव्याममलयशोमत्या<sup>3</sup> श्रीयश्रीमत्यासुत्पद्॥परमसौगत-  
सुगत इव परहितैकरत॥परमभद्रारकमहाराजाधिराजश्रीराज्यवर्द्धनः ।  
राजानो युधि दु-
- 6 ष्टवाचिन इव श्रीदेवगुप्तादयङ्कुला येन कश्चाप्रहारविमुखास्त्वर्चे समं संयताः ।  
उत्खाय द्विषतो विजित्य वसुधाङ्कुला प्रजानां प्रियं प्राणानुज्ञितवा-  
नरातिभवने सत्यानुरोधेन यः । तस्या-

<sup>1</sup> From an inked stamping and two ink-impressions, supplied by Dr. Führer.

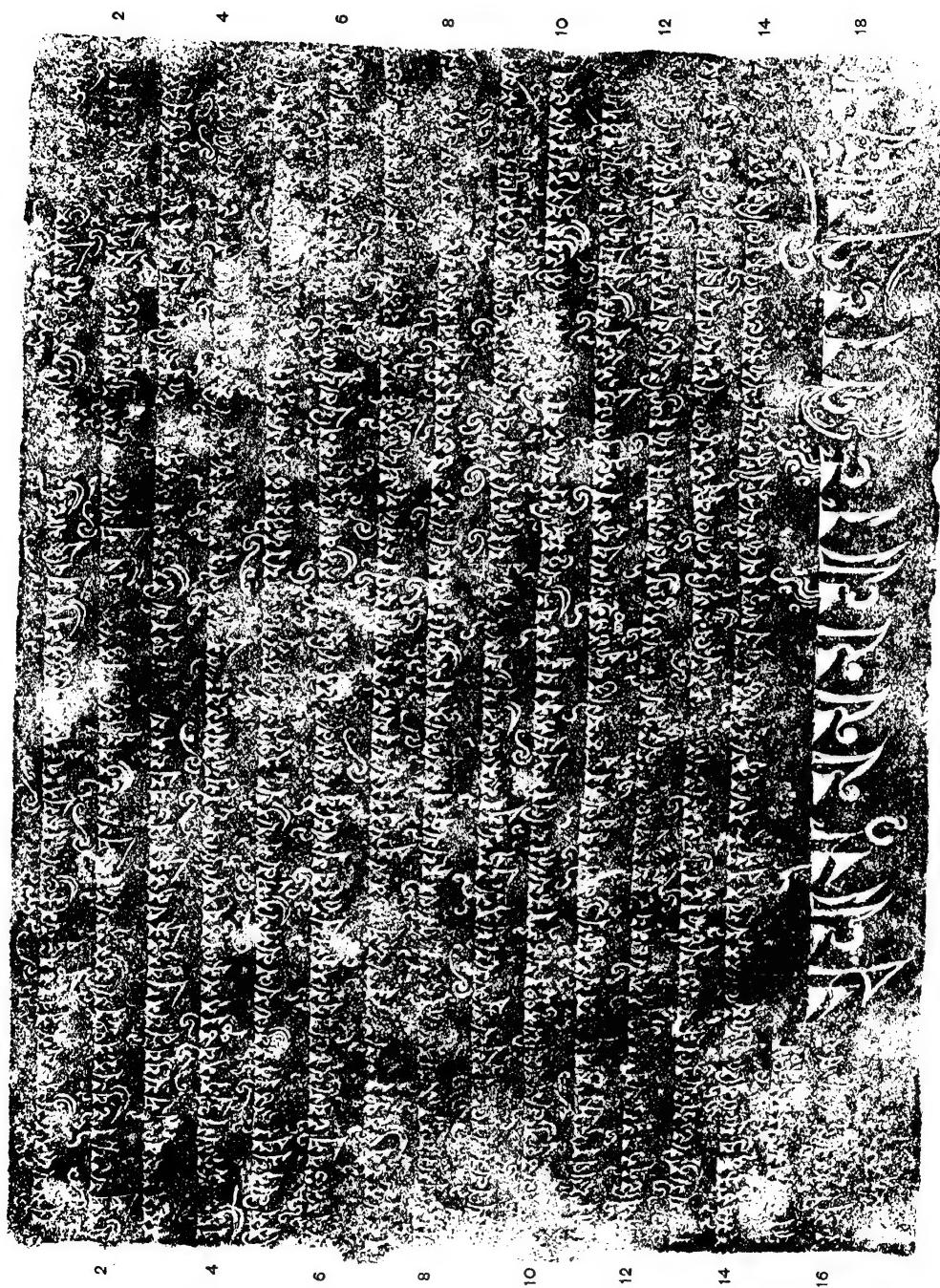
<sup>2</sup> Possibly अर्च, expressed by the usual symbol.

<sup>3</sup> Looks like दासस्य.

<sup>4</sup> "द्रविष्ण", not "प्रविष्ण", is also the reading of the Madhuban plate, as was first pointed out to me conjecturally by Professor Kielhorn.

<sup>5</sup> Read "मत्यां".

Banskhera Plate of Harsha.—The Year 22.



FROM AN IMPRESSION BY DR. A. FÜHRER.

E. HULTZSCH.

SCALE: 1:45.

W. GRIGGS, PHOTO-LITH.



- 7 [नुजस्त] त्यादानुध्यात् ॥ परममाहैश्वरी महेश्वर इव सर्वं सत्वानुकम्पी परम-  
भद्राकमहाराजाधिराजश्रीहर्षः अहिच्छत्वाभुज्ञावद्दीयवैषयिकपश्चिमपथक-  
स[स्वद्व]मक्टसा-<sup>1</sup>
- 8 गरे [स] सुप्रगतामहासामन्तमहाराजदौस्ताधसाधनिकप्रमातारगजशानीयकुमारा-  
मात्योपरिकविषयपतिभट्टचाटसेवकादीन्प्रतिवासिजानपदांश समाज्ञापय [ति  
विदित] म-
- 9 [स्तु] यथायमुपरिलिखितग्रामस्त्रसीमापर्यन्तस्त्रोद्रव्यसर्वराजकुलाभाव्यप्रत्यायमित-  
स्त्रवर्षपरिहृतपरिहारो विषया [दु] दृतपिण्ड ॥ पुन्नपौत्रानुगच्छन्दार्क्षितिसमका-
- 10 [ली] नो भूमिच्छद्रव्यायेन मया पितु ॥ परमभद्राकमहाराजाधिराजश्रीप्रभा-  
करवृद्धनदेवस्य मातुर्महारिकामहादेवीराज्ञीश्रीमतीदेव्या ज्येष्ठभातुपर-  
मभद्राक-
- 11 भद्राराजाधिराजश्रीराज्यवर्षनदेवपादानांश पुण्यशोभिवृद्धये भरद्वाजसगोत्त्ववृद्ध-  
च्छन्दोगसवद्वचारिभद्रवालचन्द्र-भद्रस्त्रामिभ्यां प्रतिग्रहधर्मणाग्रहारत्वेन  
प्रतिपा-
- 12 दिती विदिता भवद्विस्त्रमनुमन्तव्य ॥ प्रतिवासिजानपदैरप्याज्ञाश्ववणविधेयैर्भूत्वा  
यथासमुचिततुल्यमेयभागभोगकरहिरण्यादिप्रत्याया एतयोरेवोपनियास्तेवोप-  
स्थान[च्च] क-
- 13 रणीयमित्यपि च । अस्मल्कुमसुदारमुदाहरद्विरन्यैश दानमिदमभ्यनुमोद-  
नीयं । लक्ष्यग्रास्तित्तिलिलवुदुद्वच्छलाया<sup>2</sup> दानं फलं परयश ॥ परि-  
पालनश्च । कर्मणा म-
- 14 नसा वाचा कर्तव्यं प्राणिभिहितं । हर्षेणैतस्मात्यात्मर्मार्ज्जनमनुक्तमं  
[\*\*] द्रूतकोश महाप्रमातारमहासामन्तश्रीस्त्रकन्दगुप्तः महात्मपटलाधिक-  
रणाधिकातमहासामन्तम-
- 15 हाराज[भान]समादेशादुल्कीर्णं  
16 ईश्वरेणदमिति सम्बत् २० २
- 17 कार्त्ति वदि १ [\*\*]
- 18 सहस्रो मम महाराजाधिराजश्रीहर्षस्य [\*\*]

<sup>1</sup> The *m* and *d* of "स्वद्व" are not certain, likewise the second *k* of "मक्टसा".

<sup>2</sup> The word "वुदुद" is also in the text of the Madhuban plate and has been left out by mistake in my transcript.

<sup>3</sup> Read प्राणिभिहितं.

<sup>4</sup> Perhaps "भागुसमादेशा".

## No. 30.—STONE INSCRIPTIONS AT THE JATINGA-RAMESVARA HILL.

BY J. F. FLEET, I.C.S., PH.D., C.I.E.

The *Jatinga-Rāmēśvara* hill is near Śiddapura, in the Molakalmuru tâluka of the Chitaldroog district in Mysore. I edit the two inscriptions, now published, from ink-impressions which were made by Mr. H. Krishna Sastri and were transmitted to me by Dr. Hultzsch.

A.—Inscription of *Vishnuvardhana-Vijayāditya*; A.D. 1064.

This record is on a slab near the *Suryanārāyaṇa* shrine.—The writing covers a space of about 1' 4" broad by 4' 2" high; apparently without any sculptures above it. It is mostly in a state of excellent preservation: but the last two lines are almost completely illegible; and a few letters are damaged elsewhere, at the beginning or end of some of the lines.—The characters are Kanarese, of the period to which the record refers itself; and they are boldly formed and well executed. The size of the letters ranges from about 1" to 1½". A noticeable point here is that the cerebral *q* is very clearly distinguished from the dental *d*, by a marked turning up and over of the right-hand end of the lower part of the letter. The *virāma* is denoted by the sign for the vowel *u*,—in *neleśidinolu*, line 11.—The language is Kanarese.<sup>1</sup> And the whole record is in prose.—As regards orthography, there are several cases in which the letters *s* and *sh* are wrongly interchanged; but the only point that calls for special notice, is the curious use of *kh*, by mistake for *k*, in *Ohalukhya*, line 4, and *Trailokhya*, line 5.

The inscription is a record of *Vishnuvardhana-Vijayāditya*, who was styled *Āhavamallana-āñkakārā*, i.e. the warrior or champion<sup>2</sup> of *Āhavamalla*,—one of the sons of the Western Chāluṅka king *Trailokyaṁalla-Āhavamalla-Śōmeśvara* I.<sup>3</sup> It is a Śaiva inscription. And it records that, while, at *Kampili*,—which is evidently the modern *Kampli*, on the Tuṅgabhadrā, in the Hospet tâluka of the Bellary district,—he was reigning over (or, more

<sup>1</sup> I adopt a suggestion thrown out, I think, by Mr. Rice in a notice of Mr. Kittel's *Kannada-English Dictionary*, and abandon the use of the term "Old-Kanarese."—The words *parū-keraga* (ll. 17, 18), *malima* (ll. 18, 19), and *pera-pola* and *paravari* (l. 24), are unintelligible. So, also, *modabadum* etc. in lines 27-29, where the text is rather doubtful.

<sup>2</sup> As used in this and similar *hirudas*, *āñka* seems,—as the Kanarese affix *kāra* is used,—to be intended to be applied in its meaning of "a military show, or sham-fight; war, battle." But *āñkakāra* may also represent the Sanskrit *āñkakāra*, 'an arithmetician'; and there may be some such implication as that by which the prefix of the name of the Eastern Chāluṅka king *Gunaka-Vijayāditya* III. is explained by the statement (see *Ind. Ant.* Vol. XX. p. 102) that he was "a thorough arithmetician (*āñkakārah sākshāt*)."

<sup>3</sup> The terms used to denote the relationship of *Vishnuvardhana-Vijayāditya* to Śōmeśvara I. are, *maga* here, and *nandana* in his Dāvāngere inscription (*Pâli*, *Sanskrit*, and *Old-Canarese Inscriptions*, No. 136; *Mysore Inscriptions*, p. 19).—Elsewhere, and at a time when I knew of only the Dāvāngere record, I questioned the literal application of them in this case (see *Ind. Ant.* Vol. XX. p. 277 f.); my reasons being, that this person seemed to be not mentioned in any other Western Chāluṅka records; (that Bilhana does not refer to him in the *Vikramāñkadevacharita*); that the title *Fengl-mandal-ēvara* or "lord of the province of Fengl" (applied to him in the Dāvāngere record), and the epithets *sarvalokdāraya* and *samastalokdāraya*, "asylum of all mankind," appeared to make it plain that, on one side at least, he was of Eastern Chāluṅka descent; that no such expression as "born to" Śōmeśvara I. is used; and that there is a custom in the Kanarese country, by which any kinsman in the next degree of descent may be called a son. Facts have come to light, however, which shew that certain titles, which, one would imagine, would only go by line of descent, occasionally accompanied investiture with provincial authority. And, on mature consideration, I think that the terms *maga* and *nandana* should be accepted literally. The title *Fengl-mandal-ēvara*, however, which can hardly have any connection with the Nolambavādi province, may mean that *Vishnuvardhana-Vijayāditya*'s mother was an Eastern Chāluṅka princess.

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శాస్త్రానుష్ఠానికి దీర్ఘమైన ప్రాచీన కాలం నుండి వివిధ భాషలలో అనుష్ఠానికి చేయబడి విశ్లేషించబడుతున్న ప్రాచీన గ్రంథాలలో ఒకటి. ఇది ప్రాచీన శాస్త్రానుష్ఠానికి దీర్ఘమైన ప్రాచీన కాలం నుండి వివిధ భాషలలో అనుష్ఠానికి చేయబడి విశ్లేషించబడుతున్న ప్రాచీన గ్రంథాలలో ఒకటి.



properly, was governing) the Noḷambavāḍī thirty-two-thousand province, he granted some land at a village named Kiriya-Dākivāḍuvāṅgi, of the Dākivāḍujūṅke seventy in the Kaniyakal three-hundred, for the benefit of the god Śiva under the name of Rāmēśvara of the Balgōṭī tīrtha, which must be the ancient name of the site on which the shrine of Jaṭīṅga-Rāmēśvara stands.

The details of the date on which the grant was made, are—an eclipse of the moon on Monday the full-moon day of the month Vaisākha (April-May) of the Krōdhiṇi saṁvatsara, Śaka-Saṁvat 986 (expired). And the corresponding European date is Monday, 3rd May, A.D. 1084. On this day, the full-moon *tithi* ended, by Prof. Keru Lakshman Chhatre's Tables, at about 33 *ghatīs*, 15 *palas*, = 13 hrs. 18 min., after mean sunrise (for Bombay). And von Oppolzer's *Canon der Finsternisse* shews (p. 360) that on this day there was an eclipse of the moon.

The date falls within the period of the reign of Sōmēśvara I.<sup>1</sup> And Viṣṇuvardhana-Vijayāditya was, therefore, administering the Noḷambavāḍī province as one of his father's viceroys.

TEXT.<sup>2</sup>

1	Oṁ <sup>3</sup>	Svasti	Śa(sa)mastabhuvaṇāśrayaṁ
2	drīprithvi <sup>4</sup> vallabhāṁ		mahār[ā*]jādhi-
3	rājāṁ	paramēśvarāṁ	paramabhaṭṭ[ā*]rakāṁ
4	Satyasraya <sup>5</sup> -kula-tīlakāṁ		Chālukhya-
5	bharāṇam <sup>6</sup>	śri(śrī)-Trailōkhyā(kya)malla-chukravartti-	
6	ya	magaṁ	samaññalōkasraya <sup>7</sup>
7	sta-bndha-jan-Āśrayaṁ <sup>8</sup>	Ā h a v a m a l l a n - a [ m ] -	sama-
8	kak[ā*]ram	śri(śrī)-Viṣṇuvarddhana-mahār[ā]-	
9	jāṁ	Vijayāditya <sup>9</sup>	Noḷambavāḍī-
10	mu(mū)vattir-chchh[ā*]si r a m a n - a l u t t a m - i r e		
11	Ka[m]piliya <sup>10</sup>	nelevīḍino <u>u</u>	sukha-
12	dīn=arasu=geyyutt-u(i)re	[i*]	Śaka-varsham
13	[e]86noya	Krōdhi <sup>11</sup> -saṁvatsarada	Vai-
14	[sā]khada	puṇṇame	Sōmavārada
15	[cha]n[dr]a-grahana-parbba(rvva)-nimittade	Balgō-	
16	[i]ya-tī[r*]tthada	śri-Rāmēśvara <sup>12</sup> -dēvargg[e]	
17	[nai]vēdyak[k*]jāṁ	kaṇḍa-spaṭikakām <sup>13</sup>	pāgu-
18	keṣagū-bō(bhō)guda	su(sū)leyarggam	maли-
19	ma-tapōdbana[r*]gge <sup>14</sup>	vidyādānak[k*]jāṁ <sup>15</sup>	Dēvēndra-

<sup>1</sup> See the Table of the Western Chālukhya dynasty, above, Vol. III. p. 230.

<sup>2</sup> From the ink-impression.

<sup>3</sup> Read Satyāśraya.

<sup>4</sup> Read dīrāyan.

<sup>5</sup> In the first syllable of this word, there are two or three marks of damage above the *ka*, which might consequently, be read either with or without the *anuśvāra*. But there can hardly be any doubt that the place is the modern well-known Kampli, and that, therefore, the *anuśvāra* is to be accepted.

<sup>6</sup> The *krō* was commenced without leaving room enough for the *r*; and it was then formed fully a little further to the right. This has given the appearance, at first sight, of another *akṣara* between the *ya* and the *krō*.

<sup>7</sup> Read Edmēśvara.

<sup>8</sup> Read khaṇḍa-sphuṭitakkām.

<sup>9</sup> The *na* was omitted, and then was inserted below the *pōdhā*, between the lines. There are cross-marks above the *dhagg*, and beside the *na*, to mark the omission and the suppliaf of it.

<sup>10</sup> The *dd* was omitted, and then was inserted at the end of line 21. There are cross-marks, above the *dyāna* and beside the *dd*, to mark the omission and the suppliaf of it.

<sup>4</sup> Read ērīprithvī.

<sup>7</sup> Read ḥōkāśrayaṁ.

20	[pa]ndita[r*]gge	dâra-purvvaka-mâdi <sup>1</sup>
21	Kaniyakalu - munura <sup>2</sup> =o.	
22	lagana b[â*]dam	Dâkivaduñuke eppa-
23	tta <sup>r</sup> =o lagana	Kiriya-Dâkiva-
24	duvangi pega-pola	paravari matta-
25	[r-ai]vattu ivu	sarvva-namasyam-âgi
26	â-chamindr-ârkkam	baram salgo    1(i) dha-
27	rmmanam <sup>3</sup> =alivanurîn	modabudum vâ-
28	nu konda ânumu(?)va	laqa . . .
29	. . . . lagotika	. . . . . . . . . . .
30	. . . . .	

## ABSTRACT OF CONTENTS.

While the asylum of all mankind (line 6), the warrior (or champion) of Âhavamalla-(Sômêśvara I.), the glorious Vishnuvardhana-mahârâja-Vijayaditya (ll. 8, 9),—the son of the asylum of the universo (l. 1), the favourite of fortune and of the earth, the Mahârdjâddhirâja, the Paramâśvara, tho Paramabhaṭṭiraka, the forehead-ornament (or glory) of the family of Satyâśraya, the ornament of the Châlukyas, the glorious emperor Trailôkyamalla-(Sômêśvara I.) (l. 5),—governing the Nolambavâdi thirty-two-thousand (ll. 9, 10), was happily reigning at the capital of Kampili :—

On account of the eclipses of the moon of Monday, the full-moon day of (the month) Vaiśakha of the Krôdhin saṁvatsara, which was the Saka year 988 (ll. 12-15), (he gave) fifty mattars, which shall continue as a sarvanamasya-grant as long as the moon and sun may endure, of the fields of (the village of) Kiriya-Dâkivaduñgi (ll. 23, 24) in the Dâkivaduñke seventy (ll. 22, 23), a town which is in the Kaniyakal three-hundred (l. 21), with libations of water, to Devendrapandita (ll. 19, 20), for the god Râmêśvara of the Balgoti tirtha, for oblations, for (the repair of) whatever might become broken or torn, for the dancing-girls belonging to . . . . . , and for the imparting of education to the . . . . . ascetics.

## B.—Inscription of Jayasimha III.; A.D. 1072.

This record is on a boulder behind the shrine of Jatinga-Râmêśvara.—The writing covers a space of about 2' 6 $\frac{1}{2}$ " broad by 2' 4 $\frac{1}{2}$ " high; apparently without any sculptures above it. It is in a state of fairly good preservation,—sufficient, at any rate, to be quite legible,—throughout.—The characters are Kanarese, of the period to which the record refers itself, and they are boldly formed and well executed. There is not here the clear distinction, which appears in A., between the forms of the cerebral *d* and the dental *d*. The *virâma* is denoted by its own proper sign,—in *dêvar*, line 7, *kottar*, line 12, and *Balgotiyal*, lines 13, 14. The size of the letters ranges from about  $\frac{3}{8}$ " to  $1\frac{1}{2}$ ".—The language is Kanarese. And the whole record is in prose. The orthography does not present anything calling for special comment.

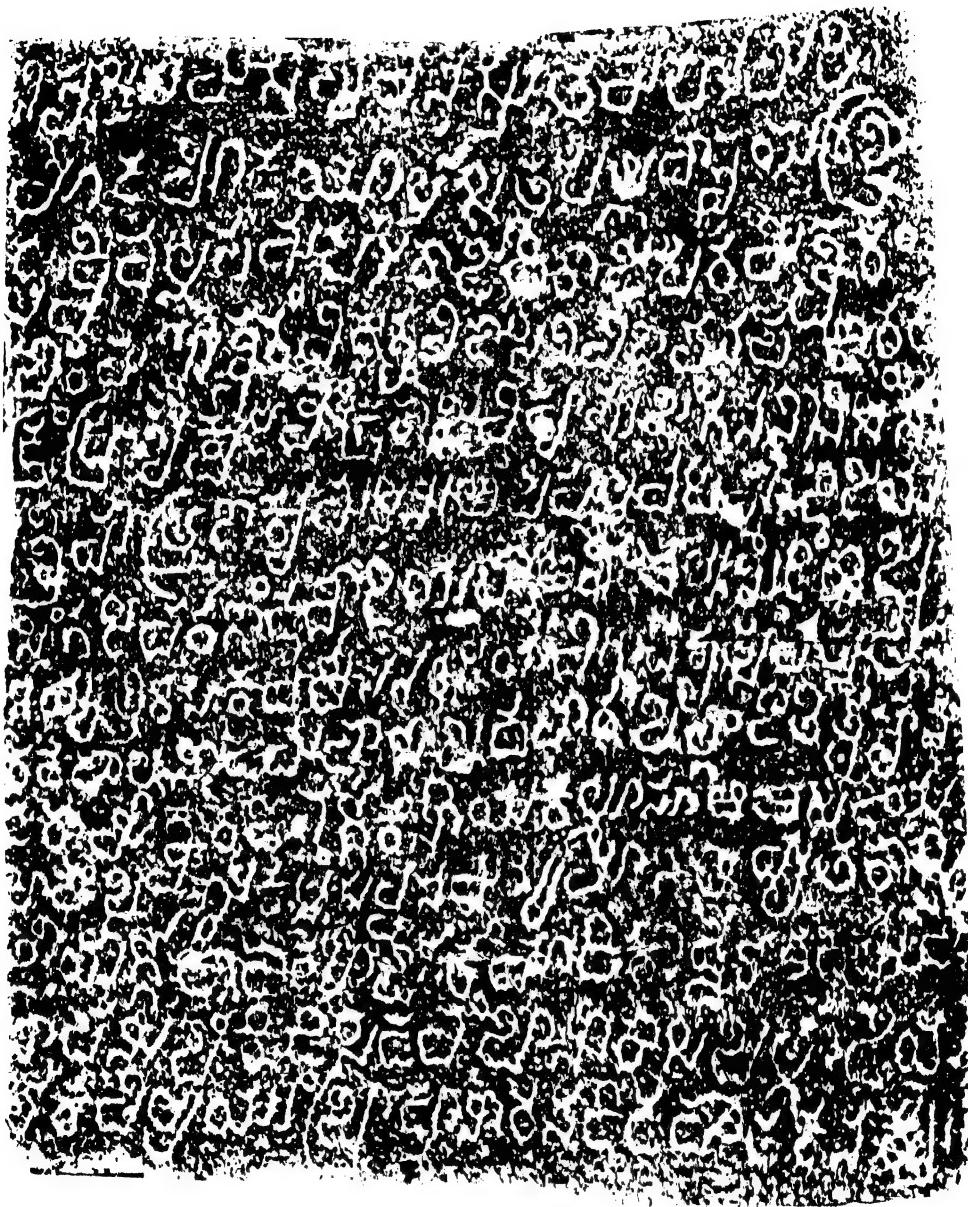
The inscription is a record of Jayasimha III.,—hero named in full Trailôkyamalla-Nolamba-Pallava-Permâdi-Jayasimhadêva, and styled Annana-singa or ‘the lion of his elder brother,’ and described as a paramamihêśvara or most devout worshipper of the god Mahêśvara (Siva),—one of the sons of the Western Châlukya king Trailôkyanalla-Âhavamalla-Sômêśvara I. It is a Saiva inscription. And it records that, while, at a camp outside a town named Gondavâdi, he was reigning over, or, more properly, was governing (probably the Nolambavâdi

<sup>1</sup> Read dhârâ-purvvakam-mâdi.<sup>2</sup> Read mânurâr.

<sup>3</sup> The *rmma* was commenced at the end of line 28,—thus giving the appearance, at first sight, of another akshara after the *dha*. But there was not room enough to form it fully there; and it was, therefore, repeated at the beginning of line 27.

Jatinga-Ramesvara Hill Inscription of Jayasimha III.; A.D. 1072

2  
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12  
14



J. F. FLEET, I.C.S.

SCALE .21

COLLOTYPE BY W. GRIGGS.

FROM AN INK IMPRESSION BY H. KRISHNA SASTRI.



thirty-two-thousand), he granted a village named Ban̄nekal, in the Kāpiyakal three-hundred, for the benefit of the god Śiva under the name of Rāmēśvara of the Balgōti *tīrtha*.

The details of the date on which the grant was made, are — Wednesday, the new-moon day of the month Phālguna (Feb.-March) of the Virōdhikrit saṁvatsara, Śaka-Saṁvat 993 (expired). And the corresponding English date is Wednesday, 21st March, A.D. 1072. On this day, the given *tīthi* began at about 28 *ghatīs*, 55 *palas*, = 11 hrs. 34 min., after mean sunrise (for Bombay). And this record, therefore, furnishes another instance of the use of current *tīthis*.

The date falls within the period of the reign of Sōmēśvara II. And Jayasiṁha III. was, therefore, holding authority as one of his eldest brother's viceroys. The record gives him, indeed, two of the paramount titles,— *Mahārājādhīrīja* and *Paramēśvara*,— as well as the paramount epithet *śriprithivīvallabha*; but the same is done in another record, of his father's time, at Dēūr in the Bijāpur District,<sup>1</sup> and, whatever may be the explanation of this point, the fact is not to be taken as implying that Jayasiṁha III. held anything higher than viceregal power. It also describes him as belonging to the Pallava lineage;<sup>2</sup> and this rather suggests that his mother, Bāchaladēvī,— the mother of also Sōmēśvara II. and Vikramāditya VI.,— was a Pallava princess.

### TEXT.<sup>3</sup>

1	Om <sup>4</sup>	Svasti	Samasta-bhuvana-stuta-mahā-mahi-
2	m-ōdamōday <sup>5</sup> -ōllasita-Pallav-ānvaya[m*]		śī-
3	prithivīvallabha[m*]	mahārājādhīrāja[m*]	paramēśvarām
4	parama[m*]hēśvarām	vidagdha-vilāsimi-vilōchana-chakōra-cha[m*]-	
5	drain pratyaksha-Dēvēindrām	rāja-vidyā-bhujaingan=Añ[n*]Jana-simgam	
6	śrimat-Traiōkyamalla - N o l a m b a - P a l l a v a - P e r m mādi - J a y a -		
7	simgadevar	Goṇḍavādiya	poravīdīnāl=sukhadām
8	geyyutt-ire [l*]	Sa(sa)ka-varsha	rājya[m*]-
9	rada	Budhavāram	Virōdhikrit-saṁvatsa-
10	Pālgunad <sup>6</sup> -amavāse	Budhavāram	Bulgōti-tīrtha-sthāna-
11	da	Rāmēśvara-dēvarggo	Kāpiyakal-mūnūrāra
12	bādaiñ	Ban̄nekkallām	baliya
13	jiyārgge	sarvva-namasyam-āgi	Amṛitarāsi(śi)-
14	n-āvan-orvvañ	kottar [l*]	dharmamama-
1	kavileyuñ	kidisidavain	Bāparāsi-Bulgōtiya-
		brāhmaṇa=alida	pātakau=akku

### ABSTRACT OF CONTENTS.

While the favourite of fortune and of the earth, the *Mahārājādhīrīja*, the *Paramēśvara*, the most devout worshipper of (the god) Mahēśvara, the lion of his elder brother, the glorious Trailōkyamalla-Nolamba-Pallava-Permādi-Jayasiṁha (III.) (lines 6, 7), who belonged to the Pallava lineage (l. 2) which was made bright by a great development of grandeur that was praised throughout the whole world, was reigning happily at the camp outside Gondavādi (l. 7):—

On Wednesday, the new-moon day of (the month) Phālguna of the Virōdhikrit saṁvatsara which was the Śaka year 993 (ll. 8, 9), he gave (the village of) Ban̄nekal (l. 11), a town which was included in the Kāpiyakal three-hundred (l. 10), as a *survanamasya*-grant, with libations of water, to Amṛitarāsi<sup>jī</sup> (ll. 11, 12), for the god Rāmēśvara of the Balgōti *tīrtha* (l. 9).

<sup>1</sup> Sir Walter Elliot's *Carnatico-Desa Inscriptions*, Vol. I. p. 178; verified from an ink-impression.

<sup>2</sup> So; a.s.o., the Dēūr record,— *mahā-Pallav-ānvaya*.

<sup>3</sup> From the ink impression.

<sup>4</sup> Read *mahim-ōday*; or, perhaps, *mahim-ōdyam-ōday*.

<sup>5</sup> Represented by a plain symbol.

<sup>6</sup> Read *Pālgunad*.

No. 31.—DATES OF CHOLA KINGS.

BY F. KIELHORN, PH.D., LL.D., C.I.E.; GOTTINGEN.

(Continued from page 73.)

When my account of the ten Chôla dates, published above, pp. 66-73, had already been printed, Dr. Hultzsch sent me for examination the texts and translations of the following fresh Chôla dates. Five of these new dates (Nos. 11-15) belong to the reign of the king Râjâdhîrâja; and the four other dates (Nos. 16-19) are of the reign of the king **Kulottunga-Chôla III.**

## A.—RAJADHIRAJA.

11.—Inscription on a stone behind the Sômêsvara temple at Mindigal in the Kôlár district.<sup>1</sup>

1 Svasti śrī [॥\*] Saka-varisha 97[0]nēya Sabbajitu-samīva-  
 2 tgaradal ²śrimat-Vira-Pāṇḍīyanu taleyūm Sērama-  
 3 na sāleyu[m\*] kōṇḍa kōv=lrājakēsaripadmar=āna. udeyār' śrī-Rājādhi-  
 4 rājadēvargge yāndu muvattandya.

"In the year Sarvajit (which corresponded to) the Śaka year 97[0], (and) in the thirtieth year (of the reign) of king Rājakēsarivarman, alias the lord, the glorious Rājādhirājadēva, who took the head of the glorious Vīra-Pāndya and the palace of the Chēra king."

This date does not admit of exact verification, and all that can be said about it in this respect, is that the Jovian year **Sarvajit** by the southern luni-solar system does correspond to the given Śaka year 970 as a current year (=A.D. 1047-48). The date nevertheless is of great value, because the Śaka year 970 current (or 969 expired) is also joined here with the 30th year of the king's reign. For, assuming this statement to be correct, the first year of Rājādhirāja's reign must, at any rate partly, have coincided with Śaka-Samvat 940 expired, and the 26th year of the king's reign in the date No. 12 must approximately correspond to Śaka-Samvat 965 expired; the 27th year in the date No. 13 to Śaka-Samvat 966 expired; the 29th year in the date No. 14 to Śaka-Samvat 968 expired; and the 32nd year in the date No. 15 to Śaka-Samvat 971 expired.

12.—Inscription in the Vaidyanâtha temple at Tirumalavâdi in the Trichinopoly district.<sup>3</sup>

1 || Svasti śrī [||\*] Tingal=ēr . . . . .  
 8 Jayañkonda-Śđan-ennum madi-keļu kōv=Irājakēśaripanmar=āna udaiyār  
     śrī-Rājādhirājadēva-  
 9 rkku yāndu [2]Gāvadu . . . . .  
 10 . . . . imyāttai<sup>4</sup> Mina-nāmarru Budan-kila.nai perra U-  
 11 ttiratti=nānru irā.

"In the [2]6th year (of the reign) of the wise king Rājakēsarivarman surnamed Jayaṅkopda-*Chōṭa*, alias the lord, the glorious Rājādhirājadeva,—at night on the day of Uttara(-Phalguni), which corresponded to a Wednesday in the month of Mina in this year." .

<sup>1</sup> No. 279 of the Government Epigraphist's collection for the year 1895.

<sup>2</sup> Read *śrimad-Bṛa-*.

<sup>1</sup> No. 75 of the Government Epigraphist's collection for the year 1895.

<sup>4</sup> Read *inv-āṭṭai Mīna-nḍyarrū*.

By what has been stated under No. 11, this date, which is of the 26th year of Rājādhīrāja's reign, would in the first instance be expected to fall in Śaka-Saṁvat 965 expired, and, as a matter of fact, the calculation for that year does yield satisfactory results. In Śaka-Saṁvat 965 expired the month of **Mīna** lasted from the 22nd February to the 22nd March A.D. 1044, and during this time the moon was in the nakshatra **Uttara-Phalguni** on Wednesday, the 14th March A.D. 1044, by the equal-space system from 9h. 51m. after mean sunrise (and therefore certainly at night), and by the Brahma-siddhānta and according to Garga the whole day.

13.—Inscription in the Nilivanéśvara temple at Tiruppañgili in the Trichinopoly district.<sup>1</sup>

1 || Svasti śri [||\*] Tiṅga]=ēr . . . . .  
 17 . . . . . Jayañkon[dn]-  
 18 Ś[δ]lañ nyarnda-perum-pugā=kkōv=Irājak ēśaripanmar=ñā u[dnai]-  
 19 [yār śrī]-Rājādhirājadōvarkku yāñdu [2]7vadu . . .  
 21 . . . . . Kumba-nāyan[xu a]para-pakshattu  
 22 navamivum Budān-kilamaiyum peṛra M[ñlat]ti=nāl.

"In the [2]7th year (of the reign) of Jayankonda-Chôla, the king whose great fame was rising, Râjakésarîvarman, alias the lord, the glorious Râjâdhirâjâdêva,—on the day of Mûla, which corresponded to a Wednesday and to the ninth *tithi* of the second fortnight of the month of Kumbha."

This date, of the 27th year of Rājādhīrāja's reign, would in the first instance be expected to fall in Śaka-Sainvat 966 expired, and here, again, the calculation for that year does yield satisfactory results. In Śaka-Sainvat 966 expired the month of **Kumbha** lasted from the 22nd January to the 20th February A.D. 1045, and during this time the 9th *tithi* of the dark half ended 7h. 22m. after mean sunrise of Wednesday, the 13th February A.D. 1045, when the moon was in the *nakshatra* **Mūla** (by the equal-space system) for 13h. 8m. after mean sunrise.

14.—Inscription in the Rājagopāla-Porumāl temple at Maṇimāṅgalam in the Chingleput district.<sup>2</sup>

1 || Svasti śrī || Tiṅgal=ēr . . . . .  
 7 . . . . Jayañkondā-Śōla[ñ=u]yarnda-perum-pugal ḫkōv-Arājakēśarivanmar=  
     āṇa uḍaiyār śrī-Rājādhirājadevaṛku yāṇdu 29[ā]vadu  
     [Dha]nu-nāyakku pūrvva-pakshattu dvitiguiyum Budan-kilamaiyum perra  
     Tiru-  
 8 vōnatti=nāl.

"In the 29th year (of the reign) of Jayañkonda-Chôla, the king whose great fame was rising, Râjakêsarîvarman, alias the lord, the glorious Râjâdhirâjâdêva,—on the day of Sravâna, which corresponded to a Wednesday and to the second *tithi* of the first fortnight of the month of Dhanus."

This date, of the 29th year of Rājādhīrāja's reign, would be expected to fall in Śaka-Saṁvat 968 expired. In Śaka-Saṁvat 968 expired the month of Dhanus lasted from the 25th November to the 23rd December A.D. 1046, and during that time the moon, as required, was in the *nakṣatra* Śravna on a Wednesday, viz. on Wednesday, the 3rd December A.D.

<sup>1</sup> No. 90 of the Government Epigraphist's collection for the year 1892.

<sup>1</sup> No. 6 of the Government Epigraphist's collection for the year 1892.

\* Read =Iradja°.

1046, by the Brahma-siddhânta from sunrise, and by the equal-space system and according to Garga from 3h. 17m. after mean sunrise; but the *tithi* which ended on the day so found, 11h. 54m. after mean sunrise, was the third, not the second *tithi* of the bright half. Considering that Wednesday, the 3rd December A.D. 1046, answers two of the requirements of the date, and that no satisfactory results can be obtained for either of the surrounding years Śaka-Saṁvat 967 and 969 expired, I feel no hesitation in accepting that day as the true equivalent of this date, and in maintaining that the writer of the date has erroneously quoted the second instead of the third *tithi* of the bright half.

15.— Incription in the Vaidyanâtha temple at Tirumalavâdi.<sup>1</sup>

1 <sup>2</sup>	• . . . .	Ja[ya]ñkondâŚôlan a-
2	yarn[da]-perum-pugal	kô Râja[k]êśariva[nma]r-âna u[d]ai-
3	yâr	śri-Râjâdhirâjadêvarkku
4	yâ[n]du	[3]2āvadu
6	• . . . .	[iv]v-â[t][ai]
7	[Viru]chchiga-nâyagu	Viyâla-kkila[mai] perra
8	ru.	Tiruvôṇatti=nân-

"In the [3]2nd year (of the reign) of Jayañkonda-Chôla, the king whose great fame was rising, Râjakésarivarman, alias the lord, the glorious Râjâdhirâjadêva,—on the day of Śravaṇa, which corresponded to a Thursday in the month of Vrîśchika in this year."

This date, if really of the 32nd year of Râjâdhirâja's reign, would in the first instance be expected to fall in Śaka-Saṁvat 971 expired; but the date is incorrect both for that year and for the surrounding years Śaka-Saṁvat 970 and 972 expired. In Śaka-Saṁvat 971 expired the month of Vrîśchika lasted from the 26th October to the 24th November A.D. 1049, and during this time the moon was in the *nakshatra* Śravaṇa on Friday, the 3rd November A.D. 1049, by the Brahma-siddhânta from sunrise, and by the equal-space system and according to Garga from 3h. 17m. after mean sunrise. In Śaka-Saṁvat 970 expired the month of Vrîśchika lasted from the 26th October to the 23rd November A.D. 1048, and during this time the moon was in the *nakshatra* Śravaṇa on Saturday, the 12th November, and Sunday, the 13th November, A.D. 1048. And in Śaka-Saṁvat 972 expired the month of Vrîśchika lasted from the 26th October to the 24th November A.D. 1050, and here the moon was in the *nakshatra* Śravaṇa on Wednesday, the 21st November A.D. 1050, by the equal-space system and according to Garga for 21h. 1m., and by the Brahma-siddhânta for 22h. 20m. after mean sunrise.

If the year of the date were the 22nd year of Râjâdhirâja's reign,<sup>3</sup> the date would be expected to fall in Śaka-Saṁvat 961 expired, and for that year it would be correct. For in Śaka-Saṁvat 961 expired the month of Vrîśchika lasted from the 27th October to the 24th November A.D. 1039, and during this time the moon was in the *nakshatra* Śravaṇa on Thursday, the 22nd November A.D. 1039, by the Brahma-siddhânta from sunrise, and by the equal-space system and according to Garga from 1h. 58m. after mean sunrise.

Apart from this doubtful date, our examination of the three dates Nos. 12-14 has shown that the 14th March A.D. 1044 fell in the 26th year of Râjâdhirâja's reign, the 13th February A.D. 1045 in his 27th year, and the 3rd December A.D. 1046 in his 29th year; and the general conclusion to be drawn from this is, that the first year of Râjâdhirâja's reign commenced in A.D. 1018, between the 15th March and the 3rd December (both days inclusive).

<sup>1</sup> No. 81 of the Government Epigraphist's collection for the year 1895.

<sup>2</sup> Of the preceding lines of this inscription no impressions were prepared.

<sup>3</sup> [As the first figure of the date is indistinct, the reading "22" is not absolutely impossible.— E.H.]

## B.—KULOTTUNGA-CHOLA III..

16.—Inscription in the Raṅganāyaka temple at Nolloro.<sup>1</sup>

2 . . . . . Śa[kar] yāṇdu āyiratt-orunūgr-orubatt-oṇbadā[1 P]iṅgala-saṁvatsarattu Maduraiyum Ilamūn=kondū Pā[ya]diyagai mudī-tta[lai] kond=arulīṇa śrī-Kulottu[n]ga-Śōḍadē[vu]rkku yāṇdu pa[tt-oṇbadā]vadu Vṛiśch[i]ka-nāyagru=ppad[innai] . . . . yadiy=āṇa<sup>2</sup> Ve[!]i-kki[lamai]yum Rē[vad]iyum . . . .

"In the year Piṅgala (which corresponded) to the Śaka year one thousand one hundred and nineteen, (and) in the nineteenth year (of the reign) of the glorious Kulottunga-Chōḍadēva who took Madurai and Ilam and was pleased to cut off the crowned head of the Pāṇḍya,— [on the day of] Révati and a Friday which was the fifteenth solar day of the month of Vṛiśchika."

The Jovian year Piṅgala, quoted in this date, by the southern Iuni-solar system does correspond to the given Śaka year 1119 as an expired year. In that year the Vṛiśchika-saṁkrānti took place, by the Ārya-siddhānta 11h. 10m., and by the Sūrya-siddhānta 13h. 0m. after mean sunrise of the 27th October A.D. 1197. The month of Vṛiśchika of Śaka-Saṁvat 1119 expired, therefore, lasted from either the 27th or the 28th October to the 25th November, and the 15th solar day of that month accordingly was either the 10th or the 11th November A.D. 1197. But as these two days were Monday and Tuesday, neither of them can be the day intended by the date, which was a Friday.—In my opinion, it is perfectly certain that the writer of the date erroneously has given the 15th instead of the 25th solar day; for the 25th day of the month of Vṛiśchika corresponds—certainly by the Sūrya-siddhānta, and by the Ārya-siddhānta also when the civil beginning of the solar month is determined according to the rule followed in the calendars of the Kollam era—to the 21st November A.D. 1197 which was a Friday, and on which the moon was in the nakshatra Révati for 13h. 47m. after mean sunrise.—According to the wording of the date this day, Friday, the 21st November A.D. 1197, would have fallen in the 19th year of Kulottunga-Chōla's reign; but the following dates will show that the writer here has made another mistake, and that the day really fell in the 20th year of the king's reign.

17.—Inscription in the Raṅganātha temple at Śrirāngam.<sup>3</sup>

1 || Hari || Svasti śrī [||\*] Puyal vāytru . . . . .  
 7 . . . . kō=Parakēśaripāṇmar āṇa Tribhuvanīchchakkaravarttigal Ma[du]rai  
 kon-  
 8 du Pāṇḍyan mudī-ttalai kond=arulī[yā] śrī-Kulottu[n]ga-Śōḍadēvarākru yāṇdu  
 19āvadu Vṛiśchikā-nāyagru apara-pakshattu pañchamiyu=Śevvāy-kkilamaiyum  
 perra Pūśattu [nā].

"In the 19th year (of the reign) of king Parakēśarivarman, alias the emperor of the three worlds, the glorious Kulottunga-Chōḍadēva, who took Madurai and was pleased to cut off the crowned head of the Pāṇḍya,— on the day of Pushya, which corresponded to a Tuosday and to the fifth tithi of the second fortnight of the month of Vṛiśchika."

This date, like No. 16, falls in the month of Vṛiśchika, and is, as No. 16 professes to be, of the 19th year of the king's reign. Like No. 16, it would therefore be expected to fall in Śaka-Saṁvat 1119 expired; but for that year it does not work out properly. We have seen that the month of Vṛiśchika of Śaka-Saṁvat 1119 expired lasted from the 27th or 28th October to the 25th November A.D. 1197, and during that time the 5th tithi of the dark half ended shortly

<sup>1</sup> No. 197 of the Government Epigraphist's collection for the year 1891.

<sup>2</sup> Read =ppad=āṇa-āṇi=āṇi=āṇa.

<sup>3</sup> No. 66 of the Government Epigraphist's collection for the year 1892.

after sunrise of the 2nd November A.D. 1197, which was a Sunday, not a Tuesday.—The date really falls in Śaka-Saṁvat 1118 expired. In that year the month of *Vṛiśchika* lasted from the 27th October to the 25th November A.D. 1196, and during this period the 5th *tithi* of the dark half ended 14h. 19m. after mean sunrise of **Tuesday**, the 12th November A.D. 1196, when the moon was in the *nakshatra Pushya*, by the equal-space system and according to Garga for 15h. 6m., and by the Brahma-siddhānta for 13h. 8m. after mean sunrise.

#### 18.—Inscription in the Vaidyanātha temple at Tirumalavādi.<sup>1</sup>

1 Svasti śrī [||\*] Puṇḍriyāñ[ttu] . . . . .  
 7 . . . . . kō=Parakēsaripan̄mmar=āṇa Ti[ri]buwanachchakkara[va]ttigal  
     Maduraiyūm [ī]lamum Ka-  
 8 ruvūrum Pāṇḍiyāñ muḍi-ttalaiyuñ=kondū virar abishēkamum <sup>2</sup>vijaiyā-  
     [a]bishēkamum paññ[i]y=a[r]ulīṇā śrī-Tribuvāñnaviradē-  
 9 vagku yāñdu 34vadu Kañni-nāyāñku pūrvva-pakshattu • daśamiyam  
     Tingat-ki[lamaiy]um perra Tiruvōñattu nāl.

“In the 34th year (of the reign) of king Parakēsarivarman, alias the emperor of the three worlds, the glorious Tribhuvanaviradēva, who took Madurai, īlam, Karuvūr, and the crowned head of the Pāṇḍya and was pleased to perform the apointment of heroes and the anointment of victory,—on the day of Śravaṇa, which corresponded to a **Monday** and to the tenth *tithi* of the first fortnight of the month of **Kanya**.<sup>2</sup>”

As the preceding date No. 17, of the 19th year of the king's reign, apparently fell in Śaka-Saṁvat 1118 expired, this date, which is of the 34th year of his reign, would in the first instance be expected to fall in Śaka-Saṁvat 1133 expired. And for that year the date does work out faultlessly. For in Śaka-Saṁvat 1133 expired the month of **Kanya** lasted from the 29th August to the 27th September A.D. 1211, and during that time the 10th *tithi* of the bright half ended 8h. 56m. after mean sunrise of **Monday**, the 10th September A.D. 1211, when the moon was in the *nakshatra Śravaṇa*, by the equal-space system and according to Garga for 12h. 29m., and by the Brahma-siddhānta for 13h. 47m. after mean sunrise.

#### 19.—Inscription in the Rājagopāla-Perumāl temple at Maṇimāṅgalam.<sup>3</sup>

1 Svasti śrī [||\*] Tribuvāñchchakkarravuttiga[ī] Maduraiyūm īlamum  
     Pāṇḍiyāñai muḍi-ttalaiyuñ=kond-arulīya śrī-Kulōttunga-Śō[la]dēvañku yā-  
 2 yāñdu 12āvadu Dhanu-nāyāñku apara-pakshattu navamiyam Tingat-  
     kilamaiyam perra Sittirai-nāl.

“In the 12th year (of the reign) of the emperor of the three worlds, the glorious Kulōttunga-Chōlādēva, who was pleased to take Madurai, īlam, and the crowned head of the Pāṇḍya,—on the day of Chitrā, which corresponded to a **Monday** and to the ninth *tithi* of the second fortnight of the month of **Dhanus**.<sup>4</sup>”

The two preceding dates show that this date, which is of the 12th year of the king's reign, in the first instance may be expected to fall in Śaka-Saṁvat 1111 expired. In that year the month of **Dhanus** lasted from the 26th November to the 24th December A.D. 1189, and during this time the moon was in the *nakshatra Chitrā*, by the equal-space system and according to Garga for 17h. 44m., and by the Brahma-siddhānta for 14h. 47m. after mean sunrise of **Monday**, the 4th December A.D. 1189. That this is the proper equivalent

<sup>1</sup> No. 74 of the Government Epigraphist's collection for the year 1895.

<sup>2</sup> Read vijay-ābhī.

<sup>3</sup> No. 6 of the Government Epigraphist's collection for the year 1892.

of the original date, there can be no doubt; but it must be pointed out that the *tithi* quoted in the date, the 9th *tithi* of the dark half, when calculated by our tables, had ended 51 minutes<sup>1</sup> before mean sunrise of Monday, the 4th December A.D. 1189, instead of ending after sunrise. In my opinion the irregularity is so slight that in this particular instance it rather tends to confirm the correctness of our general result.

The results obtained under Nos. 17-19 are in such perfect agreement that they may be looked upon as certain; and they prove that the 21st November A.D. 1197, the equivalent of the date No. 16, fell in the 20th, not the 19th year of the king's reign. And the general result arrived at is, that the first year of the reign of Kulottunga-Chôla III. commenced some time between the 5th December A.D. 1177 and the 18th September A.D. 1178 (both days inclusive).

#### No. 32.— SHOLINGHUR ROCK-INSCRIPTION OF PARÂNTAKA I.

By E. HULTZSCH, PH.D.

**Sholinghur**<sup>2</sup> is the Anglo-Indian name of a town in the North Arcot district, and of a Railway station which is situated at a distance of about 7 miles from the town near the village of Bânavaram.<sup>3</sup> The present Tamil name of the town, Sôlaṅgipuram, is probably connected with the Chôla dynasty, to which the subjoined inscription refers. The Tamil work *Guruparamparâprabhâra*<sup>4</sup> uses the Sanskrit form Chôlasînhipuru. A modern temple of Siva in the town bears the name Chôlapuriśvara, which yields another Sanskrit designation of the place, viz. Chôlapura. A neighbouring hill bears a temple of Âñjanâya, which contains a Telugu inscription of Râmadêva of Penngonda, dated Śaka-Sativat 1542, the Raudra *sâmratsara*. A hard climb of one hour takes the visitor to the top of a still higher hill, which bears a temple of Narasimha. This temple is noticed in the *Nâlâyiraprabandha*, the *Guruparamparâprabhâra*, and the *Viśvângupâdarśa* (verses 289 to 297). The names by which these works designate the hill, are Kadigai in Tamil and Ghatikâchala in Sanskrit.<sup>5</sup> The only two inscriptions of the temple belong to the time of the third Vijayanagara dynasty. Another temple of Narasimha in the town itself contains a number of inscriptions of the later kings of Vijayanagara,<sup>6</sup> from which it appears that the term Ghatikâchala was then applied to this temple as well as to the one on the hill.

Close to the town, on the south-east corner of a large tank, rises a rocky hill, which is known as Šuḍukâtumalai on account of its proximity to the burning-ground (*śuḍu-kâdu*) of Sholinghur. At the base of this hill, a large piece of rock rests on two boulders, thus forming a sort of massive natural door-way. On the inner side of one of the two boulders the subjoined

<sup>1</sup> Calculated by Prof. Jacobi's Special Tables, the distance of the moon from the sun, at mean sunrise of Monday, the 4th December A.D. 1189, was by the Ârya-siddhânta  $288^{\circ} 37' 25''$ , by the Sûrya-siddhânta  $289^{\circ} 5' 6''$ , and by the Brâhma-siddhânta  $289^{\circ} 47' 58''$ .

<sup>2</sup> See the *Manual of the North Arcot District*, second edition, Vol. II. p. 435 ff., and Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 163.

<sup>3</sup> This name is perhaps a survival from the time of the Bâpa dynasty.

<sup>4</sup> See my *First Report on Sanskrit Manuscripts*, p. vi. f.

<sup>5</sup> Wilson's *Mackenzie Collection*, p. 134, mentions the *Ghatikâchalamdhâtmya*, a legendary account of this hill in the Sanskrit language. Vâdhlâ Venkâtâchârya invokes "Nrisimha, the husband of Amritaphulavalli, who resides on Ghatikâdri," at the beginning of his commentary on the *Tarkasamgraha*, and Doddiyâchârya invokes "Ghatikâdharâdhârâdevî" at the beginning of his *Chandârâtruta*; see Nos. 975 and 1532 in my *Second Report on Sanskrit Manuscripts*.

<sup>6</sup> A slab which the temple people have utilised for a bench, bears a long inscription in Chôla characters; but the first line, which contained the name of the king, has been cut away.

inscription is engraved. It is in a state of tolerable preservation, except at the beginning of the first six lines, where some letters are lost, including the name of the king at the beginning of line 1. The alphabets of the inscription are Grantha and Tamil of the same type as in the Udayēndiram plates of Hastimalla.<sup>1</sup> It opens with a few Tamil words (l. 1). Then follow 10 Sanskrit verses, and a short passage in Tamil (ll. 19 to 21). At the end, the name of the writer is given in barbarous Sanskrit prose (l. 21 f.).

As we learn from the mutilated Tamil passage at the beginning of line 1, the inscription is dated in the 9th year of the reign of a king whose name is lost, but can be supplied with certainty from the Udayēndiram plates of Hastimalla as Parakēsarivarman,<sup>2</sup> a surname of the Chōla king Parāntaka I. who ruled from about A.D. 900 to 940.<sup>3</sup>

The Sanskrit portion opens with an invocation of Vishṇu (v. 1). The next verse celebrates Āditya (I.) of the race of the Sun. His son (v. 3) was Parāntaka (I.), surnamed Vira-nārāyaṇa. He granted the revenue from (a field called) Vamśavāri in favour of a tank named Chōlavāridhi (v. 4). This Parāntaka (I.) had conferred the title 'lord of the Bāṇas' (*Bāṇḍhīrājū*) on Prithivipati (vv. 6 and 7) of the Gaṅga race (v. 5), who was surnamed Hastimalla and defeated an unnamed enemy in the battle of Vallāla. At his request, the king entrusted him with the execution of the grant (v. 8). Next follows the usual *captatio benevolentiae* (v. 9), in which Hastimalla is called Vira-Chōla. The last verse (10) states that these verses were composed by the Vaikhānasa Kumāra of the Kāshyapa gōtra.

The second Tamil portion records that Hastimalla, surnamed Vira-Chōla, the king of Parivai and vassal of the Chōla king, executed the royal grant by assigning the paddy-field named Mūngilvari (to the tank).

In the concluding Sanskrit portion, the inscription is styled a eulogy (*prasasti*).<sup>4</sup>

The Gaṅga-Bāṇa king Prithivipati II. surnamed Hastimalla is already known from one of the Udayēndiram grants.<sup>5</sup> Four verses of the subjoined inscription (3, 5, 7 and 9) are almost completely identical with four verses of the Udayēndiram plates of Hastimalla (6, 21, 22 and 23). As those plates are dated in the 15th year of the reign of Parāntaka I., it appears that their writer copied those four verses from the Sholinghur inscription, which belongs to the 9th year of the same reign. This is also suggested by the fact that verse 21 of the Udayēndiram plates is rather out of place where it stands, while it is in its original and natural position in the Sholinghur inscription (v. 5). Further, this verse has here the correct reading *rājahaṁsa*, while the Udayēndiram plates read *rājasīṁha*, instead of which I had conjectured *rājahaṁsa* before I knew of the existence of the Sholinghur inscription.<sup>6</sup> A point in which the two records differ, is that the Sholinghur inscription does not mention Vijayālaya, the grandfather of Parāntaka I., while his father Āditya I. is referred to in both. As in the Udayēndiram plates, the Gaṅga-Bāṇa king Prithivipati II. appears here as vassal and executive officer (*ājñapti*, v. 8) of Parāntaka I. His surname 'king of the people of Parivai' (*Parivaiyar kōṇ*, l. 20) corresponds to the 'lord of Parivipuri' in the Udayēndiram plates (v. 24). I am

<sup>1</sup> *South-Indian Inscriptions*, Vol. II. No. 76.

<sup>2</sup> As the earliest known instance in which Parakēsarivarman receives the epithet *Madurai kōṇḍa*, i.e. 'the conqueror of Madhurā,' is an inscription of his 10th year (No. 119 of 1895), it is doubtful if we are justified to supply this epithet too at the beginning of the mutilated line 1.

<sup>3</sup> See above, p. 178, note 12.

<sup>4</sup> Compare *South-Indian Inscriptions*, Vol. II. p. 365.

<sup>5</sup> *ibid.* No. 76. The following may now be added to my remarks on the situation of the village granted (*ibid.* p. 382). Among the boundaries of Kadukkōṭṭūr (p. 389) we find in the east a channel which feeds the *Vinjamangalattūr=ēri*, i.e. 'the tank of the inhabitants of Vinjamangalam.' This village still exists and has given its name to a Railway station between Vāṇiyamalai and Ambū.

<sup>6</sup> See *ibid.* p. 384, note 16.

unable to identify Parivipuri<sup>1</sup> or Parivai, which appears to have been the residence of Prithivipati II., and Vallala, where he is stated to have won a battle (v. 8).

A remarkable discrepancy occurs in verse 9 of the Sholinghur inscription, which reads *nripardt=kila Vira-Chōlaḥ*, while the Udayēndiram plates (v. 25) have *sa Parāntaka ēkavirāḥ*. Hence one might be tempted to conclude that Vira-Chōla was a surname of Parāntaka I. But in the Tamil portion (l. 20) Vira-Chōla is again used as a title of Hastimalla. This fact is important, as it enables us to identify two persons mentioned in another Udayēndiram grant (above, Vol. III, No. 14), of which only the second and the fifth plates are preserved. The *nripēśvara* Vira-Chōla and his sovereign Parakēsarivarman, with whose permission this grant was made, are no doubt identical with the *nriparāj* Vira-Chōla (*i.e.* Hastimalla) of the Sholinghur inscription and his sovereign Parāntaka I., who is known to have borne the surname Parakēsarivarman. Further it becomes now probable that the Vira-Chōla who is mentioned in the Vēlūr inscription of Kannaradēva (above, No. 9), is also identical with Prithivipati II. In this case the latter would have been still alive about the 26th year of the reign of the Rāshtrakūṭa king Kṛishṇa III. From later inscriptions we know of two other chiefs who bore the name Vira-Chōla. The first of them was a vassal of the great Chōla king Rājarāja,<sup>2</sup> and the second was the father of a certain Vira-Champa.<sup>3</sup>

According to the Tamil portion (l. 21), the object of the grant which was made by Parāntaka I. and executed by Hastimalla, was a paddy-field named Mūngilvari. This Tamil term is Sanskritised in verse 4 as *Vainśavāri*, in which *vainśa* corresponds to the Tamil word *mūngil*, ‘a bamboo.’ The proceeds of the field were to be used for the up-keep of a tank named Chōlavāridhi (v. 4), *i.e.* ‘the Chōla ocean.’<sup>4</sup> As the name suggests, this tank may have been founded either by the Chōla king Parāntaka I. himself, or Hastimalla may have constructed it in honour of his sovereign. It must be identical with the large tank at Sholinghur, on the bank of which the subjoined inscription is engraved.

#### TEXT.<sup>5</sup>

1 . . . . . . . . . . . [r]ku<sup>6</sup> y[ā]n[du o]nbada[vā]du [ll] Ānandam  
para-  
2 . . . . . . . [ja]n paśyan[t]i [yad-dhy]y[i][n]d yasy=āmī [t]rishu  
[v]ikramē-  
3 . . . . . kā<sup>7</sup> vasan[t]i tra[yah] [\*] ta[t\*]tvān ya[sya pa]rāmriśa[n]=  
vivipiñutē vō hē-  
4 . . . . . nām [pa]ramaś=chirā[ya bha]gavān=V[i]shṇur=mmudē [sō]=  
s[t]u vah || [\*] Ādityānvaya-sē-  
5 . . . . . • kula<sup>8</sup> bhārtu[n=dhuuā]-gōlakām kamp-[ā]pāya-nirāku[la]m prabhur=  
abhuḍ=Āditya-nāmā nṛipāḥ [\*]

<sup>1</sup> In his *Lists of Antiquities*, Vol. I. p. 209, Mr. Sewell mentions a village named Paravipuram in the Viluppuram taluka of the South Arcot district.

<sup>2</sup> See above, page 138.

<sup>3</sup> Above, Vol. III. p. 71.

<sup>4</sup> The word *samudra*, ‘ocean,’ and its synonyms are frequently employed, through hyperbole, as the second portion of names of tanks. Thus, the Ganapēśvara inscription of Ganapati (above, Vol. III. p. 91, verses 23 and 25) mentions two tanks named Chōdasamudra and Bhīmasamudra. At Bangalore two tanks bear even now the names Dharmāmbudhi and Kempāmbudhi, *i.e.* ‘the ocean of Kempe (Gauda),’ who is said to have built the Bangalore fort in A.D. 1537; see Mr. Rice’s *Mysoor and Coorg*, Vol. II. p. 20. As the names of tanks were often transferred to adjacent villages, the Sanskrit *samudra* (compare above, Vol. III. p. 225, note 5), the Tamil *ārē*, the Kanarese *kere*, and the Telugu *cheruru* became the ending of many village names in Southern India.

<sup>5</sup> From four inked estampages, prepared by Mr. T. P. Krishnasvami Sastrī, M.A.

<sup>6</sup> Read *kōśparakēśtarivarman*.

<sup>7</sup> Read *lōka*.

<sup>8</sup> Read perhaps *śekharē nṛipa-kula*.

6 . . . . b̄ phaṇ[i]-maṇḍalam(lam) kṣhitī-bhṛi[tas]=sarvvō cha digvārapā n= Akampā=dadhat=śi Pām-  
 7 ka[j]bhuvā yati[ñ]na yō nirmmitah || [2\*] Tasmāch=chakradhara-śriyam prakaṭayan=pratyaksham=ātmanoy=alan=dēvaś=śatru-davānala-  
 8 s=samajani śri-Viranārāyaṇah || bāhādanda-gitam bibhartti suchiram(ram) viśvūnbharā-maṇḍalam(lui) sapta-  
 9 [d]vīpa-samudra-sailam=adhuṇā kēyūra-buddhy=aiva ya[h\*] || [3\*] Va[mśa]vāri-janītan=nipā-dēyaū=Chōlāvāridhi-tatāka-samṛiddhyai [!\*]  
 10 dattavān=nikhilam=ā yuga-bhaṅgād=ādarḍa sa Parāntakadēva[h\*] || [4\*] Tasmān=nṛipō=labhata patṭa-mayam prasādam Bāṇādhī-  
 11 rāja-pada-lambhana-sādhanān yah [!\*] ākrāmatō yudhi Parāntakatō nārēndrān Gaṅgānvavāya-salilāśaya-rājahaṁsa[h\*] || [5\*] Bhūmy-ā-  
 12 dishu sphuṭa-[la]ghushv-āpi satsu vīddhā yad=vṛitti-bōdhi [pṛi]thivī-padaṁ=ādriyantō [!\*] tat-prapti-pūrvvaka-chatushtaya-siddhi-yogād=yasmi-  
 13 n babhūva Pṛithivipati-sabda-vṛittih || [6\*] Sauryy-audāryya-kritajñatā-madhusratā-dākshinā-mēdhā-kshamā-prajñā-śaucha-sām-ānu-  
 14 bhāva-karunā-kānti-pradhānō nayī [!\*] ākrāntah Pṛithivipatim sa Kalinā sōk-āvasānā vinā sthātun=dr[a\*]g=Baliyamśa=jō=[ya]-  
 15 m=iti [yam] bhējō guṇānām guṇāḥ || [7\*] Sauriā kalām(lam) vivṛi[tas]vān-alam=ātma-līnām(nām) Vallāla-nāmni yudhi santama[s]āyamānē [!\*] vijñāpa[yā]-  
 16 n=vinayavān=atha dharmma-karmmaṇy-ājñaptir=apy=abhavad=atra sa Hastimalah || [8\*] [Pu]nāy[n\*] samām kri[tas\*]vatām parirakshatān=cha tad=rakshat=eti nri[pa]rāt=kila Vi-  
 17 ra-Chōlah [!\*] āgāminah kṣhitipa[tis]i[n\*] pranamaty=ajasram=mūrddhnā Purāri-[cha]raṇā[m\*]buja-śekharēṇa || [9\*] Brahm-āparākhya-Vikhana[ś-śra]ma-  
 18 na-kriyāyām(yān) Vaikhānas-ākh[y]am=a[mritatva]dil yasya sūtram [!\*] ślōkān=imān=rachitavān sa munih Kumārō yad=gōtra-kṛin=mu-  
 19 [ni]r-abhūd=api Kāśyap-ākhyā[h\*] || [10\*] Aṛu-[kūk]iṇḍal puravum āyadiyum po[ñ\*]ṇu[m] perum-āku Śōla-  
 20 k[kō]n=a[dī]-malargu [ma]ṅgalā-Vira-Śō[a][ñ\*] Parivaiyar kōn Attima[1]-  
 21 lau-rāṇ kuduttān M[ū]ṅgilvari enṇu[m\*] va[yā]l [!!] Sta(stha)patikula-maṇi<sup>3</sup>prabhā-  
 22 va[ñ] śrimān=Pra]purit-nivāsah<sup>5</sup> Śrīkaṇṭh-ātmaja-S[ū]n[d]asfādhana<sup>6</sup> likhinā(tā) piśatti[ḥ<sup>7</sup>] ||

## TRANSLATION.

(Line 1.) In the ninth year (of the reign) of [king Parakēsarivarman].

[Verse 1, which is mutilated, contains an invocation of Vishṇu].

(V. 2.) In a family [of princes, which was the ornament] of the race of the Sun, was born a king named Āditya, who was able to bear, free of trembling and agitation, the globe of the earth. He was created with care by the Creator, in order that the crowd of serpents, and all the elephants of the regions, who are supporting the earth, might not feel tired.

<sup>1</sup> Read perhaps amṛita-kehari.

<sup>2</sup> Read Attimal-.

<sup>3</sup> Cancel mani, which is synonymous with the following prabhava.

<sup>4</sup> Read -prabhava-śrīmat-.

<sup>5</sup> Read -prāstuti-.

<sup>6</sup> Read perhaps -kandashdhunā.

(V. 3.) From him was born the glorious king **Viranārāyana**, a jungle-fire to enemies, who, visibly (*and*) amply manifesting the glory of Chakradhara,<sup>1</sup> (*which resides*) in him, now wears for a long time, as easily as an arm-ring, the circle of the earth, together with the seven continents, oceans and mountains, resting on (*his*) strong arm.

(V. 4.) This **Parāntakadēva** eagerly granted, until to the end of the age, for the enrichment of the **Chōlavāridhi** tank, the whole royal revenue derived from **Varmśavāri**.

(V. 5.) That prince, a flamingo in the tank of the **Gaṅga** race, who<sup>2</sup> received from this **Parāntaka**, who attacked kings in battle, a grant in the shape of a (*copper*) plate, which was the instrument of the attainment of the dignity of lord of the **Bāṇas** (*Bāṇḍhirdja*);—

(V. 6.) He who bore the name **Pṛithivipati** (*i.e.* the lord or husband of the Earth), because he practised the four (*pursuits of human life*) after he had taken (*to wife*) the Earth (*Pṛithivi*),—a word which the ancients prefer, as it characterizes the nature (*of the earth*),<sup>3</sup> though there are (*other*) plain and short (*synonyms*) like *bhūmi*;—

(V. 7.) That **Pṛithivipati** whom, oppressed by the Kali (*age*), the political crowd of virtues, *viz.* courage, liberality, gratitude, sweetness, courtesy, wisdom, patience, intelligence, purity, tranquillity, dignity, mercy, beauty, *etc.*, forthwith joined, in order to rest without grief and fatigue, under the impression that he was born of the **race of Bali**;<sup>4</sup>—

(V. 8.) This **Hastimalla**,—who amply showed that a particle of the Sun was inherent in him, in the battle called (*after*) **Vallāla**, which resembled deep darkness,<sup>5</sup>—became, at his humble request, the royal messenger (*dīnāpti*) for this charitable work..

(V. 9.) “The religious merit of those who perform (*grants*) and of those who protect (*them*), (*is*) equal. Therefore protect (*the present gift*)!”—(*Speaking*) thus, the chief of princes **Vira-Chōla** incessantly bows (*his*) head, whose diadem are the lotus-feet of Purāri (*Siva*),<sup>6</sup> to future kings.

(V. 10.) These verses were composed by the sage **Kumāra**, the founder of whose *gōtra* was the sage named Kāsyapa, (*and*) whose *sūtra*, named Vaikhānasa, grants salvation (?) during (*the performance of*) the rites (*prescribed by*) the ascetic (*śramaṇa*) Vikhānas, whose other name was Brahman.

(Line 19.) (*The servant of*) the lotus-feet of the **Chōla** king; the auspicious **Vira-Chōla**; the king of the people of **Parivai**; Attimallā (**Hastimalla**) himself gave the paddy-field named **Mūngilvari**, so that (*the tank*)<sup>7</sup> might enjoy gifts (?),<sup>8</sup> revenue (?) and gold (*connected*) with (*its*) six shares.

(L. 21.) · (This) *prāśasti* was written by Skandasādhu, the son of Śrikāñṭha, a descendant of a family of architects (*sthapati*) and an inhabitant of the prosperous [Pra]puri.<sup>9</sup>

<sup>1</sup> See *South-Indian Inscriptions*, Vol. II. p. 386, note 3.

<sup>2</sup> The relative pronouns in verses 5 to 7 correspond to the demonstrative pronoun *sa* in verse 8.

<sup>3</sup> The etymological meaning of *pṛithivī* is ‘the broad or spacious one’.

<sup>4</sup> See *South-Indian Inscriptions*, Vol. II. p. 388, note 3.

<sup>5</sup> i.e. he conquered his enemies in the battle of Vallāla, just as the sun dispels darkness. Besides, this verse seems to contain an allusion to Hastimalla’s title **Vira-Chōla**, by which he is connected with the Chōlas, who claimed the Sun as their ancestor.

<sup>6</sup> See *South-Indian Inscriptions*, Vol. II. p. 389, note 7; and above, p. 178, note 7.

<sup>7</sup> See verse 4 of the Sanskrit portion.

<sup>8</sup> Compare the expression *ayira-nnuravinal* in *South-Indian Inscriptions*, Vol. II. No. 76, text line 99.

<sup>9</sup> This doubtful name is perhaps a corruption of Parivipuri, which is mentioned as the residence of Hastimalla in verse 24 of the Udayēdirūpa plates.

No. 33.—PITHAPURAM PILLAR INSCRIPTION OF MALLAPADEVA;  
SAKA-SAMVAT 1124.

By E. HULTZSCH, PH.D.

This is the third of the four inscriptions on the pillar at the entrance of the **Kunti-Mādhava** temple at **Pīṭhāpuram**. It is engraved on the east face of the pillar, below the end of the second inscription (No. 10 above). Like the two other inscriptions, it is in a state of fair preservation and is written in the **Telugu** alphabet. The languages of the inscription are **Sanskrit** (verse and prose) and **Telugu** prose (lines 85-90). Two passages are in a mixture of Telugu and Sanskrit prose (ll. 90-93 and 1. 96). Among the numerous orthographical mistakes, the following deserve to be mentioned as being due to faulty pronunciation. The vowel *e* is used for *a*, especially after *y*, in *Yemunā* for *Yamunā* (l. 26); *tēn=ēyem* for *tēn=ēyaṁ* (l. 47); *-yesā* for *-yasaḥ* (l. 64); *jāyetē* for *jāyatē* (l. 94); *nirupamāne* for *nirupamāna* (l. 54); and *Pōtame* for *Pōtama* (l. 92). *U* occurs instead of *o* in *namdalanā* for *nandanō* (l. 4); *ekūna* for *ekōna* (l. 20); and *bhanār* for *bhanōr* (l. 79). *I* and *ē* are interchanged in *chakrī* for *chakré* (l. 17) and *kalīvat=ēti* for *kalārat=īti* (l. 70). Consonants are prefixed in *Yiśaḥ* for *Iśaḥ* (l. 17); *vuttama* for *uttama* (l. 64); *m̄ripa*, *m̄dripa* or *m̄drīpa* for *ripi* (l. 69, 51 and 55, and twice in l. 66) and *dripi* for *ripi* (l. 56). The diphthong *ai* is improperly used in the second syllable of *Haihaiya* for *Haihaya* (l. 69) and in *-saijñāḥ* for *-saṁjñāḥ*<sup>1</sup> (l. 64). Finally, instead of *Jyāishtha* we find *Śrēshṭha* (l. 79), as in the **Ekāmranātha** inscription of **Ganapati**.<sup>2</sup>

About two thirds of the inscription are taken up with the genealogy of the **Eastern Chālukya** kings, which agrees on the whole with the account given in the **Korumelli** plates of **Rājarāja I.**, the **Chellūr** plates of **Vīra-Chōḍa**, and the second **Pīṭhāpuram** inscription.<sup>3</sup> There are, however, a few independent statements which deserve to be noticed. The third king of the dynasty, **Indrabhāttāraka** or **Indrāvāja**, is here called **Indurāja** (l. 34); he is stated to have ruled for seven days, as in the second **Pīṭhāpuram** inscription and in three copper-plate grants.<sup>4</sup> The eleventh king, **Narendra**, is said to have fought 108 battles, and to have founded on the sites of those battles 108 temples, to which tanks and gardens were attached (v. 8).<sup>5</sup>

The thirteenth king, **Guṇa[ga]-Vijayāditya**, bore the surname **Tribhuvanānkuśa**.<sup>6</sup> He is reported to have played the game of ball on the battle-field with the head of **Māngirāja**; to have burnt **Chakrakūṭa**; to have frightened **Saṅkila**, residing in **Kiranapura** and joined by **Kṛishṇa**; to have restored his dignity to **Vallabhēndra**; and to have received elephants as tribute from the king of **Kalinga** (vv. 9 and 10). Some of these deeds are alluded to in two other inscriptions. One of them states that **Vijayāditya III.**, “prompted by the lord of the **Ratṭas**, having conquered the unequalled **Gāṅgas**, cut off the head of **Māngi** in battle,” and that, “having frightened **Kṛishṇa** (and) **Saṅkila**, he completely burnt their city.”<sup>7</sup> A second inscription says that **Vijayāditya III.** was “renowned through killing **Māngi** and burning **Kiranapura**.<sup>8</sup> **Kṛishṇa**, the enemy of **Vijayāditya III.**, used to be identified with the

<sup>1</sup> Compare above, Vol. III. p. 22.

<sup>2</sup> *Ind. Ant.* Vol. XXI. p. 201, text line 14. In an inscription at **Śrikūrmā** (No. 308 of 1896) both *Śrēshṭha* and *Jyēshṭha* occur instead of *Jyāishtha*, as in lines 79 and 86 of the third **Pīṭhāpuram** inscription.

<sup>3</sup> See above, p. 84, and notes 5 and 6.

<sup>4</sup> See *South-Indian Inscriptions*, Vol. I. p. 32, note 4.

<sup>5</sup> Compare *ibid.* p. 37, and p. 38, note 2; and *Ind. Ant.* Vol. XX. p. 101.

<sup>6</sup> Compare *ibid.* p. 100.

<sup>7</sup> *Ind. Ant.* Vol. XII. p. 221, and *South-Indian Inscriptions*, Vol. I. pp. 38, 39 and 42, where *saṅkila* is rendered by ‘fire-brand.’ The inscription now published proves that *Saṅkila* is a proper name, and that, *i.e.* p. 39, note 11, we must read *bhity=ārtau*.

<sup>8</sup> *ibid.* p. 38, note 3. The present inscription shows that I was wrong in altering *Kiranapura* into *Kṛishṇapura*.

Rāshtrakūta king Krishṇa II. This identification cannot be upheld, because the expressions ‘lord of the Raṭṭas’ (*Raṭṭesa*) and *Vallabhaṇḍra* in the Eastern Chālukya inscriptions must refer to one of the two Rāshtrakūta contemporaries of Vijayāditya III,— either Amōghavarsha I. or Krishṇa II. The former of these two kings claims to have been “worshipped by the lords of Mālava and Vēṅgi.”<sup>1</sup> If we combine this statement with those of the Eastern Chālukya inscriptions, it appears that Vijayāditya III. was a vassal of Amōghavarsha I. The Mālava king who was dependent on Amōghavarsha I., I suspect to be identical with the Krishṇa who was ‘frightened’ by Vijayāditya III., and with the Paramāra king Krishṇarāja or Upēndra, whom Professor Bühler places after 800 A.D.<sup>2</sup> An argument in favour of this identification is furnished by the subjoined inscription, which, immediately before the mention of Krishṇa, refers to the burning of Chakrakūṭa. This place is probably the same as Chakrakōṭṭa, which appears to have been situated in the dominions of the king of Dhārā,<sup>3</sup> the capital of Mālava. Kirāṇapura, where Saṅkila and Krishṇa resided, I am unable to identify. Maṅgi, another opponent of Vijayāditya III., may have been a Gaṅga king.

The fourteenth king, Chālukya-Bhīma (I.), is stated to have been victorious in 360 battles,<sup>4</sup> and to have founded a temple (of Śiva), called Chālukya-Bhimēśvara after his own name (v. 11). This temple still exists at Bhimavaram near Cocanada in the Gōdāvarī district. In three of its inscriptions,<sup>5</sup> it bears the name Chālukya-Bhimēśvara or Chālukya-Bhīmēśvara. The name of Bhimavaram is derived from that of the temple; for, in one inscription (No. 462 of 1893), it is called Chālukya-Bhīmēśvarapura, in another (No. 463 of 1893) Chālukya-Bhīmangarī, and in five others<sup>6</sup> Chālukya-Bhīmāpura. As stated by Dr. Fleet,<sup>7</sup> the opponent of Chālukya-Bhīma I. was the Rāshtrakūta king Krishṇa II.<sup>8</sup>

The seventeenth king, Vijayāditya (V.), had the other name Bēta (vv. 25 and 26). He was also called Kanṭhikā-Bēta (I. 48), because he wore a necklace (*kanṭhikā*)<sup>9</sup> as a symbol of his anointment as heir-apparent.<sup>10</sup> Verse 15 states that the twenty-second king, Rājabhīma, had, besides Dānārṇava and Amma (II.), a third son, whose name was Kāma. Verse 18 refers to the period of 27 years between Dāna (i.e. Dānārpava) and Śaktivarman, during which the Telugu country (*Andhra-maṇḍala*) remained without a ruler. Dr. Burnell and Dr. Fleet suggested that, during this interval, the country was conquered and held by the Chōḷas.<sup>11</sup> As the accession of the great Chōla king Rājarāja is now proved to have taken place in A.D. 984-85,<sup>12</sup> it follows that the conquest of Vēṅgi, which was effected in the 13th or 14th year of his reign,<sup>13</sup> fell in A.D. 997-98, i.e. within the break of 27 or 30 years<sup>14</sup> in the rule of the Eastern Chālukya kings.

Verse 19 supplies the name of Ā[ṛ]yadēvi, the mother of the twenty-fifth king, Śaktivarman. The twenty-seventh and twenty-eighth kings, Rājarāja (I.) and Rājēndra-Chōḍa (or Kulottunga-Chōḍa I.) are here said to have reigned for 40 and 50 years (vv. 21 and 22), while other

<sup>1</sup> *Ind. Ant.* Vol. XII. p. 219.

<sup>2</sup> *Ep. Ind.* Vol. I. p. 225.

<sup>3</sup> See *South-Indian Inscriptions*, Vol. II. p. 234, note 9.

<sup>4</sup> This seems to mean that he was engaged in war for a whole year successively.

<sup>5</sup> Nos. 461 to 163 of 1893. In these three inscriptions and in Nos. 464 and 465 of 1893, Bhimavaram itself is called Skandhrāma or Kumārāma, i.e. ‘the garden of the War-god.’

<sup>6</sup> Nos. 473, 480, 486, 487 and 488 of 1893.

<sup>7</sup> *Ind. Ant.* Vol. XX. p. 103.

<sup>8</sup> In *South-India Inscription*, Vol. I. p. 42, I have followed Dr. Fleet (*Ind. Ant.* Vol. XII. p. 221) in translating *Raṭṭa-dāyāda-halē=ībhityāptaiś Vēṅgl-mandalam* by “the country of Vēṅgi, which had been overrun by the army of the Raṭṭa claimants.” Instead of this read “the country of Vēṅgi, which had been overrun by the army of (Krishṇa II.) the heir (or son) of the Raṭṭa (viz. Amōghavarsha I.).”

<sup>9</sup> *Kanṭhikā-dyutimala-kanṭhāḥ*, v. 25.

<sup>10</sup> See *Ind. Ant.* Vol. XX. p. 95, note 9; p. 103, note 27; and p. 267.

<sup>11</sup> *ibid.* p. 272.

<sup>12</sup> See *South-Indian Inscriptions*, Vol. III. p. 5.

<sup>13</sup> *ibid.* Vol. I. p. 32, note 10.

<sup>14</sup> *ibid.* Vol. XXIII. p. 297, and above, p. 68.

inscriptions allot to these two kings a reign of 41 and 49 years, respectively.<sup>1</sup> Rājēndra-Chōḍa is stated to have ruled the **Andhra-vishaya** together with the five **Dravidas**.<sup>2</sup> Here we have a fresh version of the fact that Kulottunga-Chōḍa I. did not only rule over Vēṅgī, but succeeded to the throne of the Chōḍa kingdom.<sup>3</sup>

Rājēndra-Chōḍa's immediate successor, **Vikrama-Chōḍa**, was hitherto known only from the Chellūr plates of Kulottunga-Chōḍa II.<sup>4</sup> From the subjoined inscription we learn that he had the surname **Tyāgasamudra**; that he went to govern the **Chōḍa** country; and that, after his departure, the country of Vēṅgī became devoid of a ruler (v. 24). Partly on the strength of this statement, I have identified him with the **Chōḍa** king **Parakēsarivarman alias Vikrama-Chōḍadēva**,<sup>5</sup> whose accession probably took place on the 18th July A.D. 1108.<sup>6</sup>

With line 62 begins the genealogy of a family of princes who derived their descent from the seventeenth Eastern Chālukya king, **Bēta** or **Vijayāditya**. The names of these princes, and their relation to each other, are given in the Table on page 229. No historical details are mentioned in connection with any of them, besides the names of their wives. The queen of **Satyāśraya** was **Gaurī** of the **Gaṅga** race (v. 27); she may have been related to the Eastern Gaṅga king **Anantavarman alias Chōḍagaṅga** of Kaliṅga, who was crowned in A.D. 1078.<sup>7</sup> The queen of **Vijayāditya II.** was **Vijayā** of the **race of the Sun** (v. 29),—perhaps a Chōḍa princess. The queen of **Mallapa II.**, **Chandaladēvi**, was the daughter of **Brahman**, a **Haihayā** ruler of the **Sagara-vishaya** (v. 32), who may have been related to the **Haihayā** chiefs of Kōṇa-maṇḍala.<sup>8</sup> The queen of **Vijayāditya III.**, **Gaṅgā**, was the daughter of the lord of [Āra]davāda (v. 37), which I cannot identify.

In connection with the two last princes of the list, the dates of their coronation are recorded. **Mallapa III.** was anointed in the temple of **Kuntī-Mādhava** at **Piṭhapuri** or **Śripiṭhāpuram** in **Śaka-Saṁvat** 1124 (in numerical words and figures), on Sunday, the 10th *tithi* of the dark fortnight of **Jyaishṭha**, in the **Sinīha laghu** and the **Aśvinī nakshatra** (v. 39 and l. 85 ff.) Professor Kielhorn has been good enough to calculate this date as follows:—“For Śaka-Saṁvat 1124 expired, the date corresponds to **Sunday, the 16th June A.D. 1202**. On this day the 10th *tithi* of the dark half of **Jyaishṭha** ended 22h. 10m., and the *nakshatra* was **Aśvinī** for 11h. 10m. after mean sunrise. The longitude of the sun at mean sunrise was 79° 40', and the *laghu* **Sinīha** therefore lasted from about 2h. 40m. to about 4h. 40m. after mean sunrise.”<sup>9</sup>

The Śaka year in which the predecessor of **Mallapa III.**, **Vijayāditya III.**, was crowned, is only expressed in numerical words. As the numerical word ‘ocean’ (*jaladalli*) may represent either 4 or 7,<sup>10</sup> the year may be **1049** or **1079**. The second figure is, however, much more probable, because, if he had been crowned in 1049, his reign would have lasted for the unusually long period of 75 years. To Professor Kielhorn I am obliged for the following calculation of the date, which was Saturday, the 10th *tithi* of the bright fortnight of **Māgha**, in the **Rōhiṇī nakshatra** and the **Mīna laghu** (v. 36):—“For Śaka-Saṁvat 1049 expired, the date would

<sup>1</sup> The accession of Kulottunga I. is now proved to have taken place in A.D. 1070; see above, p. 72.

<sup>2</sup> See *South-Indian Inscriptions*, Vol. I. p. 113, note 3.

<sup>3</sup> *ibid.* Vol. II. p. 230 f.

<sup>4</sup> *Ind. Ant.* Vol. XIV. p. 55.

<sup>5</sup> *South-Indian Inscriptions*, Vol. II. p. 308 f.

<sup>6</sup> Above, p. 73.

<sup>7</sup> *Ind. Ant.* Vol. XVIII. p. 161 f.

<sup>8</sup> Above, p. 84 ff.

<sup>9</sup> The same date has already been calculated by Dr. Fleet, *Ind. Ant.* Vol. XX. p. 268.

<sup>10</sup> Thus, in one of the Śrīkr̥ma inscriptions (No. 281 of 1896) the word *sindhu* corresponds to the figure ‘4’ (*Śākābdī nīdi-sindhu-rāma-sākābhīt-sāṁkhyā-samītī* and *Śākavarshambulu* 1349); and in three others (Nos. 275, 336 and 355 of 1896) the words *sindhu* and *śāgarā* mean ‘7’ (*Śākābdī rāvi-sindhu-sannidhi-gutī* and *Śākavarushambulu* 1279; *Śākābdī śāra-sindhu-nātra-dhīrānt-sāṁkhyā-dvītī* and *Śākavarshambulu* 1275; *Śākābdī rāvi-śāgar-ākshi-sahitī* and *Śākavarushambulu* 1272). For two other cases in which *śāgarā* is used for ‘7,’ Professor Kielhorn refers me to *Ind. Ant.* Vol. XIX. p. 25, No. 16, and p. 373, No. 198.

## THE EASTERN CHALUKYAS OF PITHAPURAM.

Bēta, Kānṭhikā-Bēta, or Vijayāditya I.	Satyāśraya, <i>ālias</i> Uttama-Chālukya; <i>m.</i> Gaṇḍī of the Gaṅga race.	Vijayāditya II.; <i>m.</i> Vijaya of the race of the Sun.	Vimalāditya.	Vikramāditya.	Vishṇuvardhana I.	Mallapa I.	Kama.	Rajamārtarāda.
						Mallapa II.;	Shāmidēva.	
						<i>m.</i> Chandraladāvi, daughter of the Haihaya Brahman, lord of the Sagara-vishaya.		Vijayāditya III.;
								crowned 11th January A.D. 1158, <i>m.</i> Gaṅgā, daughter of the lord of [Āra]davāda
					Vishṇuvardhana II.			Malla, Mallapa III., or Vishnuvardhana III. ; crowned at Pithapuram on the 16th June A.D. 1202.

correspond to Saturday, the 14th January A.D. 1128. On this day the 10th *tithi* of the bright half of Mâgha ended 1h. 34m., and the moon was in Rôhiñî for 6h. 34m. after mean sunrise. The longitude of the sun at mean sunrise was  $290^{\circ} 12'$ , and the *lagna* Mîna therefore lasted from about 2h. 40m. to about 4h. 40m. after mean sunrise. For Śaka-Samvat 1079 expired, the date would correspond to Saturday, the 11th January A.D. 1158. On this day the 10th *tithi* of the bright half of Mâgha ended about 16h. 30m. after mean sunrise. The moon was in Rôhiñî by the *Brahma-Siddhânta* and according to Garga from sunrise, and by the equal-space system from 3h. 56m. after mean sunrise, and remained in Rôhiñî, by all the three systems, to the end of the day. The longitude of the sun was  $288^{\circ} 24'$  at sunrise, and the *lagna* Mîna therefore lasted from about 2h. 46m. to about 4h. 46m. after mean sunrise. I am inclined to think that the second equivalent is preferable to the first, because the *abhishîka* actually took place during the 10th *tithi*. Professor Kielhorn's concluding remark corroborates the view expressed above, that Śaka-Samvat 1079, and not 1049, is intended.

Further we are told, in Sanskrit verse (v. 40), in Sanskrit prose (ll. 82-85), and in Telugu prose (ll. 85-90), that on the very day of his anointment, **Malla** or, with his full titles, **Sarvalôkâśraya-Vishnuvardhana-Mahârâja alias Mallapadéva-Chakravartin**, gave the village of **Gudivâda** in the district of **Prôl-nându** to the temple of **Kunti-Mâdhava** at **Śripitâhpura**. The boundaries of the village are specified in lines 90-93. I am not able to identify either the village or any of its boundaries. But it is known from the first Piṭhâpuram inscription and from inscriptions at Sarpavaram that the district of Prôl-nându or Prôlu-nându included Navakhandavâda (near Piṭhâpuram) and Sarpavaram.<sup>1</sup> The inscription ends with the usual imprecations (ll. 93-96) and the statement that it was written by **Kantâchârya** of **Śripitâhpuram**, the same person who had engraved the first and second inscriptions on the pillar.

The village of **Bhimavaram** contains, besides the Bhîmâśvara temple,<sup>2</sup> a temple of Nârâyana. The ancient name of this temple was **Râjanârâyana-Vinnagara**,<sup>3</sup> i.e. 'the Vishnu temple of Râjanârâyana.' According to an inscription of **Kulottunga I.** (No. 473 of 1893) it was founded by a Vaiśya named Maṇḍaya, and was apparently called after the king himself, who had the surname **Râjanârâyana**.<sup>4</sup> This temple contains two inscriptions of **Sarvalôkâśraya-Vishnuvardhana-Mahârâja alias Mallapadéva-Chakravartin** or **Mallappadéva-Chakravartin** (Nos. 486 and 487 of 1893). Both inscriptions belong to the 3rd year of the king's reign. The first is also dated in Śaka-Samvat 109[9], and the second in 1098. The second inscription is preceded by four mutilated Sanskrit verses (No. 489 of 1893), which record that Mallappadéva was the son of **Vijayâditya** by **Gâṅgâdevî**. Hence he must be the same person as Mallapa-Vishnuvardhana, to whose time the third Piṭhâpuram inscription belongs. According to the two Bhimavaram inscriptions, he would have ascended the throne in Śaka-Samvat 1096.<sup>5</sup> I am unable to reconcile this fact with the statement of the Piṭhâpuram inscription, that he was crowned in Śaka-Samvat 1124.

Another inscription of the Nârâyana temple at Bhimavaram (No. 474 of 1893) records a grant made in Śaka-Samvat 1098 by **Narêndra**, who was the son of **Vijayâditya** of Vêngî by **Lakshmidêvi** and the grandson of **Malla**. This Narêndra was evidently a half-brother of Mallapa III. He appears to be referred to as the son of Vijayâditya of Vêngî by Lakshmidêvi in a grant from the Gôdâvâri district.<sup>6</sup>

<sup>1</sup> See p. 33 above.

<sup>2</sup> See p. 227 above.

<sup>3</sup> See Nos. 472, 475 and 478 of 1893.

<sup>4</sup> See *South-Indian Inscriptions*, Vol. I. p. 59, verse 12.

<sup>5</sup> The same follows from an inscription of Śaka-Samvat 110[5] and the [1]0th year of **Sarvalôkâśraya-Vishnuvardhana-Mahârâja** (No. 479 of 1893), which has to be assigned to Mallapa III.

<sup>6</sup> See Dr. Fleet's abstract of this grant, *Ind. Ant.* Vol. XX. p. 263.

TEXT.<sup>1</sup>

1 श्रीभर्तुर्भूव[ने]श्वरस्य विकसद्[॒]भीस[रो]जादभूत<sup>३</sup> ब्र[ह्मा] वेद-  
 2 [नि]धिः पुराणपुरुषस्तम्भास्तुतो मानसः [।\*] आसीदचिसुनिष्टतोजनि जग-  
     वेत्रो-  
 3 स्व[वी] वारि[धिमि]त्रं<sup>४</sup> वं[श]करो म[हि]श्वरशिरोभूषम्भ[लि]शंद्रमास<sup>५</sup> [॥ १\*]  
 4 [त]स्मादिद्विज्ञगचेतोनह्मू<sup>६</sup> महिरन्धियः [।\*] बुधो जग्ने बुधादासीचक्र-  
 5 [व]र्त्तिः<sup>७</sup> पुरुर[व] [।\*]: । [२\*] तस्मादायुः । ततो नह्यपः । ततो  
     यथातिः । त-  
 6 तः पूरुः । भक्त्या निज[त]रुणं गुरवे दत्ता तदंगसत्त[॑] जरसं [।\*]  
     भू-  
 7 घणमिष्व यो भजे पूरुर्भारभरणधोतयभुजः<sup>९</sup> । [३\*] ततो जनमि-  
 8 [ज\*]यः [।\*] ततः प्राचीशः [।\*] ततस्यैन्यातिः [।\*] ततो हयपतिः  
     [।\*] ततस्माव्यभौमः [।\*]  
 9 ततो जयसेनः [।\*] ततो महाभौमः [।\*] तस्मादैशानः [।\*] ततः क्रो-  
     धाननः [।\*] तसी देवकिः [।\*]  
 10 तस्मादृचकः<sup>१०</sup> [।\*] तस्मादृचकः [।\*] ततो म[ति]वरः [।\*] ततः कार्त्त्य-  
     यनः<sup>११</sup> [।\*] ततो नीलः [।\*] [त]तो दु[ष्टः]-<sup>१२</sup>  
 11 च्छः [।\*] ततो भरतः । जाङ्गवीयमुनातीरे क्षत्वा यूपान्विरंतरान् [।\*]  
     यो [महा]-  
 12 कर्मभरतान्वा<sup>१३</sup> ख्यातोश्वरमधक्षत्<sup>१४</sup> [॥ ४\*] ततो भरत[॑]ह्मन्तुः [।\*]  
     ततस्मुह्योचः [।\*] [त]-  
 13 तो हस्तिः<sup>१५</sup> [।\*] ततो विरोचनः [।\*] तस्मा[द]जमीडः<sup>१६</sup> [।\*] ततसं-  
     वरणः [।\*] तत(॑)स्मुधन्वा [।\*] [त]-  
 14 [त]: परिच्छित् [।\*] ततो भीमसेनः [।\*] ततः प्रदीपनः [।\*] ततसं-  
     [त]न्तः [।\*] ततो विचित्रवीर्यः [।\*]  
 15 [त]तः पांडुराजः [।\*] कुंतीमाद्रीदेव्योयुधिष्ठिर<sup>१७</sup> भीममञ्जुनं नकुलं [।\*]  
     मह[देव]-

<sup>1</sup> From inked estampages, prepared by Mr. H. Krishna Sastri, B.A.<sup>2</sup> Read श्रीभर्तुर्भूवः.<sup>3</sup> Read भूद्वजा.<sup>4</sup> Read शेमिष्व.<sup>5</sup> Read भूषामपिष्वद्वमाः.<sup>6</sup> Read नद्वनी.<sup>7</sup> Read वताँ.<sup>8</sup> Read पूरुर्भूः.<sup>9</sup> Read चैरेय.<sup>10</sup> Read दृमुकः.<sup>11</sup> Read कार्त्त्ययनः.<sup>12</sup> The *anusvāra* stands at the beginning of the next line.<sup>13</sup> Read भरत नामा.<sup>14</sup> Read ऋषिष्व.<sup>15</sup> Read हस्तो.<sup>16</sup> Read भौडः.<sup>17</sup> Read देव्यीर्युधिः.

- 16 [मि]ति स लेमे पञ्च मणीनिव सुतेजसस्तयान्<sup>१</sup> । [५\*] विष्णुवर्यस्य वय-  
स्य[त]ा[सु]-
- 17 [प\*]गतो मत्यंतलज्जां जहात्<sup>२</sup> योशः पाशुपतप्रदानसमये चक्री<sup>३</sup> यदा[ञ्च]-  
षण् ।
- 18 [ये]न हीं[द्र]मभूत्वहादिव<sup>४</sup> सता सिंहासनं वज्जिणस्तोयं [विश्वजनीनचा-  
रुच]रितो लोकैकवीरोर्जुनः । [६\*] ततोर्जुनाहभिमनुः<sup>५</sup> । ततः परि-  
चित् । तती जनमेजयः । ततःः क्षेमकः । [त\*]-
- 20 [ती]. नरवाहनः । ततश्शतानीकः । तस्मादुदयनः । “ततस्त्वंश्वेष्योध्या-  
सिंह[१\*]सनासी[नवे]कूनषट्भूपालेषु” ग[ते]-
- 21 [षु] (१) तदन्वये [वि]जयादित्यो नाम राजा विजिगीष(त)या दक्षिणाप-  
डंगत्वा<sup>६</sup> त्रिलोचनपञ्चवम[धि]च्छिष्ठ<sup>७</sup> कीर्तिश्च[घ]-
- 22 [त]ामगमत<sup>८</sup> । “तस्म[१]न्तंकुले [ष]र्मासगम्भाणी<sup>९</sup> तदग्रमहिषी सुडिवे सु-  
नाम[१\*]श्रह[१]रसुपगम्य तत्रिवासिना वि-
- 23 [ण्ण]भद्रसीमयाजिना दुह्तुनिर्विशेषमभिरन्विता<sup>१०</sup> सती विष्णुवर्षनन्दनमसूत  
• [१\*] तस्य कुमा[र]त्य
- 24 <sup>११</sup>मानव्यसगोचहारितपुत्रहिपत्न्यगोचक्रमाभितानि<sup>१२</sup> कर्माणि कारयित्वा त[म]-  
वद्यत<sup>१३</sup> [१\*] स च [मा]त्रा विदित[व्रि]-<sup>१४</sup>
- 25 [त्त]ांतस्मन्त्रिगर्गत्य चलुक्यगिरी नंदा[भ]गवतीमाराध्य(त) कुमारनारायण[ण]मात-  
गणा[ञ्च] संतर्प्य(त) [ञ्च]तातपत्रैक[ञ्च][ख\*]-
- 26 [पं]चमहाशब्दपालिकेतनप्रतिडक्काव(त)रा[ह]लाच्छनपिच्छकुंतसिंहासनमकरतोरण-  
कनकदंडगंगायेसुन[१\*]दी-<sup>१५</sup>
- 27 [नि] \* खकुलक्रमागतानि निक्षिपानीव सांब्राज्यचिह्नानि<sup>१०</sup> समाद[१\*]य कडं-  
बगंग(त)भूमिपाद्रिजित्य सेतुन[र्मा]-
- 28 दामध्यं <sup>२०</sup>सार्वासमलचं दक्षिणापडंगत्वा<sup>२१</sup> पालयामास । श्रीविष्णुवर्षानात्त-  
स्मादिजयादित्यभूपतिः [। प].

<sup>१</sup> Read सुतेजसस्तयान्.

<sup>३</sup> Read चक्री.

<sup>६</sup> Syé looks like श्वेष.

<sup>९</sup> Read चित्य.

<sup>१२</sup> Read गर्भिणी.

<sup>१५</sup> Read उक्का, लाङ्कन, and यसुना.

<sup>२१</sup> Read दक्षिणापदंगत्वा.

<sup>२२</sup> Read दक्षिणापदंगत्वा.

<sup>२</sup> Read जहदीशः or, to suit the metre, अजन्मीशः.

<sup>४</sup> Read भूत्वहादिवि.

<sup>५</sup> Read भनुः.

<sup>७</sup> Read लोकीन०.

<sup>८</sup> Read पथं गत्वा.

<sup>१०</sup> Read गमत्.

<sup>११</sup> Read तद्वित०.

<sup>१२</sup> Read रविता.

<sup>१४</sup> Read इरितीपुत्र.

<sup>१५</sup> Read वर्धयत्.

<sup>१७</sup> Read उ.

<sup>१९</sup> Read सांब्राज्यचिह्नानि.

<sup>२०</sup> Read सार्वसुन.

- 29 [ङ्गव] अन्वयजाताया॒ देव्यामासीत्पुतोत्तमः । [७\*] [त]त्पुत्रः<sup>१</sup> पुलकेशिवलभ  
[१\*] (तः)पुतः कीर्तिवर्मा॑ [१\*] तथ्य तनयः
- 30 [श्रीम]तां स[क]लभुवनसंस्तुयमानमानव्यसगो[च]एण्ड॒ हारितपुत्राणः३ कौशिकी॒  
वरप्रसादल[ध]र[१\*]ज्यानां मातृग-
- 31 [ण]परिपालितानां स्व[१\*]मिमहासिनपादानुधातानां४ भगवद्मारायणप्रसादितव-  
रवराह(त)लांच्छनक्षणव-
- 32 [श्री]कृता[र]तिमण्डलानामखमधावभृतस्त्रानपर्वितवपुषां५ चालुक्यानांकुलमलं-  
क(त)[रि]-
- 33 [श्चो]स्मत्याश्रयव[ङ्ग]भेदस्य<sup>६</sup> भाता कु[ञ]विष्णुव[व]हनोष्टादश वर्षाणि विंगो-  
देशमपालयत्७ [१\*] त(त)दात्मजो जय[सिं]-
- 34 हवङ्ग[भस्त्य]स्त्रिंशतं८ [१\*] तदनुज इंहुराजस्सम दिनानि९ [१\*] त[क्षु]तो  
विष्णुवर्द्धनो नव वर्षाणि१० [१\*] तस्मूनुः११ मंगिग[यु]-
- 35 [वरा]ज[ः] पञ्चविंशतिं१२ [१\*] तत्पुत्रो जयमिन्ह(:)[स्व]य[१]दश०१३ [१\*] तववरा-  
द<sup>१०</sup> कोक्किलिष्पर्वमा॑[स]त्तन॑१४ [१\*] [त]स्य ज्येष्ठो भाता विष्णुव[र्द्ध\*]-
- 36 १२[न]त[सु]चाव्य सप्तत्रिंशतमब्दान्१५ [१\*] तत्पुत्रो विजयादित्यभृ१६[१\*]रकोष्टा-  
दश०१७ [१\*] तस्मूतो विष्णुवर्द्धनप्य[टत्रिं]-
- 37 [श]त [१\*] १३[तंत्त]नय[ः]१८ [१\*] नरेण्ट्रो युद्धाय१९ समरग्रतमष्टोत्तरअति१०  
रणस्थाने तावत्परिगणनया देवनिलयान्२० [१\*] तटाका॑[ना\*][रा]-
- 38 [मै]२१[ः] किंव<sup>१६</sup> सह निधाय क्षितिमपात्२२ धरांचत्वा॑[रि]शच्छरद उंर-  
धीरषसहिताः२३ । [८\*] तत्पुत्रः कलिविष्णुवर्द्धनो[ङ्ग]-
- 39 [इ]वर्षा॑[न]२४ [१\*] तत्पुतो२५ [१\*] मंगिराजोत्तमांगेन यो वी॑[र]स्मरांगण्ण  
[१\*] चकार कंदुकक्रीडां नाम्ना चिभुव[व]-
- 40 [न]कुशः२६ [॥ ८\*] योधा॑[चो]चक्रकूटं किरणपुरगतं संकिलं कृष्णयुक्तं यो-  
भैषीद्वज्ञभै॒[इं] निज[म]-
- 41 [ह्व]मयुतं यो व्यधादग्रहीभ्य२७ [।] काकिंग[प्र]भृतेभान्स गुण॑[ग\*]विजयादि-  
त्यदे॑[वो] मर्हेद्रश्यत्वा॑[रि]-२१

<sup>१</sup> Between त and त्प is an erased letter.

<sup>२</sup> Read हारितपुत्राणां.

<sup>३</sup> Read भेदस्य.

<sup>४</sup> Read शुर्मण्ड़ी.

<sup>५</sup> Read चमासास॑.

<sup>६</sup> Read युष्माण्यं.

<sup>७</sup> Read पात्तरा॑ (?).

<sup>८</sup> Read युष्माण्य.

<sup>९</sup> Read युष्माण्य.

<sup>१०</sup> Read भगवद्मा॑.

<sup>११</sup> The final t is corrected from ti.

<sup>१२</sup> Read श्वस्योदश.

<sup>१३</sup> Read नलम॑.

<sup>१४</sup> Read मर्हेद्रश्यत्वा॑.

<sup>१५</sup> Read वर्षम्.

<sup>१६</sup> Read मर्हेद्रश्यत्वा॑.

<sup>१७</sup> Read शुर्मण्ड़ी.

<sup>१८</sup> Read मेधावभृथ.

<sup>१९</sup> Read तद्वरजः.

<sup>२०</sup> Read तत्त्वं.

<sup>२१</sup> Read किंग.

<sup>२२</sup> Read तत्पुत्रः.

- 42 शतमा भ्रवलय[मध्य]<sup>१</sup> चतुर्षंयुता रक्षति स्म [।] [१०\*] तद्रात्विंक्रमा-  
दित्यस्य तनयथाकु[क्ष]-
- 43 [भी]मः [।\*] <sup>२</sup>प्यष्ट्युत्तरं यस्तिशतं<sup>३</sup> रण[र]नां [जि]त्वा स्वनाम्न[।\*] प्रधितं  
विधाय [।\*] चाकुक्यभीमेष्वरदेवह[र्य\*]
- 44 [चिं]शतमा<sup>५</sup> भूतस्तमन्वरक्षत् । [।।\*] तत्सुतः कोऽभिगांडापरनामा [।\*]  
विदितो विजयादित्यः <sup>६</sup>ख[द्वंधु]-
- 45 [गतु]ला<sup>७</sup> धरामपात्तमार्द्दा वीर जयस्तं[भ] निधाय यः । [।।२\*] तत्सु-  
तावम्भराजभीमौ [।\*] तयोरम्भरजे-
- 46 [ज]:<sup>८</sup> सप्त वर्षण्णि<sup>९</sup> [।\*] यस्यारातिग[णो] निरस्तविषयो योगीव शूलार्प्य-  
तस्त्वांगः<sup>१०</sup> कामुकवप्यवाह्नजल[वत्]<sup>।।</sup>
- 47 भंगैरनेकैर्युतः [।\*] निस्मारः <sup>।।</sup>क[द]ङ्गीप्रकाडव[द]रण्णा[व]सभागग्निवसेनेयेः<sup>११</sup>  
जयिनाम्भभूमिपतिना]
- 48 [र]जान्वती<sup>१२</sup> भूरभूत् । [।।३\*] तत्सुतं <sup>।।</sup>कंटिकावेता[प]रनामानं विजया-  
दित्यवालमुच्च[।\*]व्य ताडपो मा[स\*]-
- 49 [मेकं] [।\*] तं जित्वा चाकुक्य[भी]मतनयो (।) विक्रमादित्य [ए]कादश  
मासान् । त[।\*]डपरा[\*]जस्तो <sup>।।</sup>युजुकुम्भसप्त [व]-
- 50 [र्द्दी]णि [।\*] विद्राव्यैन <sup>।।</sup>युजमङ्ग <sup>।।</sup>स्व[द]शाद्वोरो धीम[।\*]नम्भरा[जा\*]तुच्च-  
[च्च]रा [।\*] रा[ज]त्तेजा र[।\*]जभी[म]।<sup>।।</sup> जितारि[व्य]ग्नीदेशः<sup>।।</sup>
- 51 [हा]दशाद्वानरक्षत् । [।।४\*] तस्य सुता[ख्य]य एते विरेजिरे राजभी-  
मभूमीशस्य [।\*] दानाद्वावाम्भंदृप<sup>।।</sup> का[मो] विभवापह[।\*]सि-
- 52 [दे]वेद्राः<sup>।।</sup> [॥ ।।५\*] तेषु मानुषम[है]श्वरो यशःपारद्वप्रसर[दि]स्तु[ख]:<sup>।।</sup> [।\*]  
अम्भभूमिपतिरन्वपालयत्पञ्च[विंश]तिस[मा]:<sup>।।</sup>
- 53 <sup>।।</sup>स्त्रात्सं [॥ ।।६\*] तंतः<sup>।।</sup> [।\*] <sup>।।</sup>दानाद्ववम्भभूपालभाता संवत्सर[च]यं  
[।\*] अपाहरांचतुष्प्रष्टिकलागुरुरिति [चु]तः । [।।७\*] [धीनिधे]-

<sup>१</sup> Read °मथ.<sup>२</sup> Read पश्युः.<sup>३</sup> यस्तिशतं is corrected from यस्तिंशतं.<sup>४</sup> Read प्रधितं.<sup>५</sup> Read विशतमा.<sup>६</sup> Read स्वर्ण.<sup>७</sup> Read °तुस्ती धराम् । अपादर्थसमा वीरो.<sup>८</sup> Read °तस्ताङ्गः.<sup>९</sup> Read वर्षण्णि.<sup>१०</sup> Read °तस्ताङ्गः.<sup>११</sup> The *da* of *kadaś* is entered below the line; read प्रकाण्ड.<sup>१२</sup> Read दयोरम्भराजः.<sup>१२</sup> Read राजन्वती.<sup>१३</sup> Read कण्ठिका०.<sup>१४</sup> Read युजमङ्गः.<sup>१५</sup> The *akshara* ख is entered below the line.<sup>१६</sup> Read खदेशः.<sup>१६</sup> Read भीमो.<sup>१७</sup> Read °त्रिवेङ्गः.<sup>१८</sup> Read दानार्णवीम्भवपतिः.<sup>१९</sup> The metre of the first half of this verso is अर्यागीति, while that of the second half is गीति.

२० Read दानार्णवीम्भवपतिः.

<sup>२१</sup> In the second *pāda* of this verse, two *aksharas* are missing; read perhaps प्रसरणभद्रिक्षसुरः.

२१ Read दानार्णवीम्भवपतिः.

<sup>२२</sup> Read अम्भा.<sup>२२</sup> Read ततः.<sup>२३</sup> Read दानार्णवीम्भवपतिः.

- 54 [किं]कृपमानेदानिनो<sup>१</sup> दानभूतङ्गपतेरनंतरं [।\*] सप्तविंशतिसप्तमा [वि]धेष्वग्ना-  
दंभ्रम[ड]ल[म]नाय[क] स्थितं [॥ १८\*]
- 55 [द]नार्ववस्यदृदतेराथदेवाश्व<sup>२</sup> नंहनः [।\*] निर्मल[ः\*] श(त)क्षि[व]म्भासी  
ङ्गादशाव्दानप[।\*][ङु]वं [॥ १९\*] तंस्यावर[जो] विमलादि-
- 56 त्व<sup>३</sup> मानांबुनिहिं<sup>४</sup> महिमंहारः [।\*] द्रोही दृपुनो[पि]<sup>५</sup> न [वा]हासि:  
पा[ति] स्म धरामध<sup>६</sup> सप्ताव्दान् [॥ २०\*] पुत्रस्तस्य [हि]म[ञ्जु]-
- 57 वंशतिलक[ः\*] श्रीराजराज[स्म]माश्वत[।\*]रिंशतमंध्रमंडलमपा[ङ्गु]लो[क]कल्पध्र-  
मः [।\*] यत्रिव्वा]मन[व]स्तनव्य[ति]-
- 58 करं वैरोचनव्वार्वाण<sup>७</sup> वसय[।]सर[सं यु]धिष्ठरवयंमने<sup>१०</sup> धरित्रीजनः  
[॥ २१\*] त[त्पु]त्रो जयवान[पू]व्यपुरुषा<sup>११</sup> राजे<sup>१२</sup>
- 59 द्रचोड स्थितः<sup>१३</sup> श्रीपंचद्र[वि]तस्महांध्रविष्व[घ]य<sup>१४</sup> पंचाशदव्दानपात् [।\*]  
[य]स्य <sup>१५</sup>स्वरतरप्रतापदहनञ्चालासमालिं<sup>१६</sup>
- 60 [गंगत]तोभि<sup>१७</sup> मानुषगम्यतां हत[हि]मो नूनं हि[म]तीगिरि: [॥ २२\*]  
तस्याम[वद्गु]गभगीरध[दु]भ्य[म]ार[र]मांबरीष[च]रि<sup>१८</sup>
- 61 तप्रतिमस्य पुत्रः [।\*] शक्रक्रमः <sup>१९</sup>[प्र]धित[वि]क्र[म]चोडनामा चाळु[क्ष\*]-  
[वंश]जलधेः परिपूर्वचंद्रः<sup>२०</sup> । [२३\*] तम्भिंस्त्यागस[सु]-.
- 62 द्रापर[ना]मनि [चो]डमंडलं चातुं [।\*] गतवति वंगीभूमिन्न[र्त]य[क]र-  
हिता तदंतरे जाता [॥ २४\*] तस्मय<sup>२१</sup> [।\*] ताडपीच्च[।]-
- 63 टितो <sup>२२</sup>याभूदम्भूपाल[नं]दनः [।\*] कंटिकाद्युतिमुत्कंठो<sup>२३</sup> वेतन्तिपतिः  
कृती । [२५\*] तस्मात्<sup>२४</sup> बेदनरेद्र[।दिं]-<sup>२५</sup>
- 64 द्रगजेद्रापह[।\*]सिविशद्येशा<sup>२६</sup> [।\*] <sup>२७</sup>[वु]त्तमचालुक्य[।\*]परसैज्ञा<sup>२९</sup> [स]त्याश्रय-  
स्मसुद्युतः<sup>२०</sup> [॥ २६\*] तस्यासीदग्न्यमहिषी गंगा[न्व]-
- 65 यमेषण<sup>३०</sup> [।\*] गोरो गौरीव(त) लावण्याजातास्मस्मुतास्त्यो<sup>३१</sup> [॥ २७\*]  
वीरो विजयादित्य<sup>३२</sup> विम(त)लादित्योध<sup>३३</sup> विक्रमादित्य[ः] [।\*]

<sup>१</sup> Read °मानदानिनो.<sup>२</sup> Read दानार्ववस्य दृपतेरार्वदेवाश्व.<sup>३</sup> Read °निर्विर्महि०.<sup>४</sup> Read शादश्व०.<sup>४</sup> Read °त्वो.<sup>५</sup> Read °त्वो..<sup>५</sup> Read रिपुषीपि.<sup>६</sup> Read °मय.<sup>६</sup> Read पुरुषो.<sup>६</sup> Read निर्वनावासायास०.<sup>७</sup> Read युषिष्ठिरमये भिने.<sup>७</sup> Read स्थिरः.<sup>७</sup> The *anusevda* stands at the beginning of the next line.<sup>८</sup> Read खेर०.<sup>८</sup> Read °लिङ्गितो लेभे..<sup>८</sup> Read द्रविडः.<sup>९</sup> Read प्रथित०.<sup>९</sup> Read °पूर्ण.<sup>९</sup> The *anusevda* stands at the beginning of the next line.<sup>१०</sup> Read योभ०.<sup>१०</sup> Read कण्ठिकाद्युतिमत्कंठो.<sup>१०</sup> Read भगीरथपुरुष०.<sup>११</sup> Read उत्तम०.<sup>११</sup> Read °संज्ञः.<sup>११</sup> Read तस्मनये.<sup>१२</sup> Read यविष्यमच०.<sup>१२</sup> Read °प्यात्माताः सम सुतालयीः.<sup>१२</sup> Read तस्माइत०.<sup>१३</sup> Read °त्वया.<sup>१३</sup> Read °यशा०.<sup>१३</sup> Read समृद्धतः.<sup>१४</sup> Read यविष्यमच०.<sup>१४</sup> Read °दिव्यी.<sup>१४</sup> Read °दिव्यी.<sup>१५</sup> Read °त्वीय.<sup>१५</sup> Read °त्वीय.

- 66 श्रीविष्णुवर्द्धनदिपो<sup>१</sup> मङ्गपद्मिपकामराजमार्त्तड[१\*]: [॥ २८\*] [ए\*][ते]षु वि-  
जयादित्यस्मूर्यान्वयसमुद्भवां [१\*] सु[प]-<sup>२</sup>
- 67 येमेध<sup>३</sup> विजयामहादेवीं म[ही]समां [॥ २६\*]<sup>४</sup> तस्यांत्स्म[१\*][द]भूज्ञि[शु-  
क्विः]शुवर्द्धनभूपतिः [१\*] वीरो मङ्गपदेवोध<sup>५</sup> सामि[दे]-
- 68 वोमितद्युतिः [॥ ३०\*] तेषामरीषविदुषां परितोषपाषी<sup>६</sup> स्य[१\*]नं धृतः<sup>७</sup>  
कुलगृहं मनु[जिं]दलक्ष्म्याः [१\*] भूषा भवः<sup>८</sup> खनिर-
- 69 नूनपराच्चमस्य<sup>९</sup> मङ्गो हि[प]ं जगति [म]ङ्गपदेव आसीत् । [३१\*]  
“सगरवि[प]येशहैहैयतिलकब्रह्माभिधानंनृप[वर]-<sup>१०</sup>
- 70 तनया[मु]पयेमसी<sup>११</sup> मङ्गपदे[वो] देवोपमोध<sup>१२</sup> च[द]लदेवीं [॥ ३२\*] लीला-  
वतीति चतुर्ति कलावतीति<sup>१३</sup> कल्याणि[नो]-
- 71 ति कुलजेति पतिव्रतेति [१\*] धीरेत्युदारचरितेति सलक्षणेति “व्याव[र्थ]-  
तेनवरतं जगतीजनेन । [३३\*] तस्यां [च]-
- 72 दल[दे]व्यां [म]ङ्गपदेवो महेश्वराङ्गव्यवरः [१\*] तनयमजनयहैवं विजयादित्यं  
दिलोप इव [र]-
- 73 शुमनघं [॥ ३४\*] यं <sup>१५</sup>चीमसाहस्रचिं विजयाभिवंद्यं धर्मप्रसूतिमविभिर-  
कुलानुरागं [१\*] श्रीवंशु-
- 74 <sup>१६</sup>[व]द्वानमवाप्य युधिष्ठिरोय<sup>१७</sup> इत्यन्वयं विलसति स्थिरवाद्यलक्ष्मीः<sup>१८</sup> [॥ ३५\*]  
यो राजेन्दु[ः] शक[८]स्ते निधिजलधि-
- 75 [वि]यच्छंदगे माघमासे शुक्ले पक्षे <sup>१९</sup>दशम्याविनतनयदिने रोहिणीतारका[यां]  
[१\*] [मी]ने [ल]ग्नेभिषि[क्ती]
- 76 [नि]खिलगुणगणसालदालो<sup>२०</sup> विशालो रक्षावल्लीं जनानामभिमतफलदां  
कीर्तिपृथ्यामपुष्टत् । [३६\*] सो[यमा]-
- 77 [र]दवाडेशसुतां गंगामिवेश्वरः [१\*] गंगादेवीं विशालाक्षीमुपयेमे सु[दा]-  
न्वितः । [३७\*] ताथ्या-
- 78 योजनि विष्णुंशो<sup>२१</sup> वासु[दे]व इवापरः । मङ्गभूपालक[ः\*] श्रीमांनृपा[णा]-  
सुत्तमोन्नतमः । [३८\*] शाक[व्ये]

<sup>१</sup> Read वर्धनश्चपी मङ्गपश्चपः.<sup>२</sup> Read उपर.<sup>३</sup> Read देवीध.<sup>४</sup> Read धार्मपृष्ठ.<sup>५</sup> Read कलावतीति.<sup>६</sup> Read वर्षनः.<sup>७</sup> Read इत्यम्बिल्लव्य.<sup>८</sup> Read वर्षनः.<sup>९</sup> Read इत्यम्बिल्लव्य.<sup>१०</sup> Read उपर.<sup>११</sup> Read पीषी.<sup>१२</sup> Read पराक्रमस्य.<sup>१३</sup> Read तनयात्। उपर.<sup>१४</sup> Read व्यावर्थते.<sup>१५</sup> Read रीथमित्यव्यहृ.<sup>१६</sup> Read गणसारांशः.<sup>१७</sup> Read गणसारांशः.<sup>१८</sup> Read उपर.<sup>१९</sup> Read धृते.<sup>२०</sup> Read हैह्य.<sup>२१</sup> Read नीष.<sup>२२</sup> Read भौम.<sup>२३</sup> Read स्थिररात्राक्षमोः.<sup>२४</sup> Read विष्णुशी.

- 79 वेदनेचक्षितशशिगणिते<sup>१</sup> शेषकाण्डे [द\*]शम्यां भागूर्वारे<sup>२</sup> [सु]लग्ने महति  
मगपतावश्चिवे<sup>३</sup> पीठपु[र्या] [।\*]
- 80 श्रीमच्चाक्त्यवंशोदधिसकलकलापूर्वाचंद्रोभिषिक्तः<sup>४</sup> कुन्तीश्रीनाधच्छर्म्य सुरपति-  
विभवो म-
- 81 [स्त्रभू]षज्जभोसी [॥ ३८\*] प्रादादखंड<sup>५</sup> गुडिवाडनामथाम स तस्मिन्नभिषेक-  
काले [।\*] प्रोल्नांडुदेशे प्रभ[वे]व्य-
- 82 याय कुन्तीमनोरंजनमाधवाय । [४०\*] स राजा रा[ज]परमेश्वरो राज-  
[पु]रंदरः प[र]म-
- 83 [भ]गवतः परमब्रह्माण्डः प्रोल्नांटिविषयवासिनो राष्ट्रकूटप्रसुखान्कुडुविनम्भ-  
[व्या]-<sup>६</sup>
- 84 अमाहर्यथमाज्ञापयति [।\*] [वि]दितमस्तु वः प्रोल्नांटिविषये गुडिवाड-  
नामथामोस्माभिः श्री[पी]-
- 85 [ठ]पुरनि[व]सिने श्रीकुन्तीमाधवदेवाय सर्वकरपरिहारण्ड दत्तः । शकवर्ष-  
भुल<sup>७</sup> ११[२]४ग[नै]ठि
- 86 ज्येष्ठव[हु][ळ\*]दशमियुनादिवारसु नांटि सिंहोदयसुन । स्वस्ति सर्वलोका-  
श्रयश्रीविष्णुवर्षनमहा-
- 87 राजुलैन . मन्नपदेवचक्रवत्ति श्रीपिठापुरमुन श्रीकुन्तीमाधवदेवर स[न्ति]धिन-  
भिषिक्तुंडै पट्ट-
- 88 मुगदि तत्रिमित्तमुन श्रीकुन्तीमाधवदेवरकु<sup>८</sup> हविर्बम्बज्जनात्यनित्यनैमित्तिक-  
मासोत्त्वसंवत्सरीक्ष[वा]-
- 89 खेमुगा प्रोल्नांटिलो गुडिवाड अनियेडि ऊरु अखंडसुन गृहचेतारामथा-  
मियकसहितमु-
90. ग[। सर्व]कर[प]रिहारमुगांजेसि [आ]चंद्राक्षस्यायियानिच्चिर । अस्य अ[।]-  
मस्य सीमानः । पूर्वातः<sup>९</sup> कोम्म-
- 91 रेठि गद वेदुर्घोदण्ड<sup>१०</sup> सीमा । आगेयतः कवल[बो]डु सीमा ।  
दक्षिणतः बरिमिक दी[डु] मूल [मी]मा । नैरित्यत[:]:<sup>११</sup>
- 92 [दब्ब]ंगुट चित्त सीमा । पश्चिमतः कोलनि पीतमेः<sup>१२</sup> चेनि दूब सीमा ।  
वायव्यतः वेदुवाड का[र]ड मुच्चंहि पुट-

<sup>१</sup> Read ज्येष्ठ.<sup>२</sup> Read भागोर्वारे.<sup>३</sup> Read भ.<sup>४</sup> Read पूर्ष.<sup>५</sup> Read कुन्तीश्रीनाथ.<sup>६</sup> Read उच्चर्ष.<sup>७</sup> Read कुट्टिमित्त.<sup>८</sup> Read वर्षभुल.<sup>९</sup> Read ज्येष्ठ.<sup>१०</sup> Read हविर्बम्बज्जनात्यनित्यमार्थः.<sup>११</sup> Read पूर्वातः.<sup>१२</sup> Read वेदुर्घोदण्डः.<sup>१३</sup> Read धीतम.

- 93 हृ सीम[१ ।] उत्तरतः भंडिधारि<sup>२</sup> सीमा । ईशान्यतः<sup>३</sup> कुलुमेटि चेदलु-  
वाड भंडिधारि<sup>४</sup> मुच्चहि सीमा । अस्य धर्मस्य केन[चि].
- 94 द्वाधा न कर्तव्या<sup>५</sup> [१\*] यदा[ह] [१\*] स्वदत्तां परदत्तं वा यी  
[ह]रेत वसुंधरां [१\*] षष्ठि वर्षसहस्राणि [विष्णु]यां [जा]ये[ते]<sup>६</sup>
- 95 क्रिमिः । [४१\*] बहुभिर्व्यस्था दत्ता बहुभिस्थानुपालिता [१\*] यस्य  
यस्य [य]दा भूमिस्तस्य तस्य तदा फलं । [४२\*] श[त्रुणापि  
क्ष]तो धर्मं.
- 96 : पालनोयं<sup>७</sup> प्रयत्नतः [१] शत्रु[र]व [हि शत्रु][ः\*] स्वधर्मस्वत्तुर्वं कस्य-  
चित् । [४३\*] श्रीपिठापुरमुन <sup>१०</sup>कटाच[१\*]थ्य[लिखि]तं [१\*] श्री  
श्री श्री भि [॥\*]

## TRANSLATION.

(Verse 1.) From the expanding lotus-flower (*which rose from*) the navel of (Vishnu) the husband of Sri (*and*) lord of the world, was produced Brahma, the abode of the Vedas (*and*) primeval spirit. From him was born a son of the mind, the sage Atri. From him came the Moon,—a feast to the eyes of men, the friend of the ocean, the founder of a race, (*and*) the jewel that adorns the head of Mahesvara (Siva).

(V. 2.) From this Moon was born Budha, a rejoicer of the hearts of men (*and*) an abode of wisdom. From Budha came the emperor Pururavas.

(Line 5.) From him (*came*) Ayu; from him Nahusha; from him Yayati; (*and*) from him Puru;

(V. 3.) Puru, whose arms were able to bear the burden of the earth (*and*) who, having devoutly bestowed his own youth on (*his*) parent, received like an ornament the old age clinging to the body of the latter.

(L. 7.) From him (*came*) Janamejaya; from him Prachiśa; from him Sainyayati; from him Hayapati; from him Sārvabhauma; from him Jayasena; from him Mahābhauma; from him Aiśāna; from him Krōdhānana; from him Dēvaki; from him Ribhuka; from him Rikshaka; from him Mativara; from him Kātyāyana; from him Nila; from him Dushyanta; (*and*) from him Bharata,—

(V. 4.) Who, having placed sacrificial posts in an uninterrupted line on the bank of the Jāhnavī (Gangā) and Yamunā, performed a horse-sacrifice (*and hence became*) known by the name of Mahākarma-Bharata.<sup>11</sup>

(L. 12.) From this Bharata (*came*) Bhūmanyu; from him Suhōtra; from him Hastin; from him Virōchana; from him Ajamidha; from him Samvarana; from him Sudhanvan; from him Parikshit; from him Bhimasena; from him Pradipana; from him Śamtanu; from him Vichitravirya; (*and*) from him king Pāṇḍu.

(V. 5.) From the two queens Kuntī and Mādrī, he (*viz.* Pāṇḍu) received five sons, who were as brilliant as jewels,—Yudhiṣṭhīra, Bhima, Arjuna, Nakula (*and*) Sahadeva.

(V. 6.) The only hero in the world, whose noble deeds were beneficial to all men, (*was*) Arjuna, whose companion Vishnu (Krishna) became, disregarding the shame of being a mortal;

<sup>1</sup> Read उत्तरः.

<sup>2</sup> Read भंडिधारि.

<sup>3</sup> Read ईशान्यतः.

<sup>4</sup> See note 2.

<sup>5</sup> Read कर्तव्या.

<sup>6</sup> Read परदत्ता.

<sup>7</sup> Read जायते.

<sup>8</sup> Read नीया.

<sup>9</sup> Read स्वाजर्मः शत्रुम्.

<sup>10</sup> Read कष्टा०.

<sup>11</sup> i.e. 'Bharata (the performer) of great rites.'

who was embraced by Isā (Siva) at the time of the bestowal of the *Pârśpata* (weapon); (and) through whom, when he stayed in the great heaven, the throne of Vajrin (Indra) became possessed of two Indras.<sup>1</sup>

(L. 19.) From this Arjuna (came) Abhimanyu; from him Parikshit; from him Janamējaya; from him Kshēmaka; from him Naravāhana; from him Śatānika; (and) from him Udayana. Then, after fifty-nine kings of his race, who sat on the throne at Ayōdhyā, had passed away, a king of this race, Vijayāditya by name, having gone to the Dekhan with the desire of conquest (and) having challenged Trilochana-Pallava, met with his death. During this battle, his chief queen, who had been pregnant for six months, reached an *agrahāra* called Mudivēma, and, being protected like a daughter by Vishnubhatta-Somayājin, who dwelt there, gave birth to a son, Vishnuvardhana. She brought him up, having caused to be performed for this prince the rites which were suitable to (his) descent from the double *gōtra* of those who belonged to the *gōtra* of the Mānavyas and were the sons of Hāriti. And he, having been told the (foregoing) events by (his) mother, went forth, worshipped the goddess Nandā (Gauri) on the Chalukya mountain, appeased Kumāra (Skanda), Nārāyaṇa (Vishnu), and the troop of Mothers, resumed the insignia of sovereignty, which had descended (to him) by the succession of his race, (and) which had been, as it were, deposited (with these deities),—(viz.) the white parasol, the single conch, the five *mahāśabdas*, the flags in rows, the *pratiḍhakkā* (drum), the crest of the boar, the peacock's tail, the spear, the throne, the ornamental arch, the golden sceptre, (the emblems of) the Gaṅgā and the Yamunā, etc., conquered the Kadamba and Gaṅga princes, and ruled over the Dekhan, (which is situated) between (Rāma's) Bridge and (the river) Narmadā, (and which contains) seven and a half *lakshas* (of villages).

(V. 7.) To this glorious Vishnuvardhana was born by a queen of the Pallava race an excellent son, king Vijayāditya.

(L. 29.) His son (was) Pulakēśi-Vallabha. His son (was) Kirtivarman. His son, Kubja-Vishnuvardhana,—the brother of Satyāśraya-Vallabhendra who adorned the race of the glorious Chālukyas, who belong to the *gōtra* of the Mānavyas who are praised in the whole world; who are the sons of Hāriti; who have acquired the kingdom through the favour of (Siva) the husband of Kauśī; who are protected by the troop of Mothers; who are meditating at the feet of the lord Mahāsēna (Skanda); who have subdued the crowd of (their) enemies in an instant through (the power of) the excellent crest of the boar, with which they have been favoured by the blessed Nārāyaṇa (Vishnu); (and) whose bodies are purified by bathing at the end of horse-sacrifices,—ruled over the country of Vēngi for eighteen years; his son, Jayasimha-Vallabha, for thirty-three (years); his younger brother, Indurāja, for seven days; his son, Vishnuvardhana, for nine years; his son, Maṅgi-yuvarāja, for twenty-five (years); his son, Jayasimha, for thirteen (years); his younger brother, Kokkili, for six months; his elder brother, Vishnuvardhana, having expelled him, for thirty-seven years; his son, Vijayāditya-Bhaṭṭāraka, for eighteen (years); his son, Vishnuvardhana, for thirty-six (years); (and) his son,—

(V. 8.) The wise Narēndra, having fought one hundred and eight battles (and) having founded, it is said, as many temples (and) tanks with gardens on (those) battle-fields, ruled (this) excellent country for forty-eight years.

(L. 38.) His son, Kali-Vishnuvardhana, (ruled) for one and a half year; (and) his son,—

(Vv. 9 and 10.) The great lord Guna[ga]-Vijayādityadēva, surnamed Tribhuvanākuśa,—the hero who played the game of ball on the battle-field with the head of Maṅgirāja; who burnt Chakrakūṭa; who frightened Saṅkila, residing in Kiranapura (and)

<sup>1</sup> i.e. he shared the throne of his father Indra during his visit to *Starga*.

joined by Kṛishṇa; who restored his dignity to Vallabhēndra; and who received elephants as tribute from the Kāliṅga (*king*),—ruled the circle of the earth for forty-four years.

(L. 42.) The son of his brother Vikramāditya (*was*) Chālukya-Bhīma,—

(V. 11.) Who, having been victorious in three hundred and sixty battles (*and*) having founded a temple (of Śiva), called Chālukya-Bhīmēśvara after his own name, ruled the earth for thirty years.

(L. 44.) His son, whose other name was Kollabhigandha,—

(V. 12.) The renowned (*and*) unequalled hero Vijayāditya, who granted gold in profusion, established a pillar of victory and ruled the earth for half a year.

(L. 45.) His two sons (*were*) Amma and Rājabhīma. Of these two, king Amma (*ruled*) for seven years.

(V. 13.) This earth possessed a really good king in this victorious prince Amma. (*For*), his enemies were driven from their country (*vishaya*), as the Yogi has renounced worldly pleasures (*vishaya*); their bodies were impaled on stakes (*sūla*), as the body of a lover is filled with passion (*sūla*); they suffered many defeats (*bhaṅga*), as the water of a stream has many ripples (*bhaṅga*); they were devoid of strength as the trunk of the plantain; (*and*) they lived in the jungle (*aranya*), as fire dwells in the (two) aranis.

(L. 48.) Having expelled his son, the young Vijayāditya, whose other name was Kanṭhikā-Bēta,—Tāḍapa (*ruled*) for one month. Having defeated him, Vikramāditya, the son of Chālukya-Bhīma, (*ruled*) for eleven months. Yuddhamalla, the son of king Tāḍapa, (*ruled*) for seven years.

(V. 14.) Having expelled this Yuddhamalla from his country, the brave, wise, brilliant (*and*) victorious Rājabhīma, the younger brother of king Amma, ruled over the country of Vēngī for twelve years.

(V. 15.) This prince Rājabhīma had three sons,—Dānārṇava, prince Amma, (*and*) Kāma,—who surpassed (Indra) the lord of the gods in might.

(V. 16.) Among these, king Amma, a Mahēśvara (Śiva) among men, the spreading of whose fame (*which resembled*) quicksilver, illumined (*all*) regions, ruled over the earth for twenty-five years.

(V. 17.) Then the brother of king Amma,—Dānārṇava, who was known as a master of the sixty-four fine arts, ruled the earth for three years.

(V. 18.) After the wise (*and*) liberal king Dāna, the Andhra-māṇḍala remained, by the will of fate, without a ruler for twenty-seven years.

(V. 19.) The pure Śaktivarman, the son of king Dānārṇava and of Ā[r]yadēvi, ruled the earth for twelve years.

(V. 20.) Then his younger brother, Vimalāditya, an ocean of honour, the Mandāra (tree) on earth, who was not treacherous even towards an enemy, (*and*) whose (*only*) weapon was (*his*) arm, ruled the earth for seven years.

(V. 21.) His son, the glorious Rājarāja, the ornament of the race of the Moon, the Kalpa tree on earth, ruled the Andhra-māṇḍala for forty years. Him the inhabitants of this earth considered a Vairōchana (Bali) who did not undergo imprisonment by Vāmana, (*and*) a Yudhishṭhīra who was not addicted to the trouble of forest-life.<sup>1</sup>

(V. 22.) His son, the victorious (*and*) firm Rājendra-Chōda, a man who had not had his equal before, ruled the Andhra-vishaya together with the glorious five Dravidas for fifty

<sup>1</sup> King Bali was confined by Vishṇu in his Vāmanavatāra to the nether regions, and Yudhishṭhīra had to live in the forest for twelve years.

years. Verily, the Snowy Mountain became accessible to men, as it was enveloped by the flames of the fire of his unchecked valour (*and thus*) had its snow melted.

(V. 23.) The son of him who resembled in conduct (*the ancient kings*) Nṛiga, Bhagiratha, Dhundhumāra, Rāma and Ambariṣha, was he who bore the renowned name **Vikrama-Chōda**, who resembled Śakra (Indra) in might, (*and who was*) the full-moon of the ocean(-like) Chālukya race.

(V. 24.) When he, whose other name was **Tyāgasamudra**, had gone to protect the **Chōda-māṇḍala**, the country of Vēngī became devoid of a ruler in that interval.

(L. 62.) At this time,—

(Vv. 25 and 26.) To that virtuous prince **Bēta**,<sup>1</sup> who was the son of king **Amma**; whose neck was resplendent with a necklace (*kāṇṭhikā*); (and) who had been expelled by Tāḍapa,— to this prince Bēta was born **Satyāśraya**, whose other name was **Uttama-Chālukya**, (*and*) whose spotless fame surpassed (*in whiteness*) the mighty elephant of Indra.

(Vv. 27 and 28.) His chief queen, an ornament of the **Gāṅga** race, was **Gaurī**, who resembled Gaurī (Pārvati) in beauty. This couple had seven sons,—the brave **Vijayāditya**, **Vimalāditya**, **Vikramāditya**, the glorious prince **Vishṇuvardhana**, prince **Mallapa**, **Kāma** and **Rājamārtanda**.

(V. 29.) Among these, **Vijayāditya** married **Vijayā-mahādēvi**, who was born from the **race of the Sun**, (*and*) who resembled the Earth (*in patience*).

(V. 30.) She bore to him the victorious prince **Vishṇuvardhana**, the brave **Mallapadēva**, and the brilliant **Sāmidēva**.

(V. 31.) Among these, **Mallapadēva** was a benefactor of all scholars, an abode of firmness, the birth-place of royal splendour, an ornament of the earth, a mine of unequalled valour, (*and*) a wrestler with (*all*) enemies in the world.

(V. 32.) This god-like **Mallapadēva** married **Chandaladēvi**, the daughter of an excellent prince named **Brahman**, who was the ornament of the **Haihayas** (*and*) the lord of the **Sagara-vishaya**.

(V. 33.) She was continually praised by the inhabitants of the earth with the terms ‘charming, clever, accomplished, auspicious, noble, faithful, intelligent, virtuous (*and*) lucky.’

(V. 34.) Having received a boon from Mahēśvara (Śiva), **Mallapadēva** begot on this Chandaladēvi a son, king **Vijayāditya**, just as Dilipa (*begot*) the sinless Raghu.

(V. 35.) Having obtained him, who was fond of terrible daring (*or of the daring of Bhima*); who was saluted by victory (*or by Vijaya, i.e. Arjuna*); who was the birth-place of virtue (*or the son of Dharma*); whose devotion to his family (*or to Nakula*) was unbroken; (*and*) who propagated a glorious family,— royal Fortune (*became*) constant (*and*) rejoiced daily, (*because she took him*) for Yudhishṭhira.<sup>2</sup>

(V. 36.) Having been anointed in the **Śaka** year containing the treasures (9), the oceans (7),<sup>3</sup> the sky (0), and the moon (1),— (*i.e. 1079*),— in the month of Māgha, in the bright fortnight, on the tenth *tithi*, on the day of the son of the Sun (*i.e. on Saturday*), under the asterism Rōhiṇī, at the **Mīna lagna**,— this moon among kings, (*who resembled*) a great water-trench (*filled*) with all virtues, reared the creeper of protection of men, whose flower was fame, (*and*) which yielded the desired fruit (*viz. heaven*).

<sup>1</sup> See line 48 of the text.

<sup>2</sup> Yudhishṭhira was the son of Dharma and the brother of Bhīma, Arjuna and Nakula, who are alluded to in the first half of the verse.

See p. 228 above.

(V. 37.) As Īśvara (Śiva) (*married*) Gaṅgā, he joyfully married the large-eyed Gangadévi, the daughter of the lord of [Āra]davāda.

(V. 38.) This couple had a son who was a partial incarnation of Vishṇu, like a second Vasudeva (Kṛishṇa),—the glorious king Malla, the most excellent of princes.

(V. 39.) In the Śaka year reckoned by the Vēdas (4), the eyes (2), the earth (1), and the moon (1),—(*i.e.* 1124),—in the dark (*fortnight*) of Jyaiṣṭha, on the tenth *tithi*, on Sunday, at the great auspicious *lagna* Mṛigapati (*i.e.* Siṁha), under the asterism Aśvinī, at Piṭhapuri, in the temple of the god Kuntinātha, was anointed this prince Malla, whose might resembled that of (Indra) the lord of the gods, (*and*) who was the full-moon of the ocean(-like) race of the glorious Chālukyas.

(V. 40.) At this time of (*his*) anointment, he gave the whole village named Guḍivāda in the district (*dēśa*) of Prōl-nāṇḍu to the imperishable lord Mādhava who gladdens the heart of Kunti.

(L. 82.) This king,—the Rājaparamēśvara, the Purāndara (Indra) among kings, the devout worshipper of Bhagavat (Vishṇu), the devout worshipper of Brāhmaṇas,—having called together the Rishtrakūṭas and all other ryots inhabiting the district (*cishaya*) of Prōl-nāṇḍu, commands as follows :—

(L. 84.) “Be it known to you that We have given the village named Guḍivāda in the district (*cishaya*) of Prōl-nāṇḍu, with exemption from all taxes, to the god Kunti-Mādhavadevā who resides in Śripiṭhapura.”

(L. 85.) In the Śaka year 1124, on the tenth *tithi* of the dark (*fortnight*) of Jyaiṣṭha, on Sunday, at the rising of Siṁha,—Hail! The asylum of the whole world (*Sarvalokdsraya*), the glorious Viṣṇuvardhana-Mahārāja, alias Mallapadēva-Chakravartin, having been anointed and crowned at Śripiṭhapuram in the presence of the god Kunti-Mādhavadevā, gave on this occasion to the god Kunti-Mādhavadevā, for burnt offerings, oblations and worship, for daily and periodical rites, monthly festivals and annual festivals, the whole village called Guḍivāda in Prōl-nāṇḍu, together with houses, fields, gardens and inhabitants, having exempted (*it*) from all taxes, to last as long as the moon and the sun.

(L. 90.) The boundaries of this village (*are*) :—In the east, the boundary (*is*) a bamboo bush on the embankment of the Kommarēru (*river*). In the south-east, the boundary (*is*) a pair of boulders.<sup>1</sup> In the south, the boundary (*is*) the corner of the yard<sup>2</sup> of Barimika. In the south-west, the boundary (*is*) a tamarind tree at the [Dabbañ]guṇṭa (*tank*). In the west, the boundary (*is*) a sluice<sup>3</sup> at the field of Pōtama of Kolamu.<sup>4</sup> In the north-west, the boundary (*is*) a big (?) ant-hill at the meeting-point of the three boundaries<sup>5</sup> of Chedaluvaḍa and Kā[r]āḍa. In the north, the boundary (*is*) a cart-road. In the north-east, the boundary (*is*) the meeting-point of the three boundaries<sup>6</sup> of Kulumēdu and of the cart-road of Chedaluvaḍa.

(L. 93.) Nobody should cause obstruction to this charity. For, it is said :—

[Vv. 41 to 43 are three of the usual imprecatory verses.]

(L. 96.) (*This edict was*) written by Kāntachārya at Śripiṭhapuram. Hail! Hail! Hail!  
Bhi.<sup>7</sup>

<sup>1</sup> Bondā is perhaps the same as bandā.

<sup>2</sup> See Mr. Kittel's *Kannada-English Dictionary*, s. v. dōḍa.

<sup>3</sup> See *ibid.* s. v. tūbu, the usual Telugu form of which is tūmu.

<sup>4</sup> See *South-Indian Inscriptions*, Vol. II. p. 308 and note 3.

<sup>5</sup> The third boundary is probably the granted village itself; compare above, p. 96, note 4.

<sup>6</sup> See the preceding note.

<sup>7</sup> This is perhaps the initial of some controlling officer.

## No. 34.—KHALIMPUR PLATE OF DHARMAPALADEVA.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

This plate was discovered by Mr. Umes Chandra Batavyal, I.C.S., in November 1893, at the village of **Khalimpur**, near Gaur, in the Maldah district of the Bhāgalpur division of the Lieutenant-Governorship of Bengal. It had been found by a Muhammudan cultivator, while ploughing a paddy-field near the village, and was purchased by Mr. Batavyal from his widow. The inscription which it contains has already been published by Mr. Batavyal,<sup>1</sup> with a translation and a small but clear photo-etching, in the *Journal, Asiatic Society of Bengal*, Vol. LXIII. Part I. p. 39 ff. I re-edit it from impressions taken by Dr. Hultzsch, to whom the original plate was kindly sent by Dr. Grierson.

This is a single plate which measures about  $11\frac{3}{8}$ " broad by  $1' 4\frac{3}{8}$ " high. Like the other plates of the same dynasty,<sup>2</sup> it is surmounted by a highly wrought ornament, soldered on the top of it, overlapping the upper portion of the plate where it causes a break of about 4" in the first three lines of the writing on either side, and projecting about  $5\frac{7}{8}$ " above the plate. The main part of this ornament is a seal, formed by five concentric rings, the innermost of which is about  $2\frac{3}{4}$ " in diameter. A horizontal line divides the space within this ring into two parts. Above the line is a wheel on a pedestal, with a deer facing it on either side; and immediately below it we have the legend *śrīmān-Dharmapāladevah*, written in one line. Below the legend is another horizontal line, and below this again there seem to be some flowers. The seal rests on a pedestal, and has all round it some projections, the shape of which may be seen from the Plate opposite page 244. The plate is inscribed on both sides. The first side contains 33 lines of writing, and the second 29 lines, the last of which is engraved quite at the bottom of the plate, about  $5\frac{1}{2}$ " distant from the line preceding it. Both the writer and the engraver have done their work with great care, and, although the edges of the plate are not raised into rims, the writing, with the exception of three or four *aksharas* on the second side, is in an excellent state of preservation. The size of the letters on the first side is about  $\frac{1}{16}$ ", while on the second side it is only between  $\frac{3}{16}$ " and  $\frac{1}{4}$ ".—The characters belong to the northern class of alphabets. Like those of the short *Gayā* inscription of Dharmapāla (Sir A. Cunningham's *Mahā-Bodhi*, Plate xxviii. 3), they hold an intermediate position between those of the Dēo-Barayārāk inscription of Jivitagupta II. of the family of the Guptas of Magadha (*Gupta Inscriptions*, Plate xxix. B) and those of the Badāl pillar inscription of the time of Nārāyanapāla (*Epigraphia Indica*, Vol. II. p. 160, Plate). In general, what strikes one, is that letters like *p*, *m*, and *s* are mostly open at the top, and that separate signs are employed to denote final *t*, *n*, and *m*, with the *virāma* written beneath or over the sign, or attached to the top

<sup>1</sup> Mr. Batavyal, by making this inscription known, has rendered a valuable service to Indian epigraphy, and I would leave those who are interested in the subject to find out for themselves where my text and translation differ from his. But I must just mention here that surely Mr. Batavyal has been rather rash in stating that the grant recorded in this inscription was made in favour of the poet Bhatta Nārāyana. So far as I can see, his error is due, in the first instance, to a misapprehension of the meaning of the word *pādamūla* in line 51 of the text. According to Mr. Batavyal, the adjective *pādamūla-samṛta* means 'one who came to visit,' and the substantive *Nārāyana-bhāṭṭdraka*, which that adjective qualifies, therefore cannot denote the god Nārāyana, but "plainly refers to some person whose name was Nārāyana." Really *pādamūla* denotes the attendants of some god or idol, and *Nārāyana-bhāṭṭdrakaḥ pādamūla-samṛtah* therefore literally can only mean 'the lord Nārāyana, associated with his attendants.'

<sup>2</sup> These plates are the Mungir plate of Dēvapāla, *As. Res.* Vol. I. p. 123 ff., and *Ind. Ant.* Vol. XXI. p. 253 ff.; the Phāgalpur plate of Nārāyanapāla, *Jour. Beng. As. Soc.* Vol. XLVII. Part I. p. 384 ff., and *Ind. Ant.* Vol. XV. p. 304 ff.; the Dinājpur plate of Mahipāla, *Jour. Beng. As. Soc.* Vol. LXI. Part I. p. 77 ff.; and the Āngālāt plate of Vigrahapāla III., *As. Res.* Vol. IX. p. 434 ff., and *Ind. Ant.* Vol. XIV. p. 166 ff. and Vol. XXI. p. 97 ff.

of it, or, in the case of final *t*, without the *virāma*.<sup>1</sup> As regards individual letters, the lower part of *m* throughout is formed by a straight arm, pointing in an upward direction to the left, and shows nowhere a loop or round knob.<sup>2</sup> The conjunct *rth*, which occurs only in the word *sāhāyakdrtham*<sup>3</sup> in line 13, is denoted by a sign of its own, which has developed out of the sign for *rth* as it appears in line 12 of the Aphaśāq inscription of Ādityasēna (*Gupta Inscriptions*, Plate xxviii.), and which we find in nearly the same form in the Kōṭṭā Buddhist inscription of the Sāmantā Dēvadatta<sup>4</sup> of Vikrama-Sāmyat 847(?). The sign for *t* is similar to the sign for the same letter in the Deopara inscription of Vijayasēna (*Epigraphia Indica*, Vol. I. p. 308, Plate), except that the vertical line on the right is drawn quite down to the bottom. The initial *i* is three times (in *iva*, ll. 3 and 4, and *iti*, l. 7) formed by a horizontal top line, such as is generally found in consonant-signs, with two circles below it; and three times (in *iti*, ll. 52, 56, and 58) by two circles, with a line which slants down from the left to the right below them.<sup>5</sup> The sign of *visarga* is sometimes expressed by a single circle, with a hook or curved line below it.<sup>6</sup> The sign of *avagraha*<sup>7</sup> is employed three times, in *grāmō ssya*, l. 31, *tatō ssmbhis*, l. 52, and *yathā ssmbhir*, l. 49; and numeral figures for 1, 2 and 3 are used in line 61. Having compared a large number of lithographs and impressions of other inscriptions, I have come to the conclusion that the alphabet here employed may fairly be described as a Magadha variety of the Nāgarā alphabet, and that, on palaeographical grounds, the inscription may confidently be assigned to the ninth century A.D.—The language is Sanskrit. The inscription, after the words *ōm svasti* with which it commences, has a verse invoking the protection of Buddha, who here, as in the Ghōṣrāwā inscription, is called *Vajrasana*, and, after that, twelve other verses in praise of the king Dharmapāla and his ancestors; and it contains five benedictive and imprecatory verses in lines 56-60, and another verse, which gives the name of the engraver, in line 62. The rest of the text is in prosa. As regards orthography, the letter *b* is throughout expressed by the sign for *v*; the palatal sibilant is used<sup>8</sup> instead of the lingual in *risvay-*, l. 12, and *viśay-*, l. 31, and instead of the dental in the word *ardhaśrōlikā*, l. 34 ff.; the dental *n* is employed instead of *anusvāra* in *yaśasvy-*, l. 60;

<sup>1</sup> Final *m* is throughout denoted by a half-form of *m* (i.e. an *m* without the horizontal top-line) with the sign of *virāma* below (but not attached to) it; e.g. in *anuydtam*, l. 14. Final *t* is five times denoted by a final form of *t*, without the *virāma*, e.g. in *ribhramat*, l. 26; once, in *antarālēt*, l. 28, by a half-form of *t* with the *virāma* above it; once, in *auravat*, l. 16, by a nearly full form of *t* with the *virāma* attached to the top of it; and once, in *rasēt*, l. 57, by the ordinary form of *t* with the *virāma* attached to the foot of it. Final *n* is generally denoted by a half-form of *n*, with the *virāma* below it, and once, in *kāmān*, l. 30, above it; four times by the full form of *n* with the *virāma* attached to the top of it, as in *bhdean*, l. 17; and once, in *nichitān*, l. 17, by the full form of *n* with the *virāma* below it.

<sup>2</sup> In the Ghōṣrāwā Buddhist inscription of the time of Dēvapāla (*Ind. Ant.* Vol. XVII. p. 309, Plate) the *m* with the loop is still the exception, but in the Badāl pillar inscription and in the Bhāgulpur plate of Nāriyānapāla it is used throughout.

<sup>3</sup> Mr. Batavyal read this *sāhāyakdrtham*. The sign for *rth*, here used, of course owes its origin to the fact that the sign for *r* was written on the line, not above it.

<sup>4</sup> See *Ind. Ant.* Vol. XIV. p. 46. I owe excellent impressions of that inscription to Dr. Fleet.

<sup>5</sup> The first form of *i*, described above, we find in the word *iva* in line 2 of the Akirgadh seal of the Maukhari king Śārvavarman (*Gupta Inscr.* Plate xxx. A), and it is used throughout in the Badāl pillar inscription (as well as in the Bhāgulpur plate of Nāriyānapāla, the Dinājpur plate of Mahipāla, the Gayā inscription of Yakshapāla, and in inscriptions at Sirpur, *Archæol. Surv. of India*, Vol. XVII. Plate xviii.); and the second form we have in the word *ījjā* in line 5 of the Dēv-Barānārāk inscription of Jivitagupta II. of Magadha (*Gupta Inscr.* Plate xxix. B).

<sup>6</sup> This sign is used 11 times, from *°dēah* in line 30 to *prativāsināh* in line 48. In one or two cases I am doubtful whether it is meant for *risarga* or for *anusvāra*.

<sup>7</sup> The sign of *avagraha* occurs once (in line 8) in the Kōṭṭā inscription of Dēvadatta of Vikrama-Sāmyat 847 (?), and once (in line 5) in the Gwalior inscription of Bhājadeva of Kanauj of Vikrama-Sāmyat 933, *Ep. Ind.* Vol. I. p. 159. In the Ghōṣrāwā inscription it is used no less than seven times, but in the Badāl pillar inscription only twice.

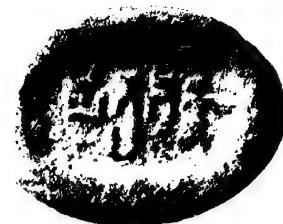
<sup>8</sup> This use of the palatal sibilant may be accounted for by the influence of the Māgadhi Prākṛit.

Seals of Copper-Plate Grants.



1. Khaliampur Plate of Dharmapaladeva;  
*Epigraphia Indica*, Vol. IV, No. 34.

HALF-SIZE.



2. Komarti Plates of Chandavarman;  
*Epigraphia Indica*, Vol. IV, No. 16.

FULL-SIZE.



3. Chikkulla Plates of  
Vikramendravarman II;  
*Ep. Ind.* Vol. IV, No. 25.

FULL-SIZE.



4. Udayendiram Plates of Pallavamalla;  
*South Indian Inscriptions*, Vol. II, No. 74.

FULL-SIZE.



and the word *chaturshu* is written *chaturushu* in line 44.<sup>1</sup> In respect of the observance of the rules of *sāmādhi*, it may be noted that *m* is several times retained before *v*, instead of being changed to *anusvāra*, not only in *sañval*, l. 61, but also at the end of words, e.g. in *-vapushdm=vāhīnīnām=vidhdtum*, l. 20; that *t* is doubled before *r* in *rājaputra*, l. 32, and *attra*, l. 60; that the conjuncts *dv* and *dhv* are incorrectly employed instead of *ddv* and *dahv* in *-krīdvipak*, l. 41, and *vudhvā*, l. 58 (but not in *vuddhvā*, l. 60); and that *visarga* several times has been wrongly omitted, e.g. in *akīrtti kshapayatdn*, l. 59. The only other point of grammar that need be drawn attention to here is the employment of the word *uparīlikhītaka*, for *uparīlikhīta*, in line 52, for which we now can quote numerous analogous instances from other inscriptions.<sup>2</sup> The prose (formal) part of the text offers a considerable number of words, some of them technical terms, which, so far as I know, have not yet been met with elsewhere, and the meaning of some of which is obscure. Thus, in the description of the boundaries of the villages in lines 31-43, we find *ardhasrōlikā*, *khātaka*, *khātikā*, *jālaka*, *bhishuka* (?), and *yāuaka* or *yānikā*, (and perhaps some others, if they are not proper names), some of which may have been drawn from the writer's vernacular. In the long list of officials, enumerated in lines 44-47, we have the *Shashthāndhikrita*, *Daugasakti*, *Khōta*, *Jyēshthakādyustha* and *Dīkṣagrāmika*, who are not mentioned in other inscriptions which I have been able to compare. And revenue-terms peculiar to our text are *tulapātaka*<sup>3</sup> and *hattikā* in lines 51 and 52, and *pindaka* in line 55.

The inscription is one of the devout worshipper of Sugata (Buddha), the *Paramāścara Paramabhattādraka Mahārājādhīrāja Dharmapāladeva*, and records that the king, at the request of his *Mahāśāmantādhīpati Nārāyaṇavarman*, which was communicated to him by the *Dūtaka*, the *Yuvārāja Tribhuvanapāla*,<sup>4</sup> granted four villages to a temple of the god *N[un]una-Nārāyaṇa*, which had been founded by *Nārāyaṇavarman* at *Śubhasthali*. It is the earliest record of any extent that has yet been found of the *Pāla*<sup>5</sup> dynasty, but, excepting that it gives us the names of the father and grandfather—*Vāpyaṭa* and *Dayitavishnu*—of *Gopāla* [I.], and relates that, to put an end to lawlessness and disorder, *Gopāla* was induced by the people to assume the sovereignty, and that he married the *Bhadra*<sup>6</sup> king's daughter *Dēddadēvi*, it tells us nothing whatever that was not known before regarding that dynasty. About *Gopāla*, its founder, we learn no more from it than what has just been stated. Of *Dharmapāla*, his and *Dēddadēvi*'s son, the only fact recorded is, that he installed a certain king of *Kanyākubja* (or *Kanauj*), to the joy of the people of *Pāñchāla*, and with the ready approval of the *Bhōjas*, *Matsyas*, *Madras*, *Kurus*, *Yadus*, *Yavanas*, *Avantis*, *Gandharas* and *Kiras*. And of this even we already had a more specific account in the third verse of the *Bhāgpal* plate of *Nārāyaṇapāla*, according to which *Dharmapāla* gave back again the sovereignty of *Mahādaya* (or *Kanauj*), which he had acquired by defeating *Indrarāja* and other enemies, to the begging *Chakrāyudha*.

<sup>1</sup> Compare *aruhati* for *arhati*, above, Vol. III. p. 143.

<sup>2</sup> Compare, e.g., *bhuktaka* in line 10 of the *Madhuban* plate of *Harsha*, *Ep. Ind.* Vol. I. p. 73, and see *Gupta Inscr.* p. 69.

<sup>3</sup> In a note on the translation I have drawn attention to the fact that the Dād-Bārañārk inscription of *Jivitaguṇa* II. of Magadha (*Gupta Inscr.* No. 46) contains the word *talārāfaka* as the designation of some official. Perhaps I may mention here that that inscription, too, contains an unusually long list of officials—in line 10, what has been understood to be the name of a village, appears to me really to be *kīśorā-rādavā-gō-mahishy-adhikrita*—and that in line 14 of it we have the same word *gathkālādhyasīn* which we have in line 47 of the present inscription, and which, if my memory serves me rightly, is not of ordinary occurrence except in inscriptions from Orissa.

<sup>4</sup> The *Dūtaka* of the *Mungir* plate of *Dēvapāla* also was a *Yuvārāja*, the king's son *Rājyapāla*; see *Ind. Ant.* Vol. XXI. p. 258.

<sup>5</sup> This designation of the family actually occurs in line 4 of the *Kamauli* plate of *Vaidyadeva*, *Ep. Ind.* Vol. II. p. 350.

<sup>6</sup> The *Bhadras* are variously placed in the middle country, or in the eastern or southern division of India; *Ind. Ant.* Vol. XXII. p. 174.



No king Chakrāyudha of Kannauj is known to us from other inscriptions, and all that can be said with confidence regarding the event spoken of in the two copper-plates is, that, counting back eight generations from the date of the king Mahipāla, Vikrama-Samvat 1083 = A.D. 1026-27, it must have taken place about the middle or in the earlier part of the 9th century A.D.<sup>1</sup>—The peoples or tribes, which in the present inscription are stated to have readily accepted the king installed by Dharmapāla, are mostly such as would be expected to have had dealings with Kanyakubja. Kanyakubja itself was in the country of the Pañchālas in Madhyadēśa. According to the topographical list of the *Brihat-saṁhitā*,<sup>2</sup> the Kurus<sup>3</sup> and Matsyas also belong to the middle country, the Madras to the north-west, the Gandhāras to the northern, and the Kiras<sup>4</sup> to the north-east division of India. The Avantis are the people of Ujjayinī in Mālava. Yadus, according to the Lakkhā Maṇḍal *Prasasti*,<sup>5</sup> were long ruling in part of the Panjab, but they are found also south of the Yamunā; and south of this river and north of the Narmadā probably were also the Bhōjas who head the list. Of the Yavanas it is difficult to speak with any certainty, but it seems not improbable that the word *Yavana* is used here simply in the sense of *Mlechchha*, and is put in, next to the word *Yadu*, rather for the sake of poetical ornamentation than with the object of conveying any very definite meaning.—Dharmapāla, when he made this grant, resided at Pāṭaliputra, the modern Patnā, on the Ganges. The orders of his successors Dēvapāla and Nārāyaṇapāla were issued from Mudgagiri (Mungir or Monghyr), and that of Mahipāla from Vilāsapura. In the plate of Vigrahapāla III. the name of the king's residence is illegible.

The grant, as already stated, was made to a temple of the god N[u]nna-Nārāyana, or, more fully, 'to the holy lord N[u]nna-Nārāyana (*bhagavān-N[u]nna-Nārāyana-bhūttāraka*), installed there (*tatra pratishthāpita*) [viz. at the temple founded by Nārāyaṇavarman], associated with (i.e. and to) the Lāṭa<sup>6</sup> Brāhmaṇas, priests and other attendants who wait upon him.' The words of the text which thus describe the donee exactly correspond to the words *tatra pratishthāpita* *sya bhagavataḥ Śivabhattārakasya pāśupatāchārya-parishadas-cha* in line 39 of the Bhāgalpur plate, by which a donation was made in favour of the god Śiva. Their general

<sup>1</sup> For a list of the Pāla kings from Gopāla I. to Vigrahapāla III. see *Ind. Ant.* Vol. XXI. p. 99. For the rulers of Kannauj we possess no date between that of the Bengal As. Soc.'s plate of the *Mahārāja* Viśvāyukapāla, [Harsha-]Samvat 188 = A.D. 783-84 (*Ind. Ant.* Vol. XV. p. 140), and that of the Dēogadh inscription of the *Mahārājādhīrāja* Bhōjadēva, the successor of the *Mahārājādhīrāja* Rāmabhadradēva, Vikrama-Samvat 919 = A.D. 862 (*Archaeol. Surv. of India*, Vol. X. p. 101). When treating of the verse of the Bhāgalpur plate on a former occasion (*Ind. Ant.* Vol. XX. p. 187), I suggested, with some diffidence, that the ruler who was placed on the throne of Kannauj by Dharmapāla might possibly have been Bhōjadēva. I was quite aware then of the statement in the Jaina *Haricāmaṇa-Purāṇa* (Dr. Rajendralal Mitra's *Notices*, Vol. VI. p. 80; *Ind. Ant.* Vol. XV. p. 141; Dr. Bhandarkar's *Early History*, 2nd ed., p. 65), that in Suka-Samvat 705 = A.D. 783-84, when that work was composed, the north was governed by a certain Indrāyudha, but did not venture to place Dharmapāla so early as to allow of his having had dealings with that king. I even then felt convinced that there must be some connection between the Indrāyudha of the *Haricāmaṇa-Purāṇa* and the king Indra and Chakrāyudha of the Bhāgalpur plate. What that connection was, I do not know; and I am unwilling to put forth another conjecture on a question which any day may be settled by the discovery of a properly dated inscription that may tell us something about the state of Kannauj in the first half of the 9th century A.D.

<sup>2</sup> See *Ind. Ant.* Vol. XXII. p. 169 ff.

<sup>3</sup> In *Ep. Ind.* Vol. I. p. 132, v. 23, the Kurus are reported to have been defeated by the Chandella Yaśovarman.

<sup>4</sup> *Ibid.* p. 124, it will be seen that a king of Kannauj once received an image of the god Vaikuntha from a king of Kira. *Ibid.* Vol. II. pp. 15 and 194, the Kiras are represented as having been held in check or defeated by the Chālu Karna and the Paramāra Lakshmādēva; but in either case the writer probably thought more of his pun than of telling a real fact.

<sup>5</sup> *Ibid.* Vol. I. p. 10 ff. Dr. F. E. Hall's edition of this inscription, in *Jour. Roy. As. Soc.* Vol. XX. p. 452 ff., seems to have been quite lost sight of.

<sup>6</sup> Lāṭa is central and a southern Gujarat, and it seems very appropriate that Gujarat Brāhmaṇas should have been in charge of the temple of Nārāyana (Viṣṇu-Krishṇa), whose own principal residence was Dvārakā in Gujarat.

sense is perfectly plain, and all that by any chance might be considered to be open to discussion in them, is the exact meaning of the term *nunna* (or possibly *nanna*) which is prefixed to the name *Nârâyâya*. In other inscriptions we have *bhagavat(ch)-śri-Nârâyâyanabhattârakdya*<sup>1</sup> or *bhagavantum śriman-Nârâyâyanabhattârakam=uddîṣya*,<sup>2</sup> but *nunna* (or *nanna*) conveys no such meaning as *śri* or *śrimat* do. Nor is it possible to form the compound *bhagavannunna*<sup>3</sup> and make it qualify *Nârâyâyanabhattâraka*; for that compound would not convey any appropriate sense, and *bhagavat* clearly goes together with the *bhattâraka* whoever he may be. What remains then, in my opinion is, to take *N[u]nna-Nârâyâya* together to be the name of the god for whom the temple had been built by *Nârâyâyanavarman*, and to assume that the god *Nârâyâya* was so called in honour of the founder's father, whose name, in that case, must have been **N[u]nna**. Or, if the true reading of the text should be *Nanna-Nârâyâya*, it might also be possible to regard **Nanna**<sup>4</sup> as another name of the founder of the temple, *Nârâyâyanavarman*, himself, and in this case *Nanna-Nârâyâya* would exactly correspond to *Kamala-Nârâyâya*, the name of the god *Nârâyâya* for whom a temple was built at Dêgâmô by the Kâdamba queen Kamalâdêvi.<sup>5</sup> However this may be, the general practice of naming gods or their temples in the manner described is notorious.<sup>6</sup>

The names of the four villages, granted at *Nârâyâyanavarman*'s request by the king, are **Krauñchaśvabhra**, **Mâdhâśammali**, **Pâlitaka**, and **Gôippalli**. The three first were in the **Vyâghrataṭi manḍala** of the **Mahantâprakâśa vishaya**<sup>7</sup> of the **Puṇḍravardhana bhukti**, while the last was in the **Amrashandikâ manḍala** of the **Sthâlikâṭa vishaya**, clearly of the same *bhukti*. Their boundaries are fully given in lines 31-43; but, owing to the fact that this passage contains a number of obscure words and to the want of maps by which some of the places might perhaps be identified, I cannot give a proper account of them. Some localities here mentioned are the **Udragrâma manḍala**, the villages **Kâlikâśvabhra**, **Gânginikâ** and **Jenandâyikâ**, and the small island of **Kâñâ**; besides, mention is made of the river **Kôn̄thiyâ**.

The inscription is dated, in lines 60-61, '12 days (*i.e.* on the 12th day) of Mârga of the year 32 of the increasing reign of victory' (of Dharmapâla).<sup>8</sup>—It was engraved by Tâtata, the son of Subhata and grandson of Bhôgaṭa.

#### TEXT.<sup>9</sup>

##### First Side.

1 Om<sup>10</sup> svasti [||\*] Sarvvajñatâm<sup>11</sup> śriyam=iva sthiram=âsthitasya Vajrâśa-  
2 nasya va(ba)hu-mâra-kul-ôpalambhâḥ | dêvyâ mahâ-karunayâ paripâ-  
3 litâni rakshantu vâ daśa va(ba)lâni disô jayanti || [1\*] Śriya<sup>12</sup> iva subhagâ-

<sup>1</sup> Line 20 of the Pândukâśvar plate of Lalitaśûra, *Proceedings, Beng. As. Soc.* 1877, p. 72.

<sup>2</sup> Line 45 of the Tarpanidighî plate of Lakshmanasâna, *Jour. Beng. As. Soc.* Vol. XLIV. Part I. p. 12.

<sup>3</sup> I only mention this on account of Mr. Batavyal's translation 'the God-guided Bhatta Nârâyâya.'

<sup>4</sup> The name *Nanna* occurs in the passage of the *Harivânta-Purâna*, referred to in note 1 on page 246 above; and it is also found elsewhere. A name *Nunna* I have not met with elsewhere.

<sup>5</sup> See Dr. Fleet's *Dynasties*, 2nd ed., p. 569.

<sup>6</sup> Alla, the son of Vâlibhutta, built a temple of Vishnu called *Vâdillâkhattâsvedmin*, *Ep. Ind.* Vol. I. p. 154; Mathanadeva founded a temple of Isvara (Siva), called *Lachchhukkâvara* after his mother Lachchhukâ, *ibid.* Vol. III. p. 263. In other cases the idol or temple was called after the founder, e.g. *Nôhalâvara* after Nôhalâ, *ibid.* Vol. I. p. 270; or from the locality where it was, e.g. *Lônatîdyadâva* from the place Lavanapâtâ, *ibid.* Vol. III. p. 275. Names of the god *Nârâyana*, with which *N[u]nna-Nârâyâya* may be compared, (besides *Kamala-Nârâyâya*) are *Balilla-Nârâyâya*, *Rûpa-Nârâyâya*, and *Gôga-Nârâyâya*; *Ind. Ant.* Vol. VI. p. 212, and Vol. X. p. 160.

<sup>7</sup> See below, p. 253, note 3.

<sup>8</sup> The other copper-plates of the same dynasty are also dated in regnal years, but omit the words 'of the increasing reign of victory.'

<sup>9</sup> From impressions supplied by Dr. Hultzsch.

<sup>10</sup> Expressed by a symbol.

<sup>11</sup> Metre : Vasantatilakâ.

<sup>12</sup> Metre : Mâlinî.

4 yāḥ sambhavō vārirāśīś-śaśadharā iva bhāṣō viśvam=āhlādayantyāḥ | prakṛitī=avanipānāṁ santatēr-uttamāyā a-

5 jani Dayitavishṇuh̄ sarvvavidy-āvadātāḥ || [2\*] १Āśid=ā sāgarād=urvviṁ gārvibhiḥ kīrtibhiḥ kṛiti | mandaya-

6 khaṇḍit-ārātih̄ śāghyāḥ śrī-**Vāpyatās=tataḥ** || [3\*] २Mātsya-nyāyam=apōhitum prakṛitibhir=Lakshmyāḥ karaṇ=grāhitāḥ śrī-**Gopā-**

7 1a iti kshitiś-śirasām chūḍāmaṇis=tat-sutāḥ | yasy=ānukriyatē sanātana-yaśō-  
rāśir=disām=āśayē śvetimnā ya-

8 di paurnāmāśa-rajanī jyōtsn-ātibhāra-śriyā || [4\*] Śitāmśor=iva Rōhinī Huta-  
bhujāḥ Svāh=ēva tējō-nidhēḥ Śarvāṇ=ī.

9 va Śivasya Guhyaka-patēr=Bhadr=ēva Bhadr-ātmajā | Paulōm=īva Purandarasya  
dayitā śrī-Dēddadēv=ity=abhuḍ=dēvī tasya viñō.

10 da-bhūr=Mura-ripō=Lakshmiṇ=īva kshmū-patēḥ || [5\*] Tābhyaṁ<sup>3</sup> śrī-  
Dharmmapālāḥ samajani sujana-stūyamān-āvadānāḥ svāmī bhūmī-

11 \*patinām=akhila-vasuvati-maṇḍalam śāśad=ēkāḥ [1\*] chatvāras=tīra-majjat-kari-gaṇa-  
charaṇu-nyasta-mudrāḥ samudrā yātrām ya-

12 sya kshamantē na bhuvana-parikhā viśva(shva)g-āśā jigīshōḥ || [6\*] Yasminne-  
uddāma-līlā-chulita-va/(ba)la-bhāre dig-jayāya pravīttē yāntyā<sup>4</sup>

13 [m=v]iśvambharāyām chulita-giri-tiraśchīnatām tad-vaśēna | bhār-ābhugn-āvamajjan-  
maṇi-vidhura-śiraś-chakra-sāhāyakārtham Śeshē.

14 n=ōdasta-dōshyā tvaritatānādadhō=dhas=tam-ēv=ānuyātam || [7\*] ६Yat-prasthānē  
prachalita-va/(ba)l-āsphālānād=ullaladbbhīr=dhūli-pūrajī pihī-

15 ta-sukala-vyōmabhir=bhūtadhbhātryāḥ | samprāptāyāḥ parama-tanutām chakravālam  
phāyānām magn-ōmīlān-maṇi Phāṇipatēr-lā-

16 ghavād=ullalāsa || [8\*] ७Viruddha-vishaya-kshōbhād yasya kōp-āgnir=aurvavat +  
anirvriti<sup>5</sup> prajajāvā chatur-aubhōlli-vāritāḥ || [9\*]

17 ८Yē=bhūvan Prithu-Rāma-Rāghava-Nala-prāyā dharitribhujas=tān=ēkatra didrikshun-  
ēva nichitān sarvān samām=Vēdhāsā<sup>6</sup> | dhva-

18 st-āśeṣha-narēndra-māṇa-mahimā śrī-**Dharmmapālāḥ** kulaū lōla-śrikariṇī-  
nīva(ba)ndhana-mahāstambhāḥ samuttāulbhītaḥ || [10\*] Yasāmī<sup>7</sup>

19 nāśīra-dhūli-dhavalā-dasā-disām drāg=apaśyann=iyattām dhattē Māndhātri-sainya-  
vyatikara-chakīṭ dhyāna-tandrim=Mahēṇīrah |

20 tāsām=apy=āhvāchchhā-pulakita-vapushām=vāhīnīmām=vidhātūm<sup>8</sup> sāhāyyam yasya  
vā(ba)hvōr=nīkhila-riḍukula-dhvāniśinōr=n=ā-

21 vakāśāḥ || [11\*] Bhōjair-Matsyaiḥ sa-Madraiḥ Kuru-Yadu-Yavan-Āvanti-  
Gandhāra-Kirair-bhūpair=vyālōla-mauli-praṇati-parinataiḥ

22 sādhu saṅgiryamāṇah | hrishyat-Pañcālā-vṛiddh-ōddliṛita-kanakamaya-  
svābhishēkōdakumbhō dattāḥ śrī-**Kanyakuvja(bja)s=sa-lalit-cha**<sup>9</sup>-

23 lita-bhrūlatā-lakshma yēna || [12\*] Gopaiḥ<sup>10</sup> sīmī vanēcharair=vanabhuvi grām-  
ōpakaṇṭhē janaiḥ kriḍadbhī[ḥ\*] pratichatvarūn śīśu-gaṇaiḥ

24 pratyāpāṇ[m]=māṇapaiḥ<sup>11</sup> | līlā-vēśmani pañjarōdara-śukair=udgītam=ātma-stavarām  
yasy=ākāṇṇayatas-trapū-vivalit-ānamram sa-

<sup>1</sup> Metre : Ślōka (Anushṭubh).<sup>2</sup> Metre : Śārdūlavikridita ; also of the next verse.<sup>3</sup> Metre : Sragdharā ; also of the next verse.<sup>4</sup> Originally patinām seems to have been engraved.<sup>5</sup> Read yāntyām vi<sup>2</sup>.<sup>6</sup> Metre : Mandākrānta.<sup>7</sup> Metre : Ślōka (Anushṭubh).<sup>8</sup> Read anirvitti.<sup>9</sup> Metre : Śārdūlavikridita.<sup>10</sup> Read samām Vēdhāsā.<sup>11</sup> Metre : Sragdharā ; also of the next verse.<sup>12</sup> Read -vapushām vāhīnīmām vidhātūm.<sup>13</sup> Instead of Kanyakuvjas, one would have expected Kanyakuvjās.<sup>14</sup> Metre : Śārdūlavikridita.<sup>15</sup> This appears to be the true reading of the original ; possibly māṇapaiḥ may be an error for māṇavaīḥ.

25 d=aiv=ānanam || [13\*] Sa khalu Bhāgīrathīpatha-pravarttamāna-nānāvidha-  
     nauvātaka-sampādita-sētuva(ba)ndha-nihita-sailaśi-  
 26 khara-srēṇi-vibhramāt<sup>1</sup> niratiśaya-ghanā-ghanāghana-ghatā-śyāmāyamāna-vāsaralakshmi-  
     samāravdha(bdha)-santata-jaladasa-  
 27 maya-sandēhāt<sup>2</sup> udichin-ānēka-narapati-prābhṛiti-krit-āpramēya-hayavāhini-kharakhur-  
     ōtkhāta-dhūlī-dhūsarita-di-  
 28 gantarālāt paramēśvara-sēvā-samāyāta-samasta.Jamvū(mbū)dvipa-bhūpāl-ānanta-  
     pādāt-bhara-namad-avanāḥ Pātalipu-  
 29 tra-samāvāsita-śrīmaj-jayaskandhāvārāt paramasangatō mahārājādhirāja-śrī-Gopāladēva-  
     pādānuhlyātāḥ pa-  
 30 ramēśvaraḥ paramabhaṭṭārakō mahārājādhirājaḥ śrīmān Dharmapāladēvah  
     kuśali || Śrī-Puṇḍravardddhanabhu-  
 31 kty-antahpāti-Vyāghrataṭimandala-samva(mba)ddha-Mahantaprakāśa viśa (s h a ) y ē<sup>3</sup>  
     Krauñchaśvabhra-nāma-grāmō s̄ya cha simā<sup>4</sup> paśchi-  
 32 mēna Gaṅginikā | uttarēṇa Kādamva(mba)rī-dēvakulikā kharjjūra-vṛikshaś-  
     cha | pūrvvōttarēṇa rājaputra-Dēvaṭa-krit=āliḥ | vi-  
 33 japūrakañ-gatvā pravishṭā | pūrvvēṇa Viṭak-āliḥ khātaka-yānikā[m] gutvā  
     pravishṭā | jamvū(mbū)-yānikām=ākramya jamvū(mbū)-yānaka[m]

*Second Side.*

34 gatā | tatō nisṛitya<sup>5</sup> puṇyārāma-vi(bi)lv-ārddhaśrō(srō)tikā[m?] | tatō-pi  
     nisṛitya na-  
 35 lacharmmu[ṭ-]tārāntam gatā nala[cha]rmīnaṭāt dakshinēna nāmuṇḍikāpi[hē]-  
 36 [ṣ]adāmīmī[?]kāyāḥ | khaṇḍamundamukhān khaṇḍamukhā vēdasavi(bi)lvikā  
     vēdavī(bi)lvikātō rōhitavāṭīḥ pindāravīṭjōṭikā-simā  
 37 u[kt]ārajōṭasya dakshināntah<sup>6</sup> grāma-vi(bi)lvasya cha dakshināntah<sup>6</sup> | dēvikā-  
     simā viṭi | dharmāmāyō-jōṭikā | Ēvarā-Mādhāśāmmallī nā-  
 38 ma grāmah [!\*] asya ch=ottarēṇa Gaṅginikā simā tataḥ pūrvvē-  
     ārddhaśrō(srō)tikayā āmrayānakōlārddhayānikañ=gataḥ<sup>7</sup> ta-  
 39 tō=pi dakshinēna Kālikāśvabhraḥ | atō=pi nisṛitya śrīphala[bh]iṣh[u]kañ yāvā-  
     paśchimēna tatō=pi vi(bi)lvāṅgōrddhaśrō(srō)ti-  
 40 kayā Gaṅginikām pravishṭā | Pālitakē simā dakshinēna Kāññā dvīpikā |  
     pūrvvēṇa Kōṇṭhiyā srōtāḥ [!\*] uttarēṇa  
 41 Gaṅginikā | paśchimēna Jēnandāyikā | ḫetad-grāma-saṁpārīṇa-parakarmma-  
     krīḍvīpah<sup>8</sup> | Sthālikkaṭa-vishaya-  
 42 samva(mba)ddh-Āmrashandikāmandal-āntahpāti-Gopippali-grāmasya simāḥ |  
     pūrvvēṇa<sup>9</sup> Udragrāma-māṇḍala-paśchima-simā | dakshi-  
 43 nēna jōlakāḥ [!\*] paśchimēna Vēśāñik-ākhyā khātikā | uttarēṇ-Ödragrāma-māṇḍala-  
     simā-vyavasthitō gō-mārgaḥ | Ēshu cha-  
 44 turushu<sup>10</sup> grāmēshu samupagatān sarvān-ēva rāja-rājanaka-rājaputra-rājāmātya-  
     sēnāpati-vishayapati-bhōgapati-shashthādhi-

<sup>1</sup> Read -vibhramāt-.<sup>2</sup> Read -sandēhāt-.<sup>3</sup> See below, p. 253, note 3.<sup>4</sup> Originally simō was engraved.<sup>5</sup> Read, here and below, nihṛitya. Some corrections no doubt are necessary in the following lines, but I do not understand the text properly.<sup>6</sup> This might possibly both times be read dakshināntaṁ.<sup>7</sup> The intended reading may be °yānikāñ=gataḥ.<sup>8</sup> Read -krīḍ=dr̄pah.<sup>9</sup> Read pūrvvēṣh=Ödra°.<sup>10</sup> Read turshu.

- 45 krita-dandaśakti-dāndapāśika-chaurôddharanika-daussâdhasâdha n i k a - d û t a - k h ô la-gamâgamik-âbhitvaramâna-hastyas vagômahishyajâ-
- 46 vikâdhyaksha-n[au]kâdhyaksha-va(ba)lâdhyaksha-tari ka-śaulkika-gaulmika-tadâyuktaka-viniyuktak-âdi-râjapâdôpajîvinô=nyâmîs=ch=âkîrtti-
- 47 tân<sup>1</sup> châtabhaṭjâtîyân yathâkâl-âdhyaśinô jyêshṭhakâyastha-mahâmahattara-mahattara-dâsagrâmik-âdi-vishayavyavahâriṇâh
- 48 sa-karaṇâ prativâsinâh kshôtrakarâmîs=cha vrâ(brâ)hmaṇa-mânaṇâ-pûrvvakam yathârham=mânaṇati vô(bô)dhayati samâjnâpayati cha | Matam=astu
- 49 bhavatâm [!\*] Mahâsâmantâdhipati-śri-Nârâyanavarmmanâ dûtaka-yuvârâja-śri-Tribhuvanapâla-mukhâna vayam=evam=vijñâpitâh<sup>2</sup> yathâ csmâ-
- 50 bhir=mmûtâpitrôr=âtmânaś=cha puṇy-âbhivriddhayô Šubhasthalyân dêvakulaû=kâritat(n)=tatra pratishthâpita-bhegavan-N[u]unaNârâyanâ-bhatîrakâya<sup>3</sup> tatpra-
- 51 tipâlaka-Lâṭadvija-dêvârchchak-âdi-pâdamûla-samôthâya pûj-ôpasthân-âdi-karmmanâ chaturô grâmân<sup>4</sup> atratyâ-hatîkâ-talapâṭaka-
- 52 samêtâm=dadâtu dêva iti | tatô csmâbhis=tadiya-vijñaptiyô<sup>5</sup> ôtê upari-lkhitakâś=chatvârô grâmâś=talapâṭaka-hatîkâ-samêtâh sva-
- 53 simâ-paryantâh sôddesâh sadaśâpachârâh<sup>6</sup> ukûchitpragrâhyâh<sup>7</sup> parihpita-sarvavapidâh<sup>8</sup> bhûmichchhidra-nyâyênn chandr-ârka-kshiti-samakâlau
- 54 tath=aiva pratishthâpítâh<sup>9</sup> | yatô bhavadbhis=sarvvair=eva bhûmér=ddâna-phala-gauravâd=apaharâvô cha mahânarakâpât-âdi-bhayâd=dânam=idam=anumô-
- 55 dya paripâlanîyam | prativâsibhih kshôtrakarâiś=ch=âjnâśravaṇa-vidhâyair=bhûtvâ samuchita-kara-pindâk-âdi-sarvva-pratyây-ôpanayah kârya
- 56 iti || <sup>10</sup>Va(ba)lubhir=vvasundhâ dattâ râjabhis=Sagur-âdibhîh [!\*] yasya yasya yadâ bhûmis=tasya tasya tâdâ phalam ((|)) <sup>11</sup>Shashîm=varsha-sahâsraṇi svargô mô-
- 57 dati bhûmidâh [!\*] âkshêptâ chânumantâ cha tâny=eva narâkê vasét || Sva-dattâm=para-dattâm=vâ<sup>12</sup> yô harâta vasundharâ[m] [!\*] sa vishthâyan=krimir=bhûtvâ pitri-
- 58 bhis=saha pachyatô || Iti<sup>13</sup> kamaladal-âmvu(mbnu)vindu-lôlâm śriyam=anuchintya manushya-jîvitañ=cha [!\*] sakalam=idam=udâhîritañ=cha vudhvâ<sup>14</sup> na hi puru-
- 59 shaib para-kîrttayô vilôpyâ[!h\*] || <sup>15</sup>Tađit-tulyâ lakshmi[s=\*]tanur=api cha dipânala-samâ ||<sup>16</sup> bhavô duḥkh-aikântah para-kritim=akîrtti[!h\*] kshapayatâm [!\*] yaśâ<sup>17</sup>
- 60 nsy=âchandrârkka[in\*] niyatam=avatâm=attra cha nri�âh karishyantê vu(bu)ddhvâ yad=abhiruchitam kim=pravachanañ= || Abhivarddhamâna-vijayarâjye

<sup>1</sup> Rend tâmî=châṭa.<sup>2</sup> Read svam vijñapti.

<sup>3</sup> In bhagavannunna the double n of the fourth akshara is quite clear, but the sign of the vowel u is doubtful; and of the last akshara only the first (upper) n is quite certain. A careful examination of the impressions, however, shows that the actual reading of the original is bhagavannunna or bhagavannanna, not bhagovannanda.

<sup>4</sup> Rend grâmden=.<sup>5</sup> Read °pty=aīta.<sup>6</sup> Read °chârd.<sup>7</sup> This word is followed by a sign of punctuation which has been struck out.<sup>8</sup> Read pîdâ.<sup>9</sup> This is probably an error for pratipâditâh.<sup>10</sup> Metre : Slôka (Anushtubh); also of the two next verses.<sup>11</sup> Read shashîm=varshî=.<sup>12</sup> Read -dattâm vd.<sup>13</sup> Metre : Pushpitâgrâ.<sup>14</sup> Read buddhôd.<sup>15</sup> Metre : Sikharîñi.<sup>16</sup> This sign of punctuation is superfluous.<sup>17</sup> Read yaśâmasy=.

61 samvat<sup>1</sup>

32

Mārga-dināni<sup>2</sup>

12

||<sup>3</sup>

62 Śrī-Bhogaṭasya pantrēṇa śrimat-Subhaṭa-sūnunā | śrimatā Tātaṭen=ēdām<sup>4</sup>  
utkīrṇpām guna-sālinā ||

## TRANSLATION.

Om. Hail!

(Verse 1.) May the ten powers of Vajrāsana who has firmly attained, as to fortune, to omniscience, (those powers) which, cherished by his consort—great compassion, conquer the regions where many hosts of the Evil one are seen, protect you!<sup>5</sup>

(V. 2.) As the sea is the birth-place of the blessed goddess of fortune, and the moon the source of that lustre which gladdens the universe, so Dayitavishṇu, bright with all learning, became the progenitor of the foremost line of kings.

(V. 3.) From him sprang the illustrious Vāpyaṭa, who, full of piety, as far as the ocean embellished the earth with massive temples, and became famous as the destroyer of adversaries.

(V. 4.) His son was the crest-jewel of the heads of kings, the glorious Gopāla, whom the people made take the hand of Fortune, to put an end to the practice of fishes;<sup>6</sup> whose everlasting great fame the glorious mass of moonlight on a fullmoon-night seeks to rival by its whiteness in the sky.

(V. 5.) As Rōhinī is the beloved of the Moon, Svāhā of the Sacrificial Fire, Śarvāṇi of Śiva, and Bhadrā of the lord of the Guhyakas;<sup>7</sup> as the daughter of Puloman is of Purandara, and Lakshmi of Mura's foe, so the illustrious Dēddadévi, a daughter of the Bhadra king, became the queen of that brilliant ruler of the earth, to him a source of joy.

(V. 6.) From them was born the glorious Dharmapāla, whose achievements are praised by the good, a master of kings who alone is ruling the entire orb of the earth; whose progress when he is about to conquer the quarters all round, the four oceans, marked by the footprints of the arrays of his elephants that bathe on their shores, patiently permit, being no longer fosses of the earth.

(V. 7.) When, with his ponderous army marching with unbounded glee, he proceeds to conquer the regions, and when the earth thereby slides down as if the mountains on it were

<sup>1</sup> Read samvat.

<sup>2</sup> One would have expected -dīna.

<sup>3</sup> After this about five letters may have been engraved, but, if they were, they are quite illegible now.

<sup>4</sup> Metre: Slōka (Anushtubh).

<sup>5</sup> Read =ēdām=ut<sup>6</sup>.

<sup>6</sup> Vajrāsana, properly the Buddha's diamond throne, is here a name of Buddha himself (*vajrāsanam āśanam yasya*); and the word, as I now see, is used in the same sense in line 3 of the Ghōrāwāl inscription (*Ind. Ant.* Vol. XVII. p. 309), where the reading should be *sa Vajrāsanah* instead of *Sa-vajrāsanah*. On Buddha's ten powers (*daśa balāni*) see Kern's *Buddhismus*, Vol. I. p. 316. Like the verse at the commencement of the Mungir plate of Dēvapāla and the verse at the commencement of the Bhāgpalur, Dīnājpur and Āngāchchī plates of Nārāyanapāla, Mahīpāla and Vigrahapāla III., the above verse admits of another interpretation with which it would apply to the king Dharmapāla. In this second sense I would translate the verse thus: 'May the forces of (Dharmapāla,) seated on his diamond throne, who, as he has attained to fortune, has firmly attained to omniscience, (those forces) which, cherished by his most compassionate queen, conquer the ten regions where murderous hosts are seen in great number, guard you!' The word *bahumārakulópalambhdh* must be taken as a Bahuvrihi compound, qualifying *dītāḥ*, but its formation is irregular.

<sup>7</sup> Gopāla was made king by the people to put an end to a lawless state of things in which everyone was the prey of his neighbour. For the phrase *mātsya nyāya* compare v. 3942 of von Böhtlingk's *Ind. Sprüche: Parāspardmishatayi jagatb bhinnavartmanah* | *dandibhdv paridhvāmī mātsyō nyāyah pravartate* — *Dīśāṇḍayay*, 'the sky,' is equivalent to *digavasthāna* which is given in von Böhtlingk's *Dictionary*.

<sup>8</sup> The Guhyakas, like the Yakkhas, are attendants of Kuvāra, the god of wealth; Purandara is Indra, and Mura's foe Vishṇu-Kṛishṇa.

marching,<sup>1</sup> Śeṣha hurriedly follows him, always exactly beneath him, with his arms raised to support the circle of his heads, hurt by the jewels that sink into them, bent down by the weight.

(V. 8.) When, on his setting forth, the whole sky is covered with the masses of dust, cast up by the stamping of his marching army, and the earth thereby is reduced to a minuto size, then, on account of its light weight, the circle of the hoods of the serpent-king springs up, with the jewels, that had sunk into them, reappearing.

(V. 9.) The fire of his wrath, stirred up when he finds himself opposed, like the submarine fire, blazes up unceasingly, checked (*only*) by the four oceans.

(V. 10.) Desirous, as it were, of seeing collected together in one place such kings of old as Prithu, Rāma, the descendant of Raghu, and Nala, the Creator in this Kali-age set up the glorious Dharmapāla, who has humbled the great conceit of all rulers, as a mighty post to which to fasten that elephant—the fickle goddess of fortune.

(V. 11.) For those armies of his,—not seeing at once how large they are, because the ten regions are whitened by the dust of their van-guard, the great Indra, afraid of what might happen to the armies of Māndhātṛi,<sup>2</sup> exhausts himself in conjectures,—for them even, thrilled as they are with eagerness to fight, there is no chance of rendering assistance to his arms, which (*alone*) annihilate the whole host of his adversaries.

(V. 12.) With a sign of his gracefully moved eye-brows he installed<sup>3</sup> the illustrious king of Kanyakubja, who readily was accepted by the Bhōja, Matsya, Madra, Kuru, Yadu, Yavana, Avanti, Gandhāra and Kira kings, bowing down respectfully with their diadems trembling, and for whom his own golden coronation jar was lifted up by the delighted elders of Pañchāla.

(V. 13.) Hearing his praises sung by the cowherds on the borders, by the foresters in the forests, by the villagers on the outskirts of villages, by the playing groups of children in every courtyard, in every market by the guardians of the weights,<sup>4</sup> and in pleasure-houses by the parrots in the cages, he always bashfully turns aside and bows down his face.

(Line 25.) Now—from his royal camp of victory, pitched at Pāṭaliputra, where the manifold fleets of boats<sup>5</sup> proceeding on the path of the Bhāgirathī<sup>6</sup> make it seem as if a series of mountain-tops had been sunk to build another causeway (*for Rāma's passage*); where, the brightness of daylight being darkened by densely packed arrays of rutting elephants, the rainy season (with its masses of black clouds) might be taken constantly to prevail; where the firmament is rendered grey by the dust, dug up by the hard hoofs of unlimited troops of horses presented by many kings of the north; and where the earth is bending beneath the weight of

<sup>1</sup> *Chalitagiritiraschtnatd* is an abstract noun derived from the Karmadhāraya compound *chalitagiri-tiraschtna*, the first member of which is a Bahuvrihi; literally ‘the state of one whose mountains are marching and who, in consequence of it, is sliding down sideways.’ The Accusative *tam* towards the end of the verse is governed by *adhb-dhas*; see the *Mahābhāshya* on Pāṇini, ii. 3, 2.—The thousand-headed serpent-king Śeṣha bears the earth on his heads, and, to keep it properly balanced, has to move along always exactly beneath the king, when it is pressed down by the weight of the king's army.

<sup>2</sup> Māndhātṛi was an ancient king and friend of Indra's. The original may also mean ‘afraid of their coming in (hostile) contact with the armies of Māndhātṛi.’

<sup>3</sup> The word of the original text, *dattah*, indicates that Dharmapāla had been requested (probably by the Pañchālas) to permit the installation of the king of Kanyakubja, and the sense of the original would therefore more accurately be expressed by ‘he consented to the installation of.’

<sup>4</sup> Or, it may be, ‘by the people;’ see above, p. 248, note 15.

<sup>5</sup> *Nauvdfaka* apparently is equivalent to *nauvitāna* in v. 22 of the Deopara inscription of Vijayasēna, *Ep. Ind.* Vol. I. p. 309; instead of it, we have *nauvda*, *ibid.* Vol. II. p. 351, l. 15, and in the Bhāgalpur plate of Arāyaṇapāla.

<sup>6</sup> i.e. the Ganges.

the innumerable foot-soldiers of all the kings of Jambūdvīpa,<sup>1</sup> assembled to render homage to their supreme lord;—the devout worshipper of Sungata, the *Paramīśvara Paramabhattaraka Mahārājāddhirāja*, the glorious Dharmapāladēva, who meditates on the feet of the *Mahārājāddhirāja*, the glorious Gopāladēva, being in good health,—<sup>2</sup>

(L. 30.) In the **Mahantāprakāśa** district (*vishaya*), which belongs to the **Vyāghrataṭi manḍala**<sup>3</sup> within the prosperous **Puṇḍravardhana bhukti**, is the village named **Krauñchaśvabhra**. Its boundary on the west is Gaṅginikā; on the north it is the small temple of Kādambarī and a date tree; on the north-east the dike made by the *Rājaputra Dōvāta*; it goes to and enters a citron grove (?); on the east it is the dike of Viṣaka,<sup>4</sup> . . . . .

Also the village named **Mādhāśāmmali**. On the north its boundary is Gaṅginikā; from there, on the east, . . . . .; from there again, on the south, it is Kālikāśvabhra, proceeding thence as far as . . . . .; on the west, from there again, . . . . . it enters Gaṅginikā. At **Pālitaka** the boundary on the south is the small island of Kāṇū; on the east the river Kōṇthiyā; on the north Gaṅginikā; on the west Jānandāyikā. On the island the funeral rites of this village are performed<sup>5</sup> (?). Of the village of **Gopippali**, which is within the **Āmrashandikā manḍala** belonging to the **Sthālikkāṭa** district (*vishaya*), the boundaries are, on the east the western boundary of the Udragrāma *manḍala*, on the south a jōlaka (?), on the west the khāṭikā (?) named Vēsanikā, on the north the cattle-path running on the borders of the Udragrāma *manḍala*.

(L. 43.) To all the people assembled at these four villages, the *Rājans*, *Rājanakas*, *Rājaputras*, *Rājāmātyas*,<sup>6</sup> *Sēnāpatis*, *Vishayapatis*, *Bhōgapatis*, *Shashthāddhikritas*,<sup>7</sup> *Dandaśaktis*, *Dāṇḍapāśikas*, *Chaurōdharanikas*, *Dauhsādhusādhanikas*, *Dātas*, *Khōlās*,<sup>8</sup> *Gamāyamikas*, *Abhitvaramānas*, inspectors of elephants, horses, cows, buffalo-cows, goats and sheep, inspectors of boats, inspectors of the forces, *Tarikas*,<sup>9</sup> *Śaulikas*, *Gaulnikas*, *Taddāyuktakas*, *Viniyuktakas* and other dependants of the king's feet, and to the others not specially named, to those belonging to the irregular and regular troops as they may be present from time to time, to the *Jyēśhthakāyasthas*,<sup>10</sup> *Mahāmahattaras*, *Mahattaras*, *Dāśagrāmikas*<sup>11</sup> and other district

<sup>1</sup> i.e. India.

<sup>2</sup> This sentence is taken up again towards the end of line 43 (*ēshu chaturshu grāmēshu*), and ends in line 48 (*samāṇḍpayati cha*). The intermediate passage must be taken by way of parenthesis.

<sup>3</sup> Since a *mandala* forms part of a *vishaya*, the original text of which the above is the translation cannot be correct. See below, and line 30 of the Dīnājpur plate of Mahipāla where the sequence is *bhukti*, *vishaya*, *mandala*.

<sup>4</sup> From here up to the end of the description of the boundaries of the village of Krauñchaśvabhra I am unable to translate the text; nor do I understand part of what is said about the boundaries of the second village. Several of the untranslated words of the original apparently are names of villages; for others, such as *khāṭaka*, *yāṇikā* or *yāṇaka*, *ardhasrōtikā* and *bhishuka*(?), I cannot suggest suitable meanings.

<sup>5</sup> If this be the meaning intended, the construction of the text of course is wrong; besides, the word *sāmparīṇa*, which is not found elsewhere, is used in the sense of *sāmparīyika*.

<sup>6</sup> This and the following three words would literally mean 'king's ministers, chiefs of armies, chiefs of *vishayas* (or districts), chiefs of *bhōgas*', where *bhōga* is perhaps equivalent to *bhukti*, denoting a larger expanse of territory than a *vishaya*. The *Bhōgapatis*, *Shashthāddhikritas* and *Dandaśaktis* are not enumerated in the other copper-plates of the same family, but *bhōgapati* does occur, after *vishayapati*, in line 13 of the Pāṇḍukēśvar plate of Lalitāśūra. In line 8 of the Kāvī plate of Jayabhaṭa III. (*Ind. Ant.* Vol. V. p. 114) we have, immediately preceding *vishayapati*, *bhōgika*.

<sup>7</sup> *Shashthāddhikrita*, a term which I have not met with elsewhere, apparently denotes a superintendent or comptroller of the *shashthāmīla* or *shadbhāgā*, i.e. the sixth part of the produce, due to the king.

<sup>8</sup> *Khōlā* is another unusual term. The meaning given for it by the dictionaries is 'limping, lame'; in the other copper-plates of the same family and in the plate of Lalitāśūra its place is taken by *prēśāzika* 'a messenger'.

<sup>9</sup> i.e., probably, 'overseers of ferries, tolls, and forests.'

<sup>10</sup> Literally 'the chief writers.'

<sup>11</sup> Probably 'the officers in charge of groups of ten villages.'

officers, including the *Karapas*,<sup>1</sup> and to the resident cultivators,—to all these, especially honouring the Brâhmaṇas, he<sup>2</sup> pays due respect, makes known, and issues these commands:—

(L. 48.) Be it known to you that the *Mahâsîmantâdhipati*, the illustrious *Nârâyana-varman*, by the mouth of the *Dâtaka*, the *Yuvarâja Tribhuvanapâla*, has preferred to us the following request: “For the increase of our parents’ and our own merit we have had a temple built at *Subhasthali*. To the holy lord N[u]nna-Nârâyana<sup>3</sup> who has been installed there (*by us*), and to the Lâṭa Brâhmaṇas, priests and other attendants<sup>4</sup> who wait upon him, may it please your Majesty to grant four villages, with their *hâttikâ* and *talapâṭaka*,<sup>5</sup> for the performance of worship and other rites.” Thereupon, at his request, we accordingly have assigned the above-written four villages, together with the *talapâṭaka* and *hâttikâ*, up to their proper boundaries, with all their localities, with (*the fines for*) the ten offences,<sup>6</sup> not in any way to be interfered with, exempt from all molestation, in accordance with the maxim of *bhûmichchhidra*, for as long as the moon, the sun and the earth endure. Wherefore all of you, out of respect for the merit resulting from a gift of land, and afraid of falling into the great hell and of other evils consequent on the resumption of it, should applaud and preserve this gift. And the resident cultivators, being ready to obey our commands, should make over (*to the donees*) the customary taxes, means of subsistence,<sup>7</sup> and all other kinds of revenue.

(L. 56.) [Here follow five benedictive and imprecatory verses.]

(L. 60.) In the increasing reign of victory, the year 32, 12 days of Mârga.

(L. 62.) This was engraved by the skilful Tâtâta, the son of the worthy Subhâta and son’s son of the worthy Bhôgaṇa.

#### No. 35.—KUDOPALI PLATES OF THE TIME OF MAHA-BHAVAGUPTA II.

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These plates were found, buried in the ground, at the village of “**Kudopali**” in the Bargarh tahsil of the Sambalpur district of the Central Provinces, and were, in November 1895, sent to the Central Museum of Nâgpur by Mr. R. A. B. Chapman, I.C.S., Officiating Deputy Commissioner of Sambalpur. I edit the inscription which they contain from excellent impressions, received from Dr. Hultzschi, to whom the plates were lent by the Curator of the Nâgpur Museum, Mr. R. S. Joshi.

<sup>1</sup> *Karapa* denotes a writer, scribe, or accountant.

<sup>2</sup> The subject of the sentence is *Dharmapâla-dvârah* in line 30.

<sup>3</sup> Or, perhaps, *Nanna-Nârâyana*.

<sup>4</sup> The word *pâdamûla* of the original also occurs in line 20 of the plate of Lalitâsûra, where we have *bhritya-pâdamûla-bharaviya*. Synonymous with it, we have *pâdakula* in v. 74 of the Sâsabhû temple inscription of Mahipâla, *Ind. Ant.* Vol. XV. p. 39. Compare also the Pâli word *pâdamûlika*, ‘a man servant;’ *Jâtaka*, Vol. II. p. 328, l. 13.

<sup>5</sup> Of the two words left untranslated, *hâttikâ* must be derived from *hatta*, ‘a market,’ and may mean ‘market dues.’ *Talapâṭaka* we have, in the form *taladâṭaka* (or *talardâṭaka*) in line 7 of the Dâdî-Baranjâk inscription of Jivitaguṇa II, *Gupta Inscr.* p. 216, where the word denotes an official, according to the late Dr. Bhagwanlal Indraji, ‘the village accountant.’ Perhaps the word, as used in the present inscription, is synonymous with or similar in meaning to the term *talapâṭala* of some Chaulukya grants, which has been taken to denote ‘land paying rent to Government;’ see *Ind. Ant.* Vol. XI. p. 339.

<sup>6</sup> The original, like the Bhâgalpur plate, has here *sadaśdpachâdrâdhâ* instead of the ordinary *sadaśparâdhâh*.

<sup>7</sup> i.e. payments in kind; the term in the original is *pindaka*, which seems to take the place here of the ordinary *bhâgabhbâga*. The word *pinda* occurs, apparently in a different sense, in the phrase *vishayâd=uddhritapinda* in line 11 of the Madhuban plate of Harsha (*Ep. Ind.* Vol. I. p. 73) and in line 21 of the Pândukâśvar plate of Lalitâsûra.

These are three copper-plates, each of which measures about  $7\frac{1}{2}$ " long by 4" broad. They are held together by a ring, which had not been cut when the plates reached Dr. Hultzsch. The ring is about  $\frac{1}{8}$ " thick and  $3\frac{1}{8}$ " in diameter. Its ends are soldered into a seal which bears in high relief a sitting *hamsa*, facing the proper left and surmounted by a crescent, and, below the *hamsa*, the legend *Rānaka-srī-[Pu]m[ja]*. The weight of the plates is 2 lbs.  $4\frac{1}{2}$  oz., and of the ring and seal  $8\frac{1}{2}$  oz.; total 2 lbs. 13 oz. The inscription begins on the second side of the first plate and ends on the first side of the third plate; but at the top of the first side of the first plate there is the following additional line of writing, which I do not understand, in characters that closely resemble those of the inscription itself:—

*Pemittu (?)pamhūlātalikatamvōlabhōlichhatrasatan ||*

Though the edges of the plates are only slightly raised into rims, the writing throughout is in an excellent state of preservation. The size of the letters is between  $\frac{1}{4}$ " and  $\frac{5}{16}$ ". The characters, which include decimal figures for 1 and 3 in line 7, are Nāgarī, of the northern class. In general, they are similar to those of the inscriptions published above, Vol. III. p. 340 ff., but owing, as it seems to me, to the more cursive style of the writing, they present a rather more modern appearance. The sign of *avagraha* does not occur. The *virdma* also, in consequence of the absence of final consonants which will be accounted for below, is nowhere employed; and the sign of *visarga* is used only six times, three times correctly and three times superfluously. The *anusvāra* is expressed seven times in the ordinary way, by a superscript circle or dot, and fourteen times by a circle with a nearly vertical line beneath it, written after the *akshara* to which the *anusvāra* belongs.<sup>1</sup> The only final form of a consonant which occurs is that of *m*, in *-artham* in line 18. Of individual letters, the initial *i* is expressed by two circles with (below them) a line drawn downwards either from right to left (in *-āddhyāi*, l. 16), or from left to right<sup>2</sup> (in *itiḥ*, l. 33); or by a wavy line drawn downwards from right to left, with two circles below it, and below these a slightly curved line drawn downwards from right to left (in *Lōisarā*, l. 10, and *idāṁ*, l. 35). The initial *ē*, which occurs only in *pivarddhāē* (for *vividdhayē*) in line 18, is expressed by a vertical line with (on the left of it) a semicircle open to the left. This form of *ē*, which is very similar to the letter *ē* used in the Cambridge MS. Add. 1691, II.,<sup>3</sup> is of essentially the same type as that spoken of by Dr. Fleet, above, Vol. III. p. 332. It occurs, in varying shapes, in a number of inscriptions from eastern India that have all been written some time after the beginning of the 11th century A.D. We find it, e.g., in the word *ēva* in line 14 of the Naḍagām plates of Vajrahasta of Śaka-Sainvat 979 (above, p. 189, Plate), in the word *ēkaikēna* in line 17 of the Deopara inscription of Vijayasēna (*Ep. Ind.* Vol. I. p. 309, Plate), in the word *ētasya* in line 2 of the Kamanli plates of Vaidyadēva of Kāmarūpa (*ibid.* Vol. II. p. 350, Plate), in the word *ētābhyaṁ* in line 24 of the Bākergaṇj plate of Kēśavasēna (*Jour. Beng. As. Soc.* Vol. VII. p. 44, Plate xlvi.), in the word *ēva* (not *ēsha*) in line 9 of the Gayā inscription of Purushōttamasinha (*Ind. Ant.* Vol. X. p. 342, Plate), in the word *ēshāḥ* in line 10 of the Sylhet plates of Kēśavadēva (*Proceedings, Beng. As. Soc.* 1880, Plate iv.), and in the word *ētasya* in line 24 of the Sylhet plates of Isānādēva (*ibid.* Plate vii. line 8). And, to mention some inscriptions of which no facsimiles have yet been published, it is also used in the Sārnāth inscription of Mahipāla of Vikrama-Sainvat 1083 (*Ind. Ant.* Vol. XIV. p. 140), in the Gōvindpur inscription of the poet Gaṅgādhara of Śaka-Sainvat 1059 (*Ep. Ind.* Vol. II. p. 333), in the Assam plates of Vallabhadēva of Śaka-Sainvat 1107 (*Zeitschr. D. Morg. Ges.* Vol. XL. p. 43), and in the Gayā inscription of Yakshapāla (*Ind. Ant.* Vol. XVI. p. 64). The particular

<sup>1</sup> This sign may be the remnant of a final form of *m*; but as it is often used before sibilants, there can be no doubt that the writer considered it as an optional form of *anuvr̥dra*, not as a form of the letter *m*.

<sup>2</sup> This form of *i*, consisting of two circles with (below them) a line drawn downwards from left to right, is occasionally used in the Khālimpur plate of Dharmapāla; see above, p. 244.

<sup>3</sup> See Prof. Bendall's *Catalogus*, Table of letters. From that Table it will be seen that the form of *ē*, spoken of above, in the manuscripts has taken the place of the triangular form of *ē* from about the middle of the 12th century A.D.

form of *ś* which we have in the present inscription, in my opinion proves, more convincingly perhaps than is done by anything else, that this inscription cannot have been written earlier than about the first half of the 12th century A.D. Of the consonant-signs, the sign for *m*, instead of being square-shaped, is much like a right-angled triangle standing on its apex, with a circle placed to the left of, but not joined to, the hypotenuse. And, like the sign for *m*, the sign for *s* also in this inscription has altogether lost its square shape; and the forms of both letters, just like the form of *ś*, make it impossible to assign to the inscription any great antiquity. As regards other letters, I would only mention that in the sign for *t* (or *tt*) the vertical stroke on the right is generally continued quite to the bottom of the letter (as is also done in the Khālimpur plate of Dharmapāla), and that no clear distinction is made between *t* and *tt*.—The language of the inscription is Sanskrit, employed by a person who had no great command of that language, and considerably influenced by his vernacular. The ignorance of the composer is particularly shown by the principal passage of the inscription in lines 7-20, which is confusedly arranged, and in which some necessary words and most of the case-terminations have been omitted. The influence of the Prākṛit is apparent from the dropping of consonants (including *visarga*) at the end of words, the change of final *n* to *anusvāra*, the elision of *y* between two vowels (in *-āddhyāi* for *-āddhyāyi*, i.e. *-āddhyāyīne*, l. 16, and *pivarddhāc* for *viriddhayē*, l. 18), the substitution of *kh* for *ksh* in *khiti*, l. 17, and of *ś* for *shy* in *bhaviśati*,<sup>1</sup> l. 27, etc.—As regards orthography, short vowels are frequently used for long ones; the vowel *ri* and the syllable *ri* are confounded in *Trikaliṅga*, l. 5, and *pitribhi*, l. 32; the letter *b* is throughout denoted by the sign for *v*; the dental nasal is seven times used instead of the lingual, and the lingual once (in *Kaundinya*, l. 15) instead of the dental; of the sibilants, the palatal is three times employed instead of the lingual (e.g. in *varṣa*, l. 23), the lingual once (in *vaṁsha*, l. 8) and the dental twice (in *prarēsa*, l. 12, and *pāśā*, l. 31) instead of the palatal; the word *datta* is several times spelt *data*; and *āmra* and *tāmra* are written *āmra* and *tāmra*, in lines 11, 18, and 35.—Up to line 20 the text is in prose; lines 21-34 contain some well-known benedictive and imprecatory verses (given here most incorrectly), which profess to be taken from the *Dharma-śāstra*; and lines 35-36, which are again in prose, give the name of the writer, [Pū]rṇadatta, the son of the Śrēshṭhin Kirāja, of Lēnapura.

The contents of the prose part of the inscription in lines 1-20 are as follows:—

In the 13th year of the reign of the devout worshipper of Mahēśvara (Śiva), the *Paramabhattāraka Mahārājādhīrāja Paramēśvara*, the ornament of the Sōmakula, the lord of the three Kaliṅgas, the glorious Mahā-Bhavaguptarājadēva, who meditates on the feet of the devout worshipper of Mahēśvara (Śiva), the *P. M. P.*, the ornament of the Sōmakula, the lord of the three Kaliṅgas, the glorious Mahā-Śivaguptarājadēva, (and who resides) at Yayātinagara,—[his feudatory] the devout worshipper of Mahēśvara (Śiva), who is born in the Maṭhara family and has obtained favour by a boon of (the goddess) Kālēśvarī, the lord of fifteen villages (*pallikā*), who has obtained the five *mahāśabdās*, the *Māṇḍalika*, *Rāṇaka*, the glorious Puñja (l. 9), the son of Vōdā (?), after having worshipped the Brāhmaṇas at the village of Lōisāra in the Gidāndā district (*maṇḍala*), from his residence at Vā(?)*mandāpāti* (l. 7) issues a command to the *Rājaputras*, *Talavarginas*(?), *Sāmavijikas*, and to all the resident people, to the effect that the said village has by this copper-plate charter been given by him, free from taxes etc., to the *Bhāṭṭaputra Nārāyaṇa*, the son of Janārdana, an immigrant from *Hastipada* (l. 15), belonging to the Kaundinya gōtra, with the *pravara* of *Mitrāvaraṇa*,<sup>2</sup> and a student of the Kaṇva śākhā; and that out of respect for this order and out of respect for religion this grant is to be protected.

<sup>1</sup> *Bhaviśati*, no doubt, will remind the reader of such futures as *anapeśānti*, *vaḍhiśati*, etc., in the Shālibhāzgurhi version of Aśoka's edicts.

<sup>2</sup> A member of the Kaundinya gōtra ordinarily has the three *pravaras* Vāsishtha, Mitrāvaraṇa and Kaundinya.

The localities mentioned in the above I have not been able to identify.

Since the *Rāṇaka Puñja* himself probably was a chief of little importance, the value of the inscription lies in this, that the king **Mahā-Bhavaguptarājadeva**, in whose reign it was issued, apparently is the **Mahā-Bhavagupta II.** of whom an inscription has been published above, Vol. III. p. 355 ff., and that, on paleographical grounds, as stated above, the inscription cannot be placed earlier than about the first half of the 12th century A.D. The inscription thus fully confirms the conclusion, arrived at by Dr. Fleet in his elaborate paper, *ibid.* p. 323 ff., according to which Mahā-Bhavagupta II. and his three predecessors belong to about the 11th, and not to the 5th or 6th century A.D.

Dr. Fleet, *ibid.* p. 333, has referred to an attempt that has been made to identify the great-grandfather of Mahā-Bhavagupta II., **Śivagupta**, with a Śivagupta of whom we have an inscription at Sirpur, and to establish a certain connection between these princes and the so-called **Kēsari dynasty of Orissa**. While agreeing with all that Dr. Fleet has said on the subject, I may perhaps mention here that, by a curious coincidence, in the family of the Śivagupta of the Sirpur inscription there was a chief or king, one of whose names did end in the word *kēsarin*. The Sirpur inscription, edited by me in the *Ind. Ant.* Vol. XVIII. p. 179 ff., gives the following genealogy : Udayana, of the family of the Moon ; his son Indrabala ; his son Nannadēva ; his son Chandragupta ; his son Harshagupta ; his son Śivagupta-Bālārjuna. And of these chiefs the Rājim copper-plate inscription, edited by Dr. Fleet in *Gupta Inscr.* p. 291 ff., mentions Indrabala and his son Nannadēva of the Pāṇḍu *rājśa* ; and it gives besides the name of Nannadēva's son (not, I think, his adopted son) Mahāśiva-Tīvaradēva. Now in the Nāgpur Museum there is a large fragmentary inscription,<sup>1</sup> of which a very faulty account with a rough lithograph has been published in the *Jour. Bo. As. Soc.* Vol. I. p. 148 ff. This inscription, in line 3, mentions a king **Sūryaghōsha**,<sup>2</sup> and up to the middle of line 7 relates that he (or a descendant of his whose name may have disappeared), when his son was killed by a fall from the top of the palace, founded a temple or other building connected with the Buddhist religion. It then records, in line 7, that after the lapse of much time another king, named **Udayana**, was born from the Pāṇḍava *vāṁśa* ;<sup>3</sup> and it evidently stated that this Udayana, who no doubt is the Udayana of the Sirpur inscription,<sup>4</sup> had four sons. The names of the three first sons are broken away, but from a verse in line 8, which contains a play on the word *bala* and compares one of the younger sons to Vishnu (the younger brother of Indra), I conclude that the eldest son was **Indrabala**. The name of the fourth son was **Bhavadēva**. Of him it is stated, in line 9, that he was a lion in battle, *ranakēsari*,<sup>5</sup> and the name **Ranakēsarin** is actually given to him in line 13 (*sa śrimān-Ranakēsari vijayatām*). And line 14 further records that he also bore the name **Chintādurga**.<sup>6</sup> **Bhavadēva-Ranakēsarin** repaired the building which has been mentioned before, and the inscription, which was composed by Bhāskarabhaṭṭa, was put up during his reign.— Although Bhavadēva's inscription, in its present state, contains no date, it may, on account of the writing which is similar to, but somewhat older than, that of the

<sup>1</sup> I owe impressions of the inscription to Dr. Burgess, Dr. Fleet, and Dr. Hultzsch. The inscription contains 20 lines of writing, which cover a space of about 4' 5" long by 1' 10" high. At the end of each line about 30 aksharas are broken away, and the two last lines are more or less illegible.

<sup>2</sup> The inscription does not say that Sūryaghōsha was 'the sovereign lord of Uriši (Orissa).'

<sup>3</sup> *Guchchhati bhyasi kālē bhūmipatiḥ kṣhapita-sakalaripupakṣaḥ* + *Pāṇḍa]va-vāṁśād=gupavī=Udayana-nāmā samutpannah* ||

<sup>4</sup> The same Udayana is also mentioned as a king of the past in line 1 of the Kālañjar inscription of which a photo-lithograph is given in *Archæol. Surv. of India*, Vol. XXI. Plate ix. L. (*Udayana iti rājī yaḥ kule l'ādavāndām sakala-bhuvana-nādhasya=dsya Bhadrēśvaraśya | pavana-lulita-chihnam ramyakānti-īshakābhire gṛīha-varam-ātibhaktiyād kāritām tēna pūrvvam* ||).

<sup>5</sup> *Kripāṇa-nakharbñ=dsu vikramya dalayān=rāṇ+ abhavād=vairi-mattibhān=sā ēkō rāṇa-kēsari* ||

<sup>6</sup> *Janayati ītrushu chiuldām yō vai durgasā=cha sāṅgārd yasmat+ tēna rāṇa-ghasmarō+sau Chī[ta]d]urgg-akhyātām=aṣa vāt* ||

*Kapaswa inscription of Śivagupta,<sup>1</sup> confidently be assigned to the beginning of the 8th century A.D.; and it thus tends to prove that the Rājim copper-plate inscription of Mahāśiva-Tivaradēva undoubtedly belongs to about the middle of the 8th, and the Sirpur inscription to about the beginning of the 9th century A.D.<sup>2</sup>*

TEXT.<sup>3</sup>*First Plate; Second Side.*

1 Om<sup>4</sup> svasti [II\*] Śrī-Yayātinagarē<sup>5</sup> paramamīlēśvara-paramabhattā-  
2 raku-mahārājādhirāja-pa[mōśvara-Sōmakulatilaka-Trika-  
3 liṅgādhipati-śrī-Mahā-Śivaguptarājedēva-pādānudhyātā<sup>6</sup>-paramamā-  
4 hēśvjarā-paramalbhāṭhāra-mā(hā)rājādhirāja-paramēśvara-Sōmaku-  
5 latilaka-Tri(tri)kalingādhipati-śrī-Mahā-Bhavaguptarājedēva-mahī-  
6 pravarddhāmāna-kalyāna(na)vijayarājyō trayodāśa-samvatsarē<sup>7</sup> ātr=ānkē sa-  
7 mvata 13<sup>8</sup> <sup>9</sup>Vvā(?)maṇḍapātti(ti)-samāvāsakāta<sup>10</sup> paramamīlēśvara-Maṭhara-  
8 vāniśhō(sō)dbhava-kulatilaka<sup>11</sup>. K[ā]lēśvari(rī)<sup>12</sup>varaladvha(bdhā)prasāda-pañchadāśapallikā-  
9 dhipati-saṁadhigatapañchamahāśvya(bda)-māṇḍaliku-rāṇaka-srī-Puñja (?)<sup>13</sup>

*Second Plate; First Side.*

10 <sup>14</sup>Vvā(?)dā-suta[h\*] kuśali(lī) Giḍāndā-māṇḍala-prativa(ba)ddha-Lōisarā-grāmyā<sup>16</sup>  
11 sa-gartt-ōsara sa-jala-sthala s-āmvra-madhu sa-[vā?]<sup>17</sup> tta-viṭṭap-āranya chā-  
12 tuḥ-sima-paryānta ā-chāṭṭa-bhāṭa-pravēsa sarvva-vādhā-vivariji-  
13 ta sarvv-ōparikara-kar-āvām-sahita vrāhmaṇām sampuṣya tatra pratinivā-  
14 sinō rājaputra-talavargi-sāmavājī<sup>18</sup> cha sarvvā janapadām  
15 samājñāpayati viditam=astu bhavatām Hastipada-vinirgata<sup>17</sup> Kaṇḍinya(nya)-  
16 gótra<sup>19</sup> Mitrāvva(va)ruṇa-pravara<sup>20</sup> Kanva(ṇva)-śākh-Āddhyā<sup>20</sup> bhaṭṭaputra-śrī-  
Nārāyaṇa<sup>21</sup> Da(ja)nārdana-suta<sup>22</sup>

<sup>1</sup> See *Ind. Ant.* Vol. XIX. p. 57, Plate.

<sup>2</sup> The Boramdeo inscription, of which a lithograph is given in *Archæol. Surv. of India*, Vol. XVII. Plate xx. E., speaks of Bālārjunna (*i.e.* the Śivagupta of the Sirpur inscription) as a king of the past.

<sup>3</sup> From impressions supplied by Dr. Hultzsch.

<sup>4</sup> Expressed by a symbol.

<sup>5</sup> Originally *paramama*<sup>o</sup> was engraved.

<sup>6</sup> Originally *dhyātī* or *parama*<sup>o</sup> was engraved.

<sup>7</sup> Read -samvatsarē=tr=ānkē samvat.

<sup>8</sup> From here to the end of line 9 the writing seems to have been engraved over a cancelled passage.

<sup>9</sup> Bend *Vāṇḍa*? (?) ; below, *vv* is three times written instead of *v*, in *talavargi*, l. 14, *Mitrāvvaraṇa*, l. 16, and *pīvārddha*, l. 18; compare also *Vvāḍa*, l. 10.

<sup>10</sup> Read -samāvāsakdt, for -samāvāsdt or -vāsakdt.

<sup>11</sup> One would have expected only either *Maṭhara-vāmīḍbhava-* or *Maṭhara-kulatilaka-*.

<sup>12</sup> The actual reading may possibly be *Kulēvari*<sup>o</sup>.

<sup>13</sup> Read -Puñjō.

<sup>14</sup> Read *Vāḍda* (?) ; see above, note 9.

<sup>15</sup> From here the arrangement and the details of the text are quite incorrect. What the writer meant to say, would be about this :—Lōisarā-grāmd brdhāmanān=sāmpūjya tatra pratinivāsī rājaputra-talavargi(?)-sāmavājī[*k-ādīn-*] sarādū=janapaddān=sāmājīḍpayati | Viditam=astu bhavatām [yath=dym grāmā] sa-gart-ōsharā sa-jala-sthalā s-āmra-madhuśāḥ sa-vdā-viṭṭap-āranyāt=chatuh-sīmā-paryāntb=chāṭa-bhāṭa-pravēśāḥ sarva-vāḍha-vivarijāḥ sarv-ōparikara-kar-ādīna-sahitō Hastipada.

<sup>16</sup> Originally *talavargi* was engraved, but the upper *v* of the *akṣara* *vva* has been struck out. The word *talavargi*[*n*] I have not met with elsewhere; *sāmavājīka* actually occurs in line 11 of the Gaṇjām plates of Prithivivarmadēva, above, p. 200; and the Kāṭak plates of Mahā-Śivagupta in line 27 apparently read *talahi*(?)*ta-sāmavājīka*, where *sāmavājīka* probably is the original of *sāmavāḍjīka*; see above, Vol. III. p. 352, and Plate x. in *Jour. Beng. As. Soc.*, Vol. XLVI. Part I.

<sup>17</sup> Read -vinirgatdyā.

<sup>18</sup> Read -gōṭrādyā.

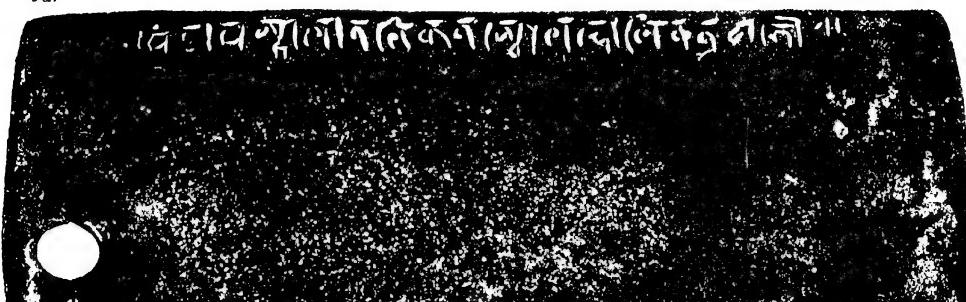
<sup>19</sup> Read -pravārādyā.

<sup>20</sup> Read -āddhyādīn.

<sup>21</sup> Read -yāṇḍyā.

<sup>22</sup> The word *suta* is engraved below the line; read -sutdyā.

i.a.



i.b.

१ इति प्रायया निगम राष्ट्र वल जादु शुभद्रुत लक्ष्मी  
२ र्वेष्ट वृक्ष जाता विरा इव ऐ शुभद्रुत वल निल र्वेष्ट  
३ लोक्य विपल शाला न तिकर्ण शाला वा लिपेष्ट्र वालो ॥  
४ दुष्करपर वल द्रुत वक्ष शाला न तिकर्ण शाला वा लिपेष्ट्र वालो  
५ लिपेष्ट्र वालो ॥ इति द्रुत वक्ष शाला न तिकर्ण शाला वा लिपेष्ट्र वालो  
६ प्रथम शाला न तिकर्ण शाला वा लिपेष्ट्र वालो ॥ इति द्रुत वक्ष शाला न तिकर्ण शाला वा लिपेष्ट्र वालो  
७ शुभ अवान शाला न तिकर्ण शाला वा लिपेष्ट्र वालो ॥ इति द्रुत वक्ष शाला न तिकर्ण शाला वा लिपेष्ट्र वालो  
८ वा शुभ अवान शाला न तिकर्ण शाला वा लिपेष्ट्र वालो ॥ इति द्रुत वक्ष शाला न तिकर्ण शाला वा लिपेष्ट्र वालो

ii.a.

१० श्वेता द्विष्टक वालो वा डाला शाला लिपेष्ट्र विवेद तो शुभद्रुत वालो ॥  
११ अग्निशमन तत्र लोक्य वाला शुभद्रुत विवेद तो शुभद्रुत वालो ॥  
१२ इति श्वेता वालो शुभद्रुत वालो लिपेष्ट्र वालो ॥ इति श्वेता वालो ॥  
१३ तत्र लोक्य वालो शुभद्रुत वालो लिपेष्ट्र वालो ॥ इति श्वेता वालो ॥  
१४ लिपेष्ट्र वालो शुभद्रुत वालो लिपेष्ट्र वालो ॥ इति श्वेता वालो ॥  
१५ लिपेष्ट्र वालो शुभद्रुत वालो ॥ इति श्वेता वालो ॥ इति श्वेता वालो ॥  
१६ लिपेष्ट्र वालो शुभद्रुत वालो ॥ इति श्वेता वालो ॥ इति श्वेता वालो ॥  
१७ लिपेष्ट्र वालो शुभद्रुत वालो ॥ इति श्वेता वालो ॥ इति श्वेता वालो ॥  
१८ लिपेष्ट्र वालो शुभद्रुत वालो ॥ इति श्वेता वालो ॥ इति श्वेता वालो ॥

१० यावना त्रिष्णु द्विलिपा दिलो द्वारा एवं नामो एवं ग्रंथे ।  
 २० एवं श्लोके इति रसायन संस्कृते प्रतिपादित ग्रंथावधारे था । यो कृष्णर्व  
 २२ र्वा लिखने वाले द्वारा इस ग्रंथे का अनुवाद द्वारा यद्यपि उत्तीर्ण  
 २४ मात्र है वह वास्तविक ग्रंथ नहीं बल्कि एक अनुवाद । यह ग्रंथ  
 २६ नद द्वारा लिखा गया अनुवाद द्वारा जिसका अनुवाद द्वारा लिखा गया अनुवाद  
 है वह कृष्णर्वा का अनुवाद है । यह ग्रंथ का अनुवाद द्वारा लिखा गया है । यह ग्रंथ  
 शेष द्वारा द्वारा लिखा गया है । यह ग्रंथ का अनुवाद द्वारा लिखा गया है ।

२८ एवं श्लोके साले द्वारा लिखा गया है । यह ग्रंथ का अनुवाद है । यह ग्रंथ  
 ३० द्वारा लिखा गया है । यह ग्रंथ का अनुवाद है । यह ग्रंथ का अनुवाद है ।  
 ३२ यह ग्रंथ का अनुवाद है । यह ग्रंथ का अनुवाद है । यह ग्रंथ का अनुवाद है ।  
 ३४ यह ग्रंथ का अनुवाद है । यह ग्रंथ का अनुवाद है । यह ग्रंथ का अनुवाद है ।  
 ३६ यह ग्रंथ का अनुवाद है । यह ग्रंथ का अनुवाद है । यह ग्रंथ का अनुवाद है ।

17 <sup>1</sup>sasaliladhârâ-puraścharônam=a-chandra - t â r k a - k h i t i - s a m a k â l - ô p a -  
18 bhôg-ârttham mâtâpitrô=âtma[na\*]s=cha punya(nya)-yaśo-pivarddhâ<sup>9</sup> tâmyra-sâ-

## Second Plate; Second Side.

19 sanô=âkari(rî)kritya pratipâditô=smâbhi[þ\*] sâsana-gauragauru-<sup>3</sup>  
20 vâ dharmma-gauvâñâ cha bhavadbhî pratipâlanipâ [||\*] Tathâ ch-ôktuñ dharmma-  
21 sâstrê [||\*] <sup>4</sup>Vahubhir=vvasudhâ dattâ râjana Sagar-â[di\*]bhi yasya yasya yadâ  
22 bh[u]mi tasya tasya tadâ phala [||\*] Mâ bhud=ah phala-sâmkâ vâ para-dat-êti  
23 pârthiva sva-dânât=phalam=anyantam<sup>5</sup> paradat-ânupâlanô [||\*] Šashthim varsa-  
24 sahasrâni svargê [m]ôdati bhumi-da<sup>7</sup> !(||) Bhumi yaḥ pratigrihnanti yasya bhumi  
25 prayachhati ubhaū tau punya-karmânu niyatantam<sup>8</sup> svarga-[gâ]minau !(||) Âditya  
Varu-  
26 nô Vishnu Vrahma Sômô Hutaśana Šulapâni=tu bhagavâñm=abhinandanti bhu-  
27 mida [||\*] <sup>9</sup>Bhumi-dâtâ kulê jâtâ sa nyas-trâtâ bhavišati [||\*] Ubhau<sup>10</sup> punya-ka-

## Third Plate; First Side.

28 rmânu niyatantam sargga-gâminaū !(||) Tadâgânânu sahasrâni vâ-  
29 japêya-satâui cha gavâñâ kötti-pradâñena bhumi-harttâ na sñ-  
30 dhyati !(||) Haratô hâravatô yas=tu manda-vuddhi=tamâ-vrita sa vaddhalâ Vâru-  
31 nai pâsai tiryagyôni sa gachhati !(||) Sva-datta para-dattâm=vâ y  
32 harôd=vasundharâ sa vishthâyâm krimir=bhutvâ pitribhi iṣha pa-  
33 chyatô !(||) Itih kamaladul-âmvuvindu-lolâ śrim=anuchintya manushyâ-ji-  
34 vitam cha sakalam-idam=ndâhritam vuddhâh na hi purusham para-kirtima vilô-  
35 pyatô || || Lénapura-śrêshthi-śrî-Kirâja-suta-[Pû]rûpadat[é]na idam<sup>11</sup> tâmyram yulikhi-  
36 tam tat=pramâñam=iti [||\*]

No. 36.—KELAWADI INSCRIPTION OF THE TIME OF SOMESVARA I.;  
A.D. 1053.

By J. F. FLEET, I.C.S., Pn.D., C.I.E.

**Kelawadi**, Kelwađi, or Kelôđi,<sup>12</sup> is a village about ten miles to the north of Bâdâmi, the chief town of the Bâdâmi taluka of the Bijâpur district. With a slight difference, of the long for the short vowel in the penultimate syllable, its name occurs as **Kelavađi**, in the present record as well as in others; and in ancient times it was the chief town of a group of towns and villages known as the Kelavâđi three-hundred. The stone tablet containing the

<sup>1</sup> Read saliladhârâ-puraśsaram=a-chandra-târak-ârka-kshiti-.<sup>2</sup> Originally pivarddhâ<sup>9</sup> was engraved, but the lower v of the akshara vva is struck out. Read -pivarddhay<sup>8</sup> tâmya-.<sup>3</sup> Read sâsana-gauravâdd=dharmma-gauravâch=cha bhavadbhî paripâlantyah.<sup>4</sup> I consider it superfluous to correct the numerous errors in the following verses; the verses all occur in the copper-plates published above, Vol. III. p. 340 ff.<sup>5</sup> This is meant for mâ bhûd=ah phala-sâmkâ vâ; see the Gañjâm plates of Prithivivarmadêva, above, p. 201.

27.

<sup>6</sup> Read =dnantyam.<sup>7</sup> The second half of this verse has been omitted.<sup>8</sup> Read niyatam.<sup>9</sup> The first half of this verso has been omitted.<sup>10</sup> This is the second half of the verse in lines 24-25.<sup>11</sup> Originally ibhâm was engraved; read =dattâm=ddam tâmrâm likhitam.<sup>12</sup> Lat. 16° 8', long. 76° 46'; Indian Atlas, sheet No. 41,—'Kelludee.'

greater part of the record was found on the public road outside a temple of Raṅganātha at Keławadi itself. From this stone, however, a piece is broken away, all the way down, containing the last five to eight letters of each line. The fragment that contains the ends of lines 13 to 32 was found at a temple of Hanumat at the village or hamlet of Timsāgar, just on the north of Keławadi; and, with the larger portion of the stone, it has been stored at the temple of Raṅganātha. The fragment containing the ends of lines 1 to 12 was not recovered; but nothing historical has been lost in that part of the record.

The writing covers an area about 2' 10" broad by 3' 7" high. Except for parts of some of the letters down the line of fissure, it is in a state of excellent preservation almost throughout.—The sculptures above it, at the top of the tablet, are—in the centro, a *linga*; on the proper right, a cow and calf, with the sun behind them; and, on the proper left, the bull Nandi, with, doubtless, originally, the moon (now broken away) behind it.—The characters are Kanarese, of the regular type of the period to which the record refers itself; and they are well formed and boldly cut, throughout. They include decimal figures in lines 21 and 23, and the distinct form of the lingual *q*, which, however, only appears quite clearly in *nibida*, line 17. The *virāma* is represented by its own proper sign, throughout. The size of the letters ranges from about  $\frac{2}{15}$ " to  $1\frac{1}{15}$ ".—The language is Kanarese.<sup>1</sup> Except for two of the customary benedictive and imprecatory verses in lines 28 to 31, the whole record is in prose; and lines 5 to 20 aim at being alliterative prose. We appear to have, in *svarṇṇavam*, line 26, and *dharmaṇavam*, line 27 (but the letter in each case is a little indistinct), the accusative singular neuter formed with *v*, as in the modern language; but in *nivēśanamumān*, line 23, for certain, and probably in *pāññeradumān*, line 14, it is formed with *m*. In *kōḍinalūm kōlaginalu[m\*]*, line 26, we have the rather rare copulative form of the locative singular.—The orthography presents nothing calling for special remark.

The inscription refers itself to the reign of the Western Chālukya king Sōmēśvara I. It mentions a feudatory of his, the *Mahāsāmantādhipati* and *Dandanāyaka Bhōgadēvarasa*, who was governing the Paṅgaragi twelve,—a group of villages, doubtless in the Keļavādi three-hundred, the chief of which was evidently the modern Haṅgargi, about three miles west of Keławadi. And the object of it is to record that Bhōgadēvarasa's nephew, the *Mahāmātya Supparasa*, granted some cultivable land, and a site for a house, for (the purposes of) the tank at Keļavādi. The tank still exists, and is a well-known place for small game.

As regards the date,—the occasion on which the grant was made was the Uttarāyanā-saṁkrānti or winter solstice of the Vijaya *saṁvatsara*, Śaka-Saṁvat 975 (expired). And the corresponding European date is the 24th December, A.D. 1053, on which day the winter solstice, as represented by the Makara-saṁkrānti or passage of the sun into Capricornus, occurred, according to Professor Kero Lakshman Chhatre's Tables, at about 6 *ghaṭis*, 5 *palas*, = 2 hrs. 26 min., after mean sunrise (for Bombay).

#### TEXT.<sup>2</sup>

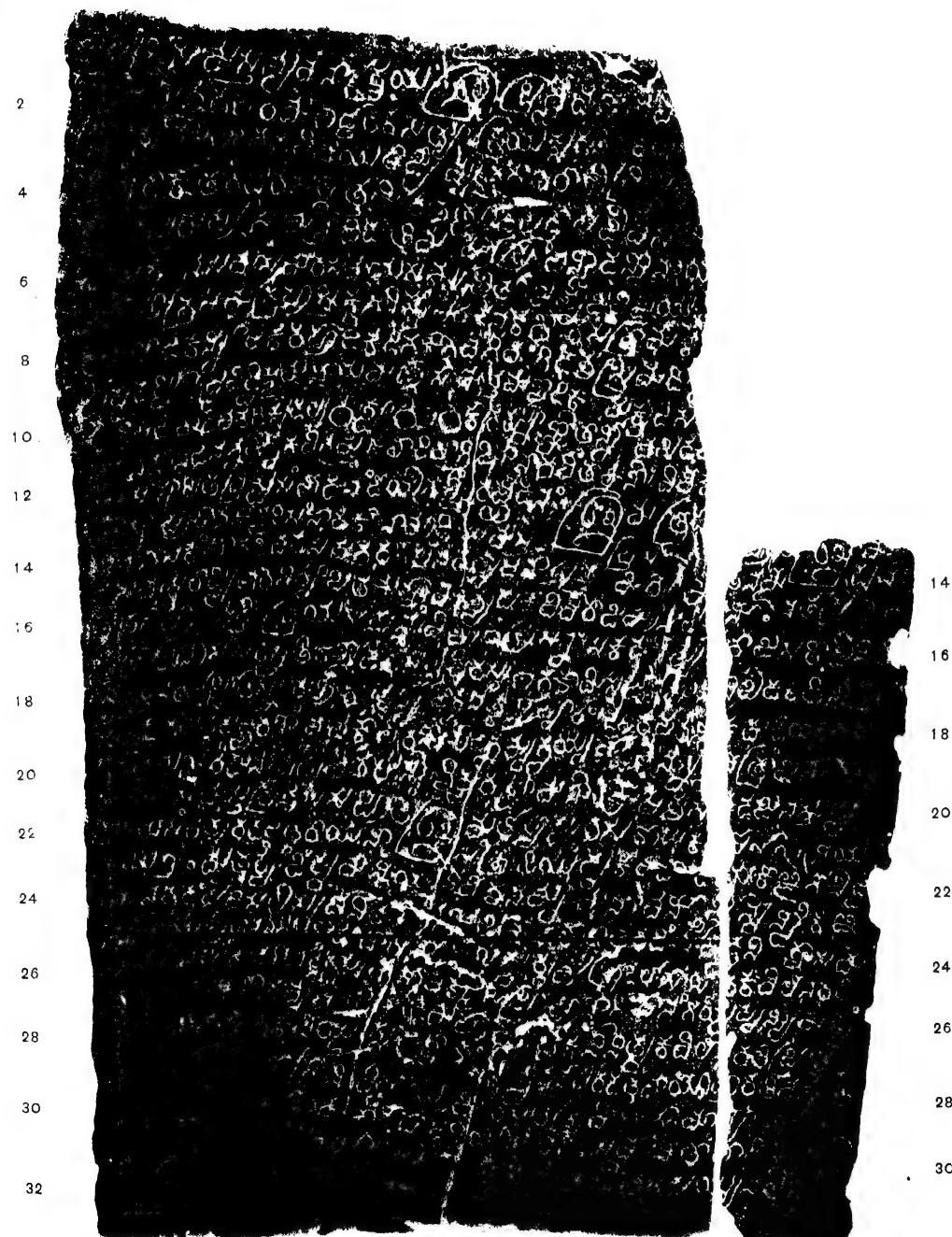
- |   |   |
|---|---|
| 1 Svasti <sup>3</sup> Samastabhuvaṇāśraya | śripri(pri)thvivallabha ma[hārājādhiraja pa]-   |
| 2 ramēśvara paramabhuṭāraka               | Satyāśraya-kuṭa-tiṣakam Chā[lu]ky-ābharaṇam     |
| śrima]-                                   |   |
| 3 t-[T*]raiḥōkyamalladi(dē)vāra           | vijaya-rājyam=uttar-ōra(tta)r-ābhivri(vri)ddhi- |
| pra[vardhamānam=ā]-                       |   |

<sup>1</sup> The words *maneya* (l. 9), *deyi* . . (l. 12), and *narati* (ll. 25, 27) are unintelligible.

<sup>2</sup> From the ink-impression.

<sup>3</sup> This word is preceded by a symbol which resembles *sri*, but does not seem to be meant for it. The use of *sri* at the commencement of an inscription from the Kanarese country would be very exceptional; in fact, I cannot quote any other instance.

Kelawadi Inscription of the time of Somesvara I.; A.D. 1053.





4 chañdr-árkka-táram baram saluttam-ire [!\*] Tat-pâdapadm-ópajívi sama[dhí-  
     gatapáñcháma]-  
 5 hâśabda-mahâśâmantâdhipati mahâ-prachanđa-danđanâya[kañ] . . . . .  
 6 dâyakan<sup>1</sup>-asama-samara-samaya-samuchita-nija-bhuja-vijaya . . . . .  
 7 vidârit-ôgra-samagra-hasti-kuñbhi-kuñbha-dalana-kâthôra-saingrâma-ka . . . . .  
     . . . . .  
 8 ravañ | Lâta-Karññâta-Karahâta-Kañinga-Ko[m\*]ga-Vâringi(ga)-Vêngi-dêśa-strî-  
     mad-ô . . . . .  
 9 dupta(shâ)-darppishâ(shâ)-vidvishâ m[a]neya-mahâśâmanta-muñdalika-makuta-  
     sa . . . . . [di]-  
 10 śâ-puññam | madavad-ari-kuña-luñhat-pâthîna-ñham(tam)kâ[ra]-ghûrñpit-ârñnavâ-  
     badav[âna]lam ripu]-  
 11 [k]âñanalam | naña-nagna-bhagna-kavi-gamakavâdi-vâgmi-dîn-ânâtha-chintâmañi <sup>2</sup>  
     vivêka . . . . .  
 12 rañga-saństhâpita-vri(vri)ksha-sańbhêdanam deyî . . śirach(s)-chhêdanam |  
     śrimat-[T\*]raiñô[kyamalladêva-pâdâñ]-  
 13 bhôruñ-ârûdhakam vairi-samsâdhakam | nâm-âdi-samasta-prusa(śa)sti-[sa]h[i]t[am]  
     śrimad-[d\*]-  
 14 nñanâyakam Bhôgadêvarasam Pâñgaragi-puñneradu[m]an=âluttam-iro [!\*]  
     Âtana mudumam |  
 15 Samasta-râjya-bbara-nirûpita-mahâmâtya-padavî-virâjamâna-m[â]n-ôśinata-prabhu[tva\*]-  
     mam-  
 16 tr-ôtsâhu-śakti-traya-sańpannam | vibudha-prasannam | sañkâla-vibhu-râja-sarôjinî-  
     râ-  
 17 jad-râjaha[m\*]sañ Saravatî-karññ-[â\*]vatañsa[m] | [pî]vara-subhaga-kâminî-  
     jaghana-nibida-ka[hin-ôtturinga-  
 18 vri(vri)tla-stana-tha(ta)t-ârppita-sphâra-hârañ | Kârnññâta-kanat-karññapûram |  
     Hara-charanya-[ka]ma-la-yingala-ma-  
 19 da-mudita-matta-shañcharapam | vâchak-âbharapam | vidagdha-mugdha-yuvatijana-  
     snî[g]dh[a-n]etr-âni-janam | suka-  
 20 vijana-manô-rainjanam | bañdhu-chintâmañi | sishta-rakshâmañi | ashêśa-  
     sa[ka]la-jana-stutyan |  
 21 nâm-âdi-samasta-praśasti-sahitam śrimat Supparasar <sup>3</sup> Sa(śa)ka-[va]rsha 975-  
     neya  
 22 Vijaya-sańvatsarada ut[t\*]jarâyaña-sańkrâmty-ându Kelavâdiya kegego bitta  
 23 keyi 20 mattaruñ oñdu maneya nîvêśanumuman=âvan-orbban=uñt[â] kege-  
 24 yan=agalvaiñ pañsalisuvan=idâ[n=âvan]-orb[b]aiñ kâla-kâl-âñtaradiñd=âlvan=î  
     śîsa[na\*]-ma-  
 25 ryâdeyañ pratipâlisidam Vâraññi-Kuruñkhêtradal sâsira-kavilenarati-  
 26 ya kôđinaluñ kołaginalu[m\*] suvarñpavaiñ kañtisi brâhmañargge dânam-geyda  
     puñyam=akkum |  
 27 iñt-appudan=añid=î dharmmavan=alida mahâpâtakan=initu kavile[nâ]rati brâhma-  
 28 ñaran=alida pâtakav-cydugñm [!!] Ślôka [!] Sva<sup>5</sup>-datt[âñ\*] para-datt[â\*]m vâ  
     yô harêti(ta) vasuñdhâ- .

<sup>1</sup> On the analogy of other records, the reading here was probably either *sujana-sukha-dâyakan* or *vipra-vara-dâyakan*.

<sup>2</sup> Hero, and at some places further on, the marks of punctuation between the rhyming adjectives are superfluous.

<sup>3</sup> Rend *añsha*.

<sup>4</sup> This mark of punctuation is superfluous.

<sup>5</sup> Metro: *śâka* (*Anushthâbhî*).

29 rā[ṁ] shashṭhir-vvarsha-<sup>1</sup>sahasrāṇi vish[thā]y[āṁ] jāyatē krimih || Sāmā[n]yā<sup>2</sup>-  
       yāṁ dha-  
 30 rmma-sētuṁ nripāpām<sup>3</sup> kālē-kāl[ē] pālanīyō bhavadbhiḥ | sarvān=ētām<sup>4</sup>  
       bhāgīnah<sup>5</sup> pārtthi-  
 31 vēnidr[āu\*] bhūyō-bhūyō yāchatē Rāmabhadraḥ || Chatṭapayyana likhitam  
 32 Saivojana besa[diin] ||\*|

## ABSTRACT OF CONTENTS.

While the victorious reign of the asylum of the universe, the favourite of fortune and of the earth, the *Mahárájádhirája*, the *Paramáśvara*, the *Paramabhattádraka*, the glory of the family of *Satyásraya*, the ornament of the *Chálukyas*, the glorious *Trailókyamalladéva*—(*Sómésvara I.*) (line 3), was continuing with perpetual increase so as to endure as long as the moon and sun and stars might last :—

His nephew (l. 14), the illustrious **Supparasa** (l. 21), who was endowed with the three faculties of majesty, good counsel, and energy, ennobled by honour, conspicuous in his position of a *Mahāmātya* entrusted with all the affairs of state (l. 15), and who was verily the shining ear-ring of the **Karnāta** (l. 18), on the occasion of the **Uttarāyana-samkrānti** of the **Vijaya** samvatsara which was the **Śaka** year 975 (l. 21), gave, to the tank of **Kelavādi** (l. 22), 20 *mattars* of cultivable land (l. 23) and one site of a house.

Whosoever (l. 23), excavating and maintaining this tank (*or*) managing (*it*) from time to time, preserves the conditions of this charter, he shall acquire the religious merit of setting gold in the horns and hoofs of a thousand tawny-coloured cows at Vâranâsi and Kurukshêtra and giving them to Brâhmans! Whatever guilty man destroys this (*act of piety*), he shall incur the guilt of slaying the same number of tawny-coloured cows and Brâhmans!

Lines 28 to 31 contain two of the customary benedictive and imprecatory verges. And the concluding words tell us that the record was written by Chāttapayya,—apparently at the command of Saivoja.

No. 37.—DATES OF CHOLA KINGS.

BY F. KIELHORN, PH.D., LL.D., C.I.E.; GOTTINGEN.

(Continued from page 221.)

## A.—KULOTTUNGA-CHOLA I.

**20.—Inscription in the Rājagopāla-Perumāl temple at Maṇimāṅgalam in the Chingleput district.<sup>6</sup>**

<sup>1</sup> Read *shashṭim varsha-*.

<sup>2</sup> Metro : Salini.

<sup>2</sup> Rend *sblur-nnyipdnim.*

**• Read & answer.**

<sup>6</sup> The more usual reading is *bhāvināh*.

<sup>6</sup> No. 23 of the Government Epigraphist's collection for the year 1896.

Read  $k\delta v=Iraja^o$  or  $k\delta Vira-Rdja^o$ .

"In the 48th year (of the reign) of king Rājakēsarivarman, alias the emperor of the three worlds, the glorious Kulöttunga-Chôladéva."

<sup>3</sup> "In the [48]th year,— on the day of **Satabhishaj**, which corresponded to a **Friday** and to the second *tithi* of the first fortnight of the month of **Kumbha**."

The conclusion arrived at above, p. 72, was that the reign of Kulöttniga-Çhôla I. began between the 14th March and the 8th October (both days inclusive) of A.D. 1070. If this is right, the month of Kumbha (January-February) of the first year of the king's reign must have fallen in A.D. 1071, in Šaka-Samvat 992 expired, and the same month of his 48th year must fall in Šaka-Samvat 1039 expired. And for that year this date does work out faultlessly.

In Śaka-Saṁvat 1039 expired the month of **Kumbha** lasted from the 23rd January to the 21st February A.D. 1118, and during that time the second *tithi* of the bright half ended 15h. 35m. after mean sunrise of Friday, the 25th January A.D. 1118, when the *nakshatra* by the equal-space system was **Satabhishaj** for 2h. 38m. after mean sunrise. The date thus confirms the conclusion previously arrived at, which may now be definitely accepted as correct.<sup>4</sup>

## B.— VIKRAMA-CHOLA.

21.— Incription in the Mahālingasvāmin temple at Tiruvidaimarudūr in the Tanjore district.<sup>6</sup>

1 || Svasti śrī [||\*] Pū-mālai midaindu . . . . .  
 3 . . . . kō-Parakōśaripāyamā-āya Tribhuvanāśakravattigal śrī-Vikkrama-  
 Śōḍadēvārku yāṇḍu 4āvadu [I]shapa-nā[ya]ru apara-pakshattu ashitamiyum  
 Tingal-kilamai[yum] per[ra] Śadaiyatti=nā-  
 4 l.

"In the 4th year (of the reign) of king Parakēsarivarman, alias the emperor of the three worlds, the glorious Vikrama-Chōladéva,—on the day of Śatabhishaj, which corresponded to a Monday and to the eighth *tithi* of the second fortnight of the month of Rishabha."

22.—Inscription in the Śvētāranyēśvara temple at Tiruvenkādu in the Tanjore district.<sup>6</sup>

1 Svasti śrī [॥\*] Pū-ṁālai miḍaind[n] . . . . . . . . . .  
 8 kō= [Ppa]rak[ā]śripa[ṛ]mar=ā[na Ti]ri[bh]u[vanachakra]vatti śrī-[V]ikrama-  
 Śāladād[va\*]jku yāṇḍu 5āvadu Simha-nāyāru a[pa]ra-pakshattu Tīṅgal-  
 ki[la]maiyum [c]kādi(da)śiyum [p]erra T[iru]vādirai-nāl.

<sup>1</sup> The figure 8 looks almost like va, and it is possible, though not probable, that the actual date is 40 vadu.

<sup>2</sup> Read *dviilyaiyum*.

<sup>a</sup> Or perhaps 'in the 40th year'; see note 1 above.

<sup>4</sup> It may be added that, if the reign of Kulottunga Chola I. had commenced in A.D. 1063, the *tithi* of the present date would, as a *kshaya-tithi*, have fallen on Saturday, the 11th February A.D. 1111, when the *nakshatra* by the equal-space system was Pūrva-Bhadrapadā for 5h. 16m. after mean sunrise.

<sup>1</sup> No. 138 of the Government Epigraphist's collection for the year 1895.

\* No. 121 of the Government Epigraphist's collection for the year 1896.

"In the 5th year (of the reign) of king Parakēsarivarman, alias the emperor of the three worlds, the glorious Vikrama-Chōladēva,—on the day of Ārdrā, which corresponded to a Monday and to the eleventh *tithi* of the second fortnight of the month of *Simha*."

The examination of the date No. 10, above, p. 73, has shown that the accession of Vikrama-Chōla very probably took place on either the 18th July A.D. 1108 or the 15th July A.D. 1111; and I have stated that the manner in which the date No. 10 works out, in my opinion, speaks rather in favour of the first of those two days. With the earlier day, the date No. 21, of the month of Rishabha of the king's 4th year, would be expected to fall in April-May A.D. 1112, in Śaka-Saṁvat 1034 expired, and the date No. 22, of the month of Simha of the king's 5th year, in July-August A.D. 1112, also in Śaka-Saṁvat 1034 expired. With the later day for the king's accession, the date No. 21 would have to fall in April-May A.D. 1115, in Śaka-Saṁvat 1037 expired, and the date No. 22 in July-August A.D. 1115, also in Śaka-Saṁvat 1037 expired.

Now, with the 18th July A.D. 1108 as the day of Vikrama-Chōla's accession, the two dates, for Śaka-Saṁvat 1034 expired, actually work out as follows:—

In Śaka-Saṁvat 1034 expired the month of Rishabha lasted from the 24th April to the 24th May A.D. 1112, and during that time the 8th *tithi* of the dark half ended 19h. 19m. after mean sunrise of Monday, the 20th May A.D. 1112, when the *nakshatra* by the equal-space system was Śatabhishaj for 0h. 39m. after mean sunrise.

In the same year the month of Simha lasted from the 27th July to the 26th August A.D. 1112, and during that time the 11th *tithi* of the dark half ended 21h. 40m. after mean sunrise of Monday, the 19th August A.D. 1112, when the *nakshatra* was Punarvasu (which follows immediately upon Ārdrā) for 17h. 44m. after mean sunrise.

On the other hand, with the 15th July A.D. 1111 as the day of the king's accession, the two dates, for Śaka-Saṁvat 1037 expired, would work out thus:—

In Śaka-Saṁvat 1037 expired the month of Rishabha lasted from the 24th April to the 25th May A.D. 1115, and during that time the 8th *tithi* of the dark half ended 23h. 13m. after mean sunrise of Tuesday, the 18th May A.D. 1115, when the *nakshatra* was Śatabhishaj for 5h. 55m. after mean sunrise.

In the same year the month of Simha lasted from the 28th July to the 27th August A.D. 1115, and during that time the 11th *tithi* of the dark half ended 19h. 58m. after mean sunrise of Tuesday, the 17th August A.D. 1115, when the *nakshatra* was Punarvasu the whole day.

From this it will be seen that, while the week-day of both dates comes out correctly when the king's accession is assumed to have taken place in July A.D. 1108, it would be wrong in both dates on the other alternative; and that in either case the *nakshatra* of the first date would be correct, and that of the second date incorrect. The two dates thus, in my opinion, prove that Vikrama-Chōla's accession cannot have taken place in July A.D. 1111; and they render it extremely probable that his accession really took place in July A.D. 1108.

### C.— KULOTTUNGA-CHOLA III.

23.—Inscription in the Śvētāraṇyēśvara temple at Tiruvonkādu in the Tanjore district.<sup>1</sup>

- 1 Svasti śriḥ [॥\*] Puyal vāyppa . . . . .
- 2 . . . . . kō-P[pa]rakēsaripāgmar=āṇa Tribuvanachchakkaravattigal  
śri-Kulottunga-Śōla[ū]devarkku y[ā]ndu ettāvadu nāl Kākkaṭaka-nāyappu  
pūrvva-paksha-
- 3 ttu daśamiyum Tīgaṭ-kilamaiyom perra A[ñ]i[a[t]ti]n=ñāl.

<sup>1</sup> No. 118 of the Government Epigraphist's collection for the year 1896.

"In the eighth year (*of the reign*) of king Parakēsarivarman, alias the emperor of the three worlds, the glorious Kulōttunga-Chōladēva,—on the day of Anurādhā, which corresponded to a Monday and to the tenth *tithi* of the first fortnight of the month of Karkataka."

The conclusion arrived at above, p. 221, was that the first year of the reign of Kulottunga-Chôla III. commenced between the 5th December A.D. 1177 and the 19th September A.D. 1178 (both days inclusive). If this is right, the month of Karkatâka (June-July) of the first year of the king's reign must have fallen either in A.D. 1178, in Śaka-Samvat 1100 expired or in A.D. 1179, in Śaka-Samvat 1101 expired; and the same month of his 8th year must fall in either Śaka-Samvat 1107 expired or 1108 expired. As a matter of fact, this new date works out properly only for Śaka-Samvat 1107 expired.

In Śaka-Saṁvat 1107 expired the month of Karkataka lasted from the 26th June to the 27th July A.D. 1185, and during that time the 10th *tilhi* of the bright half commenced, by the Surya-siddhānta 0h. 13m. after, and by the Brahma-siddhānta about 1h. before, mean sunrise of Monday, the 8th July A.D. 1185, and ended shortly after sunrise of the next day;<sup>1</sup> and on the same Monday the *nakshatra* was Anurādhā, by the Brahma-siddhānta from 3h. 17m., and by the equal-space system and according to Garga from 7h. 53m. after mean sunrise.

It is clear that this date reduces the period during which the reign of Kulottunga-Chola III. must have commenced to the time from the 5th December A.D. 1177 to the 8th July A.D. 1178 (both days inclusive).

<sup>24</sup>.—Inscription in the Śvētaranyēśvara temple at Kadappēri near Madurāntakam.

"In the sixteenth year (of the reign) of the emperor of the three worlds, the glorious Kulottunga-Chôladéva,—on the day which was a Saturday and (the day of) Mûla and a fourth (*ihi*) and the tenth solar day of the month of Âni."

According to what has been said before, this date, of the month of Âni (or Mithuna, May-June) of the 16th year of the king's reign, would be expected to fall in Saka-Samvat 1115 expired or 1116 expired.

In Śaka-Sativat 1115 expired the Mithuna-saṅkrānti took place, by the Ārya-siddhānta, 22h. 51m. after mean sunrise of the 25th May A.D. 1193, and the month of Āni therefore commenced on the 26th May A.D. 1193. Accordingly, the 10th day of Āni was the 4th June A.D. 1193, and on this day the 4th *tithi* (of the bright half) did end, 22h. 48m. after mean sunrise. But the day was a Friday (not a Saturday), and the *nakṣatra* at sunrise was Pushya (No. 8), not Mūla (No. 19).

On the other hand, in Śaka-Sativat 1116 expired the Mithuna-saṅkrānti took place 5h. 4m. after mean sunrise of the 26th May A.D. 1194, which therefore was the first day of the month of Āni. The 10th day of Āni, accordingly, was Saturday, the 4th June A.D. 1194, and on that day the *nakshatra* was Mūla, by the Brahma-siddhānta from 1h. 19m., and according to Garga from 5h. 55m. after mean sunrise. But the *tithi* which ended on the day so found, 13h. 2m. after mean sunrise, was the 14th (of the bright half), not a 4th *tithi*.

<sup>1</sup> The *tithi* therefore was either a current *tithi* or it was a *prathama-dasamti*.  
<sup>2</sup> No. 131 of the Government Epigraphist's collection for the year 1891.

Now everybody who will compare the results of my calculations of the date will, I feel confident, admit that the fourth *tithi* has been erroneously quoted<sup>1</sup> in the date instead of the fourteenth, and that the proper equivalent of the date undoubtedly is Saturday, the 4th June A.D. 1194. Since this day fell in the 16th year of the reign of Kulōttunga-Chōla III., the general result now is that the king's reign commenced between the 5th June and the 8th July A.D. 1178 (both days inclusive).<sup>2</sup>

For convenience of reference the result of the examination of the 24 dates, so far sent to me by Dr. Hultzsch, may be summed up thus:—

1.—Rājarāja (Nos. 1-3). His reign commenced between the 24th December A.D. 984 and the 26th September A.D. 985. His latest date (No. 3), of the 28th year of his reign, very probably corresponds to the 23rd December A.D. 1012.

2.—Rājēndra-Chōla I. (Nos. 4-5). His reign commenced between the 24th October A.D. 1001 and the 23rd October A.D. 1002. His latest date (No. 5), of the 31st year of his reign, corresponds to Monday, the 23rd October A.D. 1032.

3.—Rājadhirāja (Nos. 11-15). His reign commenced between the 15th March and the 3rd December A.D. 1018. His latest date (No. 11), of the 30th year of his reign, falls in Śaka-Samvat 970 current = A.D. 1047-48.

4.—Kulōttunga-Chōla I. (Nos. 6-9, and 20). His reign commenced between the 14th March and the 8th October A.D. 1070. His latest date (No. 20), of the 48th year of his reign, corresponds to Friday, the 25th January A.D. 1118.

5.—Vikrama-Chōla (Nos. 10, 21 and 22). His reign most probably commenced on the 18th July A.D. 1108. His latest date (No. 10), of the 340th day of the 5th year of his reign, most probably corresponds to Sunday, the 22nd June A.D. 1113.

6.—Kulōttunga-Chōla III. (Nos. 16-19, 23 and 24). His reign commenced between the 5th June and 8th July A.D. 1178. His latest date (No. 18), of the 34th year of his reign, corresponds to Monday, the 19th September A.D. 1211.

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No. 38.—SANKALAPURA INSCRIPTION OF KRISHNARAYA;  
SAKA-SAMVAT 1435.

By E. HULTZSCH, PH.D.

Sāṅkalāpura is a village 1½ miles east of Hosapēṭe (Hospet) and not far from the ruins of Vijayanagara in the Bellary district. Near the wall of the temple of Āñjanēya (Hanumat) stands a slab which is said to have been brought thither from the ruins of another, neighbouring temple. The front of the slab bears at the top a seated figure of Gaṇapati, with the sun to his proper right and a crescent to his left. Below the figure are 41 lines of writing, which is continued on the back of the slab (ll. 42-93). The inscription is rather worn, but just legible. The alphabet is Kanarese, and the languages are Sanskrit and Kanarese. The inscription opens

<sup>1</sup> A fourth *tithi*, ending on the 10th day of the month of Mithuna, would be either the fourth *tithi* of the dark half of the amānta Jyāishṭha or the fourth *tithi* of the bright half of Āśāḍgha; it is easy to prove that the *nakshatra* could not possibly be Mūla on either of these two *tithis*. On the other hand, to judge from numerous calendars at my disposal, Mūla ordinarily goes together with Āśāḍgha-sudi 14; and it commences on the day of Jyāishṭha-sudi 14, when one of the months that precede Āśāḍgha is intercalary. In Śaka-Samvat 1116 expired there was such an intercalary month (Chaitra), and one therefore would *a priori* expect the *nakshatras* on Jyāishṭha-sudi 14 (= the 4th June A.D. 1194) to be Jyēṣṭhā and Mūla, which they actually were.

Or, more accurately, between the 11th day of the month of Mithuna (corresponding to the 5th June) and the 13th day of the month of Karkaṭaka (corresponding to the 9th July) of Śaka-Samvat 1100.

with the Sanskrit words *śri. Kōṭa-Vināyakāya namah*, ‘obeisance to the holy Kōṭa-Vināyaka !’ (l. 1), and 18 Sanskrit verses, which are identical with verses 1-6, 9, 13, 14, 19, 20, 23-29 of an inscription of **Krishnaraya at Hampé**.<sup>1</sup> The subsequent passage in Sanskrit prose (ll. 52-72) is practically identical, as far as line 66, with the corresponding portion of the same Hampé inscription. Then follow two Sanskrit verses (19 and 20), a passage in Kanarese prose (ll. 76-86), three imprecatory Sanskrit verses (21-23), and a few auspicious words in Sanskrit prose (l. 92 f.).

As the whole of the historical portion of the Saṅkalāpura inscription is contained in the Hampé inscription, it is unnecessary to publish the text of the first 62 lines. The inscription records that **Krishnaraya** of **Vijayanagara** (A.D. 1510-1529)<sup>2</sup> granted the village of **Saṅkalāpura**, where the slab still exists, to a temple of Ganapati, which was called **Kōṭa-Vināyaka** (ll. 1, 69, 78 and 92, or Kōṭa-Gajavaktra, l. 75), i.e. ‘the Vināyaka in the Fort,’<sup>3</sup> and which was situated “on the eastern side of the Dēvēri road in **Vijayanagari**” (l. 66 f.). In honour of the temple, Saṅkalāpura received the surname **Kōṭa-Vināyakapura** (l. 70, also *Vināyakapura*, l. 80 f., or *Kōṭa-Vighnēśapura*, l. 74). The village was situated on the west of **Aṅgulika**, on the north of **Jambunātha**, on the east of **Nāgalāpuri**, and on the south of **Kāranūru** (v. 19). On the *Hospet Taluk Map*, I find the southern boundary of Saṅkalāpura, **Jambunāthana-halli**, which corresponds to the Jambunātha of the inscription. The site of the western boundary, Nāgalāpuri, is now occupied by the town of Hosapēṭe. The northern boundary, Kāranūru, may be connected with the modern **Kāriganūru**, which is however on the east of Saṅkalāpura. The eastern boundary, Aṅgulika, is the modern **Ingaligi**, east of Kāriganūru.

The date of the grant was **Tuesday**, the 6th *tithi* of the dark fortnight of the *nīja* Bhādrapada in the **Śālivāhana-Śaka** year 1435 (expired), the **Śrimukhi-saṁvatsara** (l. 76 f.). According to Sewell and Dikshit's *Indian Calendar*, the corresponding European date is **Tuesday, the 20th September A.D. 1513**. Line 77 further states that the *tithi* was the **Kapilā-shashthi**.<sup>4</sup> Professor Kielhorn found by conjecture the correct reading of this word which I had been unable to make out on the impressions, and favoured me with the following remarks:—“Bhādrapada badi 6 is called Kapilā-shashthi when joined with Tuesday, Vyatipātyoga, and Rōhiṇī-nakshatra; and is particularly auspicious when the sun is besides in Hasta. On Tuesday, the 20th September 1513, the 6th *tithi* of the dark half ended at 17h. 38m. At sunrise the *nakshatra* was Rōhiṇī and the *yoga* Vyatipāta, which ended at 1h. 58m. and at 11h. 37m. respectively. As the longitude of the sun was 169° 46', the sun was also in Hasta (160°—173° 20').”

Besides, some land was given to a certain [Sō]vārya, the son of Mēlarsa of **Chandragiri** (l. 82 ff.). Chandragiri is a well-known place in the North Arcot district, which, in the time of the Vijayanagara kings, was the head-quarters of a district named **Chandragiri-rājya**.<sup>5</sup>

#### TEXT.<sup>6</sup>

63 dhaṁnyēna	<b>Nāgāmbikā-Nruhari-nrupa-naīndanēna</b> <sup>7</sup>	nikhila-hru-
64 day-ānaīndanēna	samara-mukha-vijayēna	diśām
65 <b>Vijayana[ga]rē</b>	śimhvāsanam-āruñhya <sup>8</sup>	śū[su]tā sakalām bhū-
66 varī	bhuja-vijita-sāṁparāyēṇa	<sup>10</sup> <b>Krushnarāyēṇa</b> Vijaya-
67 nagari-Dēvēri-vīdhikā <sup>11</sup> prāg-dēśa-nivāṣya		sakala-maingul-āvā-

<sup>1</sup> *Ep. Ind.* Vol. I. p. 361 ff.

<sup>2</sup> Above, page 3.

<sup>3</sup> *Kōṭa* represents the Kanarese *kōṭe*, ‘a fort.’

<sup>4</sup> See Viśvanātha's *Vratārddha* in Dr. Aufrecht's *Oxford Catalogue*, p. 284b.

<sup>5</sup> See above, Vol. III. p. 119 f.

<sup>6</sup> From three inked stampings.

<sup>7</sup> Read -*Nruhari-nripa*.

<sup>8</sup> Read *śimhāsanam-āruhyā*.

<sup>9</sup> Read *-r̥it̥i-kd̥-*.

<sup>10</sup> Read *Krishna*.

68	sāya	bhuvana-vighna-nivāraṇa-sā[va]	dhānāya	śrī
69	Kōṭa-Vināyak-ābhidhānāya		Sāmkalāpur-īti	pra-
70	siddha - Kōṭa - Vināyaka-pura - prati-nāma-kā - grāma-s = ehatu -			
71	[s*]-sīm-ābhīrāmō	[da]ttō	vitt-ōpakaṛīnā	Ravitanay-ā-
72	nukāriṇā	Paśchād-bhāgē-ṛigulikasya	(l)	Jambbunāthasya
73	eh-ōttarē	prāg-dē[ś]ḥ	Nāgalāpuryāḥ	Kāraṇurō[s]-tu
74	ṇē   [19*]	Madhyē	śrī-Kōṭa-Vighnēśapur-ākhyāni	Sāmkalāpuram
75	śrī-Kōṭa-Gajavaktrāya	[p]rādā[eh*]=[eḥh]ṛī-Krushṇa-bhūpatiḥ <sup>1</sup>	[20*]	Svasti śrī
76	Jay-ābhuyudaya-[Śāl]ivāhana-Śaka-varuṣha-mgālu			1435nēya
77	Śrimukhi-saṁhvatsara n[i]ja-Bhādrapada ba 6 Maṅgalavāra Ka[p]i[l][ā*]-shashṭhi-			
	puṇyā-			
78	kāladālu	śrī-Kr[u]ṣṭharāya-Mahārāyaru	śrī-Kōṭa-Vināyī[ka]-dīva-	
79	rike <sup>4</sup>	pūj[e]-puṇaskāra-nivādyā-aṁga[rā]ngavai[bha]va-rath[ōt]sa[yam]galu		-3
80	sūṅgav=āgi	naḍayān <sup>b</sup>	bēk=āgi	Sāmkalāpurakko
81	yakāpurav=emba	grāma-vanū	trivāchā dhāre[ya*]n=eradu	kottarn
82	u ā-chaṁdr-ārkku-sthāiy=āgi	7naḍayāl=u[[*]]lādu	[[*]]	Yi <sup>c</sup> dha[rma]-
83	si ho[s]t=āgi	keṇ <sup>d</sup> kāttis[tu] <sup>10</sup>	Chāmdragiri-Mēlarsa[ra	ma]ga
84	dasavañind=āgi	kotṭu	gadda <sup>11</sup>	[Sō]vāryarige
		kha	10	[[*]]
			1vō	āṭh[ā]ra[da]lū <sup>12</sup>
			hattu	
	[khā]m[d]ju-			
85	ga gadddeyanū <sup>13</sup>	ā-chaṁdr-ārkkamī	sthāiy=ā[g]i	nīm[ndā] <sup>14</sup>
86	pariyav=ā[g]i	dān-ādhikra[ya]-yōgyav=āgi	16naḍayā[=l=u][!*][lādu]	Sva-dattā-
87	[d*]=dviguṇām	puṇyām	para-datt-ā[n]upālāmām	para-datt-āpa-
88	hārēṇa	sva-dattām	nīpalamām <sup>16</sup>	bhavēt
89	dhyē	dānāt[eh*]=ehlērēyō=[nu]pālāmām	[21*]	Dānā-pālānayō[r]=ma-
90	dānāt[eh*]=ehlērēyō=[nu]pālāmām		dānāt-svarga[m=a]vāpūd[t]ji	pā-
91	rēta	[pa]dām	[22*]	lanād=a]chytām
92	vasuṁdhāraṁ		Sva-dattām	para-[da]ttām=v[vā] yō ha-
93	jāyatē	krī[mi]b		17shashṭhir=varuṣha-saṁsārāni
	namah	[!*]	Śubhum=a[st]u	vishṭhā-
			Śrī	śrī
			śrī	[!*]

## TRANSLATION.

(Line 63.) The fortunate one ; the son of Nāgāmbikā and of king Nṛihari ; who delighted all hearts ; who was victorious at the head of battles ; who conquered (*all*) quarters ; who, having ascended the throne at Vijayanagara, was ruling the whole earth ; who won battles by (*the strength of his*) arm ; Krishnarāya, who bonefitted (*others*) with (*his*) wealth like (Karna) the son of the Sun,<sup>18</sup>—gave, together with<sup>19</sup> (*its*) four boundaries, a village which was known as Saṅkalāpuri and which was surnamed Kōta-Vināyakapura, to (*the god*) whose name is the holy Kōta-Vināyaka, who is assiduous in removing (*all*) obstacles in the world, who is an abode of all good luck, (*and*) who resides on the eastern side of the Dēvēri road (*vīthikā*) in Vijayanagari.

(Verses 19 and 20.) The glorious king **Krishna** gave to the holy **Kôta-Gajavaktra** (*the village of Sankalâpura*, surnamed the holy **Kôta-Vighneshapura**, which was situated) in the

१ Read - Krishna.

#### \* Readings.

<sup>7</sup> Read *nadeval-*.

<sup>10</sup> Read *kattisiddu* (?).

<sup>18</sup> Read *gaddeyū*.

<sup>16</sup> Read *nishphalam*.

<sup>28</sup> Compare the *biru*.

<sup>19</sup> Literally, 'adorned by.'

<sup>2</sup> Read - *Krishna*°

#### **Read *nadauna***

**8 Read**

<sup>11</sup> Read *gadde*

#### **14 Read *nina***

<sup>17</sup> Read *shashfim varsha-*.

pa-hṛid-ambati-saundā ; above, Vol. III, p. 148.

<sup>8</sup> Read *z Vinduaka.*

<sup>6</sup> Read *ī dharmaṇu*.

<sup>9</sup> Read *kera*.

<sup>12</sup> Read *ide adhāradalu*

<sup>15</sup> Read *nadeyal-*

middle (*of the following boundaries*),— on the western side of **Āṅgulīka**, on the north of **Jambunātha**, on the eastern side of **Nāgalāpuri**, and on the south of **Kāraṇūru**.

(L. 75.) Hail ! Prosperity ! In the year 1435 of the victorious and prosperous Śālivāhana-Śaka, the Śrimukhi-saṁvatsara, the 6th (*tithi*) of the dark (*fortnight*) of *nīja* Bhādrapada, Tuesday, at the auspicious time of the Kapilā-shashṭhi,— the glorious Kṛishṇarāya-Mahārāya, having poured out water with three-fold repetition of the words (“*not mine !*”),<sup>1</sup> gave the village called **Vināyakapura**, which was a surname of **Sāṅkalāpura**, to the holy god **Kōṭa-Vināyaka**, in order that the worship, repairs, offerings, all enjoyments,<sup>2</sup> and car-festivals might be fully provided (*to the temple*).

(L. 81.) This charity shall continue as long as the moon and the sun exist.

(L. 82.) This village having been converted into a town, and a tank having been newly constructed, 10 *kha[nḍugas]* of wet land (*gadda*) were given as free land (*dasavanda*) to [Sō]vārya, the son of Mēlarsa of Chandragiri.

(L. 84.) On the authority of this, (*these*) ten *khaṇḍugas* of wet land shall continue as long as the moon and the sun exist, (*shall belong to*) the succession of the sons and grandsons (*of the donee*), (*and shall be*) liable to be given away or to be sold (*by the owner*).

[Verses 21-23 contain the usual imprecations.]

(L. 92.) Obeisance to the holy **Kōṭa-Vināyaka** ! Let there be prosperity ! Hail ! Hail ! Hail !

#### No. 39.— VILAPAKA GRANT OF VENKATA I.

SAKA-SAMVAT 1523.

BY E. HULTZSCHE, PH.D.

The subjoined text of this copper-plate inscription is based on Sir Walter Elliot's ink-impressions, one set of which I owe to Dr. Burgess and another to Dr. Fleet. A rough facsimile of the plates has been already published in Vol. II. of the *Indian Antiquary*, with a short note by Dr. Burnell (*l. c. p. 371*). I now edit the inscription with a two-fold purpose, *viz.* (1) to substantiate a previous remark<sup>3</sup> on Dr. Burnell's genealogical table of the third Vijayanagara dynasty,<sup>4</sup> and (2) to settle the date of the well-known South-Indian author Appayadikshita.

The first, second, fourth, sixth and eighth pages of the impressions show at the top the Telugu numerals 1, 2, 3, 4 and 5, respectively. Hence it may be concluded that the original, which is said to be still preserved in **Volappakkam**, consists of five copper-plates, of which the first and last bear writing only on the inner side, and the three middle ones on both sides. The whole is in a state of very good preservation. The alphabet is **Nandināgarī**, with the exception of the last line which is written in large Telugu characters. Among orthographical peculiarities it may be noted that *ry* is represented by *rry* in *turryē* (line 13), *Tātayārryēṇu* (l. 62) and *varryasya* (l. 144), and by *rr* in *turrō* (l. 8) and *śaurrēṇa* (l. 26).

The inscription consists of 71 Sanskrit verses, and of a few words in Sanskrit prose at the beginning and end. Of peculiar Sanskrit words the following deserve to be mentioned : *ānimēsh-ānōkaha* (l. 79) = *sura-druma*; *Śaly-dri* (l. 91) = *Yudhishṭhira*; and *āmhiśi* (l. 98 f.) =

<sup>1</sup> See *Ep. Ind.* Vol. I. p. 401, note 40.

<sup>2</sup> See *South-Indian Inscriptions*, Vol. I. p. 70, note 5.

<sup>3</sup> *Ind. Ant.* Vol. XIII. p. 127, note 17.

<sup>4</sup> *South-Indian Palaeography*, second edition, p. 55, note.

*am̄hati*, 'a gift.'<sup>1</sup> Among the *birudas* of Veṅkaṭa I. occur a number of Kanarese words. As most of these have been already noted by the editors of similar inscriptions, I would only draw attention to *dhaṭṭa* (l. 90) = *daṭṭu*, 'a crowd, an army,' and *diśḍpaṭṭa* (l. 95) = *diśḍpaṭṭa*, 'causing (his enemies) to be scattered in all directions.'<sup>2</sup> *Ohaurāsi* (l. 77) is the Hindūstānī *chaurāsi*, 'eighty-four,' and *sāmul* (l. 81) is perhaps the Arabic *shāmīl*, 'a confederate.' The names of the village granted, of its boundaries, and of the divisions to which it belonged are Tamiḷ. *Āravīṭi* (ll. 17 and 83), *Kundanavōli* (l. 28), *Nellaṭāri* (l. 137) and *Vēlūri* (l. 138) are Telugu genitives of *Āravīṭu*,<sup>3</sup> *Kundanavōlu*,<sup>4</sup> etc.

The description of the ancestors of Veṅkaṭa I. agrees with the corresponding passages in the three published copper-plate inscriptions of the third Vijayanagara dynasty—viz. the Kūniyūr and Kopdyāṭa grants of Veṅkaṭa II. and the Kallakurśi grant of Raṅga VI.<sup>5</sup>—as far as the reign of Tirumala I. Of his four sons<sup>6</sup> the Vilāpāka grant mentions only Raṅga II. and Veṅkaṭa I. who were the sons of Veṅgalāmbā (vv. 20 and 22). Veṅkaṭa I. possessed five wives whose names are given in verse 24. The next verse (25) runs:— "Forcibly deprived of troops of horses and elephants, weapons, parasols, etc. at the head of a battle by the excellent soldiers of the army of this powerful (king),— the son of Malikibharāma, Mahamandaśāhu, reaches (his) house in despair (and) reduced (*manda*) in lustre (*maha*), and thus daily makes (his) name significant." The Arabic and Persian originals of the two names Malikibharāma and Mahamandaśāhu are **Malik Ibrāhim** and **Muhammad Shāh**. Both of them were kings of Golkonḍa. Muhammad Shāh, the son of Ibrāhim Shāh, reigned from A.D. 1581-1611 and "kept up constant warfare with the princes of Vijayanagara."<sup>7</sup>

Veṅkaṭa I. claims to have ruled over the country of **Karnāṭa** (l. 107). He also bore the title *Urigōla-suratrāṇa* (l. 86), 'the Sultān of **Orāngal** (?).<sup>8</sup> His surnames *Chālīkkī-chakravarṭin* (l. 92 f.), *Kalyānapur-ādhipa* (l. 91 f.) and *Vēṅga-Tribhuvanīmallā* (l. 85) are reminiscences of the Western and Eastern Chālukyas. He even boasts to have had as vassals the Raṭṭas and Magadhas (l. 91), the Kāmbhōja, Bhōja, Kālinga and Karahāṭa kings (l. 104), and to have defeated the king of **Oḍḍiya** (l. 95), i.e. Orissa.

The date of the present grant (v. 41 f.) was the twelfth *tithi* of the bright fortnight of the month Vaiśākha in the Śaka year reckoned by the powers, the eyes, the arrows and the moon (i.e. 1523), which was the cyclic year *Plava* (i.e. A.D. 1601-2). The grant was made in the presence of the god Veṅkaṭeśa (v. 42), i.e. at Tirupati<sup>9</sup> in the Chandragiri tāluka of the North Arcot district. The donee was Tiruveṅgalānāthārya (v. 48), the son of Anantabhaṭṭa of Urpuṭūr and grandson of Sūryadhvāryabhaṭṭa (v. 47). He was conversant with the eighteen Purāṇas (vv. 45 and 48) and belonged to the Śrivatsa gōtra, the Āpastamba-sūtra and the Yajuh-śākhā (v. 43).

The object of the grant was the village of Vilāpāka, surnamed Jvaraharlingasamudra (v. 52), which belonged to the **Padaviṭu-mahārājya**, the **Paṭuvūr-kōṭṭaka**, the **Arugunna-**

<sup>1</sup> Above, Vol. III. p. 148, and Vol. IV. p. 2.

<sup>2</sup> See Mr. Kittel's *Kannada-English Dictionary*, p. 790.

<sup>3</sup> Mr. K. Venkatakrishnayya, Clerk of the Madras Law College, informs me that the *Madras Manual of Administration*, Vol. III. p. 765, mentions a place named Aravēdu, 16 miles W.S.W. from Rāyachōṭi in the Cuddapah district.

<sup>4</sup> This is the Telugu original of the Anglo-Indian name 'Kurnool'; compare the *Manual of the Kurnool District*, p. 1.

<sup>5</sup> See above, Vol. III. p. 237.

<sup>6</sup> Nos. 11-14 of the Table facing p. 238 of Vol. III. above.

<sup>7</sup> See Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 167 f. Sapāda or Sapāta, the opponent of Rāma I. (see above, Vol. III. p. 238), has been ingeniously identified by Mr. K. Venkatakrishnayya, Clerk of the Madras Law College, with Yūsuf 'Ādil Shāh of Bijāpur (A.D. 1489-1511).

<sup>8</sup> Compare above, Vol. III. p. 83, note 2.

<sup>9</sup> The same locality is referred to by the names Vṛishabha and Veṅkaṭādri in verse 26.

**Parandrāmi-simā**, the **Perin-Timiri-nādu**, and the **Kalavē-pattu** (v. 48 f.), and which was situated on the east of **Arugunna**, on the south of **Kūrapādi**, on the west of **Chātūr** and [Sa]travādi, and on the north of **Timiri** (v. 50 f.). Most of these names are found on the *Madras Survey Map* of the Arcot taluka. Vilāpāka is **Veṭāppakkam** (No. 15 on the map). Its surname Jvaraharlingasamudra has to be dissolved into (a) *Jvarahara*, a surname of Śiva,<sup>1</sup> (b) *liṅga*, the emblem of Śiva, and (c) *samudra*, a common ending of village names.<sup>2</sup> The western boundary of Vilāpāka, Arugunna, is **Ariṅkuṇram** (No. 28 on the map); the northern boundary, Kūrapādi, is **Kūrāmbādi**<sup>3</sup> (No. 16); the eastern boundaries, Chātūr and [Sa]travādi, are **Sāttūr** (No. 14) and probably **Śattiravādi**, which is mentioned as a hamlet of Veṭāppakkam in the printed *List of Villages and Hamlets in the Arcot Taluk*; and the southern boundary, **Timiri**, still bears the same name (No. 35 on the map) and is the seat of a post office at a distance of 5½ miles south of Arcot. The territorial divisions to which Vilāpāka belonged, can also be identified. Kalavē-pattu is named after **Kalavai** (No. 96 on the map). Perin-Timiri-nādu owes its name to **Timiri** and is mentioned as Perun-Timiri-nādu in other inscriptions.<sup>4</sup> Arugunna-Parandrāmi-simā<sup>5</sup> is derived from **Ariṅkuṇram**, the western boundary of Vilāpāka, and from **Baradarāmi** (No. 71 on the map). Pañvūr-kōṭṭaka is the same as **Paduvūr-kōṭṭam**, on the extent of which see above, pp. 138 and 180. **Paḍaviḍu-mahārājya** is a well-known division of the Vijayanagara kingdom.<sup>6</sup>

The grant was made by **Veṅkaṭa I.** at the request of a subordinate prince, as stated in verses 57-61 :— “With a libation of water (poured) over gold, the glorious king **Vira-Veṅkaṭapati-Mahārāya** joyfully granted (the village), sanctioning the request of the glorious prince **Liṅga**, who was the renowned son of prince **Bomma** of **Vēlūru**; who was the victorious grandson of prince **Virappa-Nāyaka**; who was ever devoted (?) to the shrine of Vira at **Śri-Nellaṭūru**;<sup>7</sup> who resembled the sun (in conferring) prosperity on the lotus group—the hearts of scholars; who terrified the mind of prince **Ballārāya**; who was engaged in establishing *Mahādēvas* (i.e. *liṅgas* of Śiva) and *Mahīdēvas* (i.e. Brāhmaṇas); who was the foremost of those who assert the priority of Śiva; whose pride were the works (relating to) Śiva; who was full of splendour; (and) who, as the moon from the ocean, (rose) from the renowned **Anukūla gōtra**.<sup>8</sup> Liṅga’s father Vēlūri-Bomma, i.e. Bomma of Vēlūru, is identical with **Śinna-Bommu-Nāyaka** of Vēlūr, whose inscriptions are dated in **Śaka-Samvat 1471** and **1488**,<sup>9</sup> and with **Chinna-Bomma**, the son of **China-Vira**, father of **Liṅgama-Nāyaka** and patron of **Appayadikshita**.<sup>10</sup> A comparison of verses 57-61 of the Vilāpāka grant with the colophons of Appayadikshita’s *Śivādityamanidipikā*<sup>11</sup> shows that Liṅga or Liṅgama-Nāyaka inherited his *bīrudas* from his father Bomma. As we know now that Appayadikshita lived at the court of Śinna-Bommu-Nāyaka of Vēlūr, who was a subordinate of the Vijayanagara king **Tirumala I.**,<sup>12</sup> and that Bomma’s son, Liṅga, was a contemporary of Veṅkaṭa I. in Śaka-Samvat 1523, it follows that the Veṅkaṭapati with whose support Appayadikshita composed the *Kuvalayānanda*,<sup>13</sup> must be Veṅkaṭa I. of Vijayanagara.

<sup>1</sup> *South-Indian Inscriptions*, Vol. I. p. 69.

<sup>2</sup> Above, Vol. III. p. 225, note 5, and Vol. IV. p. 223, note 4.

<sup>3</sup> See above, p. 138.

<sup>4</sup> See above, p. 138 and note 7.

<sup>5</sup> Compare *Parandrāmi-pattu* in the Kondiyāta grant, *Ind. Ant.* Vol. XIII. p. 132. The village of Kondiyāta is found as Konṇayāttam near Pattu (No. 94) on the *Gudiyālam Taluk Map*. As required by the description given in the grant, the western boundary of the village is Gūḍanagarām (No. 99); the northern boundary, the Kaupḍinā-madi; the eastern boundary, Chittātūru (No. 92); and the southern boundary, Veṭṭuvānam (No. 61 on the *Vellore Taluk Map*).

<sup>6</sup> See above, Vol. III. p. 149 and note 8.

<sup>7</sup> Compare *Nellūri-Vira-kshētraka-malla* in my *Second Report on Sanskrit MSS.* p. 100.

<sup>8</sup> *South-Indian Inscriptions*, Vol. I. p. 69 f. and p. 84.

<sup>9</sup> See my *Second Report on Sanskrit MSS.* p. xiii.

<sup>10</sup> See the extracts on p. 100 of the same Report.

<sup>11</sup> *South-Indian Inscriptions*, Vol. I. p. 69.

<sup>12</sup> Dr. Aufrecht’s *Oxford Catalogue*, p. 213a.

Verses 62 and 63 state that the donee, Veṅgalabhaṇṭa, assigned one share of the village to the writer, Rāmaya, and to the engraver (*śilpin*), Kāmaya,<sup>1</sup> to meet the cost of the writing materials.

TEXT.<sup>2</sup>

## First Plate.

- 1 श्रीवेंकटेशाय नमः । यस्य संपर्कपुण्डिन नारो-
- 2 रद्रमभूत्सिला<sup>3</sup> । यदुपास्यं सुमनसां तद्द्विष्टद्विमा-
- 3 श्रये । [१\*] यस्य हिरदवक्षाद्याः पारिषद्याः परश्चतं । विन्नं नि-
- 4 द्विति भजतां विष्वक्सेनं [त]माश्रये । [२\*] जयति च्छीरजल[धे].
- 5 जातं सव्येक्षणं हरे । आलंबनं चकोराणाममरायुष्क-
- 6 र महः । [३\*] पौचस्तस्य पुरुरवा बुधसुतस्तस्यायुरस्यात्म-
- 7 जसंजडे नहृषो ययातिरभवतस्माच्च<sup>4</sup> पूरुस्ततः । तद्व-
- 8 से<sup>5</sup> भरतो बभूव वृपतिस्तस्तमंततौ शंतनुः<sup>6</sup> (१) तत्तुर्दो विजयोभि-
- 9 मन्युरुद्दिभूतस्मात्परीक्षित्ततः । [४\*] नन्दस्तस्याष्टमोभूत्सम-
- 10 जनि नवमस्तस्य राज्ञच्छिक्ष्मापस्तस्तमस्तः<sup>7</sup> श्रीपतिह-
- 11 चिरभवद्राजपूर्वो नरेन्द्रः । तस्यासीष्मिज्जलेन्द्रो दशम इ-
- 12 ह वृषो वीरहेमाभिरायस्तार्तीविको<sup>8</sup> सुरारौ ज्ञतन-
- 13 तिरुदभूतस्य मायापुरीशः । [५\*] तत्तुर्येजनि तातपिंचमम-
- 14 हीपालो निजालोकनवस्तामित्रगणस्तोजनि हरन् दु-
- 15 ग्रीष्मिं<sup>9</sup> समाहितात् । अन्देकेन<sup>10</sup> स सोमिदेववृपतिस्तस्यैव
- 16 जग्ने सुतो वीरो राघवदेवराडिति ततः<sup>11</sup> श्रीपिंनमोभूत्तु<sup>12</sup>
- 17 पः । [६\*] आरवीटिनगरीविभोरभूदस्य बुक्धरणीपतिभुतः [१]
- 18 येन साक्षवृश्चिद्वाराज्यमप्येधमानमहसा स्थिरोक्त-
- 19 तं । [७\*] स्वकामिनी<sup>13</sup> स्वतनुकांतिभिराच्चिपतीं बुक्कावनी-
- 20 पतिलको बुधकल्पशाखो । कल्पाणिनीं कमलनाभ इ-
- 21 वास्तिकन्यां बलांविकामुदवह्वह्वमान्यसीलां<sup>14</sup> [॥ ८\*] सुत-
- 22 व कलशांबुधेस्मुरभिक्षाशुगं माधवाक्तुमारमिव

<sup>1</sup> Regarding these two persons see above, Vol. III, p. 237.

<sup>2</sup> From Sir Walter Elliot's ink-impressions.

<sup>3</sup> Read वृत्तस्माच्च.

<sup>4</sup> Read राज्ञच्च.

<sup>5</sup> Read दग्गोष्ठि.

<sup>6</sup> Read वृसिंह.

<sup>7</sup> Read तद्विशे.

<sup>8</sup> Read सातीर्णीयोकी.

<sup>9</sup> Read अङ्गेन.

<sup>10</sup> Read वज्राम्बिका.

<sup>11</sup> Read वज्राम्बिका.

<sup>12</sup> Read बुद्धपः.

<sup>13</sup> Read शौलाम्.

<sup>14</sup> Read भूक्षिला.

<sup>15</sup> Read शंतवृत्तस्त्रयो.

<sup>16</sup> Read तत्तुर्यो.

<sup>17</sup> Read भूदपः.

<sup>18</sup> Read शौलाम्.

*Second Plate; First Side.*

- 23 शंकराल्कुलमहीभृतः कन्यका । जयंतममर-  
24 प्रभोरपि शचीव बुक्काधिपाश्यृतं<sup>१</sup> (।) जगति बस्त्रमाल-  
25 भत रामराजं सुतं । [६\*] सहस्रैसत्या सहितमपि य[ः\*] सि-  
26 भुजनुषां सपादस्यानीकं समिति<sup>२</sup> भुजश्चैरेण<sup>३</sup> मह[त]। [।\*]  
27 विजित्यादत्तेष्मादवनिगिरिदुर्ग विभृतया विभूतेऽदः कास-  
28 घोडयमपि विद्राव्य सहसा । [१०\*] कंदनवोलिदुर्गमुख कंदक्षद-  
29 भ्युदयो वाङ्बलेन यो बहुतरेण विजित्य इरे । संविहित-  
30 स्य तत्र चरणांबुधु भक्षतया आतिभिरपितं सुधयति स  
31 निवेद्य विषं । [११\*] श्रीरामराजश्चितिपस्य तस्य चितामणेरथि-  
32 कदंबकानां । लक्ष्मीरिवाभोदहस्तोचनस्य लक्षांबिकामुष्य  
33 महिष्वलासीत् । [१२\*] तस्याधिकैस्मभवस्तनस्तपोभि[ः\*]<sup>४</sup> श्रीराम-  
34 राजनृपति[ः\*] शशिवंशदीपः । आसन् समुज्जसति धामनि  
35 यस्य चित्रं नेत्राणि वैरिद्धुदृशां च निरंजनानी<sup>५</sup> । [१३\*] सतीं ति-  
36 रमलांबिकां चरितलोलयारुद्धतीप्रथामपि तितिक्ष्या  
37 वसुमतीयथो रुद्धतीं । हिमांशुरिव रोहिणीं छदयहारि-  
38 णीं सहुणौरमोदित सधमिंणी[म]यमवाप्य वीरायणीः । [१४\*]  
39 रचितनयविचारं रामराजं च धीरं वरतिरुमलरायं  
40 वैकटाद्विचितीशं । अजनयत स येतानानुपूर्व्या कुमारा-  
41 निह तिरुमलदेव्यामेव राजा महोजाः<sup>६</sup> । [१५\*] सकलभुवनकंट-  
42 कानरातीन् समिति निहत्य स रामराजवीरः । भरत-  
43 मनुभगीरथादिराजप्रथितयशः प्रशश्नास चक्रमुव्याः<sup>७</sup> । [१६\*]

*Second Plate; Second Side.*

- 44 [व्य]राजत श्रीवर्वेकटाद्विराज[ः\*] क्षितौ लक्ष्मणचार-  
 45 [मू]र्तिः । \*जाघो[ष]द्वूरोक्तमेवनादः कुर्वन् सुमित्राशय-  
 46 हृषीपीषं । [१७\*] त्रिषु श्रीरंगलक्ष्मापरिभृडकुमारेवधिराण<sup>१०</sup> वि-  
 47 जित्यारिङ्ग्लापान्<sup>११</sup> तिरुमलमहारायवृपतिः । महौजा[ः\*]  
 48 सांभाज्ये सुमतिरभिषिक्तो निरुपमे प्रशास्तुवी<sup>१२</sup> सर्वामपि

1. Read °पाच्छतं.

१ रेड °भवत्तमयस्तपीभिः..

### 7 Read सूची

<sup>10</sup> Read परिषद्.

\* Read समिति.

३ Rend °नानि

• Read °सुर्यः.

" Read °पात्रिका°.

<sup>3</sup> Read शौयेण.

\* Read एता°.

९ Rend ज्या.

13 Read प्रश्नाख्यर्थी.

- 49 तिष्ठुषु<sup>१</sup> सूर्तिष्विष हरिः । [१६\*] यशस्विनामयसरसा<sup>२</sup> यस्य पद्म-
- 50 भिषेके सति पार्थिवेदीः । दानांतुपूरैरभिषिष्यमाना देवी-
- 51 पदं भूमिरियं दधाति । [१८\*] अनंतरं तत्त्वनयः<sup>३</sup> प्रती[त्]शका-
- 52 स्ति हस्तापजितयुशाखी । श्रीविंगकांबाचिरपुण्यरासिः<sup>४</sup>\* श्री-
- 53 रंगरायः<sup>५</sup> श्रितभागधेयः । [२०\*] यथाविधि 'महीसुरात्तमङ्ग-
- 54 ताभिषेकोत्सवे 'यदीयकरवारिदै कनकाष्टिदै सर्व-
- 55 तः । यशोमयतरंगिणी दशदिगंतरे जृभते सतां प्र-
- 56 शमितोभवल्कपणतीकृदावानसः । [२१\*] विद्व[त्]त्राणपराय-
- 57 णस्तदनुजः<sup>६</sup>\* श्रीविंगकांबापुरापुण्योक्त्वफलोदय-
- 58 स्तिरुमलश्रीदेवरायामभूः । संतानदृविष्वि स्तिसु-
- 59 रगिरौ सांमाज्यशिंहासने<sup>७</sup> (१) सर्वा शास्ति नयेन
- 60 वेंकटपतिश्रीदेवरायः<sup>८</sup> च्छमां । [२२\*] यथा रघु[कु<sup>९</sup>]\*लोद्व-
- 61 हः<sup>१०</sup>\* स्वयमरुधतीजानिना स्वगोचरुरुणा सुधी-
- 62 तिलकतात्यार्येण यः । यथाविधि यशस्विना<sup>११</sup>
- 63 विरचिताभिषेकः<sup>१२</sup> च्छण[१\*]द्विभिद्य यवनाशरान्

*Third Plate ; First Side.*

- 64 विजयते प्रशासनमही[म्\*] । [२३\*] श्रीविंकटांबा व-
- 65 रराघवांबा (१) पेदोपमांबापि च क्षणमांबा [१\*]
- 66 कोडांशिका देव्य इमा भजंते शक्तिचृद्धनी<sup>१०</sup>
- 67 तिदया यथा<sup>११</sup> इयं । [२४\*] यस्यातिप्रथितौजसो र-
- 68 णसुखे सिनाभट्टैरुद्धट्टैस्माटोपाहृतसैधव-
- 69 [ह्वि]प्रघटाशस्त्रातपन्नादिमः । निर्विषो मलि-
- 70 कीभरा[म]तनुभूत्संप्रा[प्य\*]<sup>१२</sup> गीहं [म]हैर्मदस्मृ
- 71 मह्मदंशाहरयते<sup>१३</sup>शार्थाभिधा[म]न्वहं । [२५\*]
- 72 <sup>१४</sup>यस्मिन्नंगधनिर्विशेषमखिलासुर्वीं भुजे
- 73 बिभ्रति प्रीताः पद्मगमंडलाधिपकुलची-
- 74 एमृतो निर्भराः । यस्मै भूयलयैकदूर्वङ्क-<sup>१५</sup>

<sup>१</sup> Read तिष्ठुषु.<sup>२</sup> Read यशस्विना<sup>०</sup>.<sup>३</sup> Read 'सरस्य.<sup>४</sup> Read एगिः.<sup>५</sup> Read महीसुरीत्तम्.<sup>६</sup> Read यदीय.<sup>७</sup> Read 'द्रविष्वि स्तिः.<sup>८</sup> Read सिंहासने.<sup>९</sup> Read यशस्विना.<sup>१०</sup> Read चर्यो.<sup>११</sup> Read यदेषम्.<sup>१२</sup> Read 'भः सं०.<sup>१३</sup> Read सार्थो.<sup>१४</sup> Read यस्मिन्नङ्कः.<sup>१५</sup> Read धूर्वह.

- 75 लामाशंसमानासदा सेवते वृषश्चलता-<sup>1</sup>  
 76 मधिगता[ः\*] श्रीवेंकटद्वीपरं । [२६\*] वाराशिगंभी-  
 77 यंविशेषधुर्यथौराशिदुर्गैकविभा[ङ]वर्यः<sup>2</sup> । प-  
 78 राष्ट्रदिग्धायमनःप्रकामभयंकरः ३शार्डध[र]ि-  
 79 तरंगः । [२७\*] इतरिपुरनिमेषानोकहो याचकानां  
 80 होमविद्वदरगंडो रायराहुत्तमिंडः । महि-  
 81 तचरितधन्यो मनियान् सामुलादि- (१) प्रकटि-  
 82 तबिहदश्रीः पाटितारातिलोकः । [२८\*] सार[वी]र-  
 83 रमया समुज्जसन्<sup>4</sup> आरवोटिपुरहारना-

*Third Plate; Second Side.*

- 84 यकः । कुडलोश्वरमहाभुजः[ः\*] अयन् मंडली-  
 85 कधरणीवराहतां । [२९\*] वेंगचिभुवनीमङ्गः[ः\*] सं-  
 86 ख्यत्तिकलार्जुनः । उरिगीलसुरचाणो इरिगो-  
 87 चरमानसः । [३०\*] राज्ञां वरो रणसुखरामभद्र इति  
 88 शृतः<sup>5</sup> । वर्णितभिरुदो<sup>6</sup> नानावनश्रीमंडलीकर्णः[ड]  
 89 इति<sup>7</sup> [३१\*] आचेयगोचजानामयसरी भूभुजासु-  
 90 दारयशः । अतिविद्वदतुरगधटो मतिगुरुरा-  
 91 रष्ट्रमगधमान्यपदः । [३२\*] शत्यारिनीतिशाली क-  
 92 ल्याणपुराधिपः कलाचतुरः । चाळ्किचक्रव-  
 93 तर्ती माणिङ्ग[म]हाकिरीटमहनीयः । [३३\*] एविरुद्धरा-  
 94 यराहुत[वे]स्यैकभुजंगविरुद्धभरितश्चोः<sup>8</sup> । रस्य-  
 95 तरकीति<sup>9</sup> ओडिडयरायदिशापट्टिकृद[घो]षिण । [३४\*]  
 96 <sup>१०</sup>ओषधिपत्युपमाइतगंडस्तो[घ\*]ण्ठृपजितासम-  
 97 कांडः । <sup>११</sup>भाषणीतप्त्वरायरगंडः पोषणनिर्भर-  
 98 भूनवखंडः । [३५\*] राजाधिराजविरुदो राजराजसम[†]-  
 99 [ह्य]तिः । भूरराय[र]गंडांकी मेरुलंघियशीभरः [१] [३६\*]  
 100 परदारेषु विसुखः (१) पररायभयंकरः । शिष्ठ-  
 101 संरक्षणपरो दुष्टशार्दूलमद्दनः । अरीभगंड-

<sup>1</sup> Read श्रेष्ठसा०.<sup>2</sup> Read श्रीरामिः.<sup>3</sup> Read शार्ड.<sup>4</sup> Read समार०.<sup>5</sup> Read श्रुतः.<sup>6</sup> Read वर्णितभिरुदो नानावर्ण०.<sup>7</sup> This verse consists of half a *sloka* and half an *otryādī*.<sup>8</sup> Read श्रीरामिः.<sup>9</sup> Read वैर्तिरीकृत्य०.<sup>10</sup> Read श्रौतिरीकृत्य०.<sup>11</sup> Read भाषिण०.<sup>11</sup> Read भाषिण०.

102 भेरुडो हरिमक्तिसुधा[नि]धिः । [१७\*] इत्यादिविशदै[क्ष]-

103 दितत्वा नित्यमभिष्टुतः । जय जीवेति वादित्या

*Fourth Plate; First Side.*

- 104 जनितांजलिबंधया । [१८\*] कांभोजभोजकाक्षिंगकरहाटादि-  
 105 पाथिवैः । प्रतीहारपदं प्राप्तैः प्रस्तुतस्तुतिघोषणः । [१९\*] सोयं नी-  
 106 तिजितादिभूपतितिः\* सुचामशाखी सुधीसार्थानां भुजतेज-  
 107 सा खवश्यन् 'कर्नाटसिंहासनं । आ सेतोरपि चाहिमा[द्रि] वि-  
 108 मतान् सहृत्य<sup>३</sup> शासनसुदा (१) सर्वोर्वीं प्रचकास्ति वेंकटपति-  
 109 श्रीदेवरायायणीः । [४०\*] शक्तिनेत्रकक्षबेंदुगणिते शकवत्सरे ।  
 110 [झ]वसंवत्सरे पुष्टे माशि<sup>४</sup> वैशाखनामनि । [४१\*] पञ्चे [व]-  
 111 ऋचे पुण्यकर्त्ते पुण्यायां 'हादसीतिथौ । श्रीविंकटेशपा-  
 112 दाभसंनिधौ श्रेयसां निधौ । [४२\*] 'श्रीमत्श्रीवस[ञ्च]गोचा-  
 113 य वरापस्त्वंसूचिणे । यशस्विने यजुश्शाखाध्यायिनेभी-  
 114 ष्टदाइने<sup>५</sup> । [४३\*] यजनादिमष्टकमंभजनात्पावनामने । नि-  
 115 ल्यनैमित्तिकाचारनिमंलखांत्तव्यये । [४४\*] मृष्टान्नदानसं-  
 116 'तुष्टशिष्टाचारहिजन्मने । अष्टादशपुराणार्थहृष्टाश-  
 117 यसरोहहै । [४५\*] अवताराय वा[ल्ली]केरंशाय च बूहस्य<sup>६</sup>-  
 118 ते[:\*] । राजन्यास्थानरत्नाय रक्षिताश्रीष्टवंधवे । [४६\*] सूर्यदेवा-  
 119 [र्य]भृष्ट्य पौचायामित[तेजसि]<sup>७</sup> । उर्पुट्रनंतभृष्टपुचा-  
 120 <sup>१०</sup>यातियशस्विने । [४७\*] तिर्वेंगक्षनाथार्यपौराणीकविष-<sup>११</sup>  
 121 श्विते । पडवीडुमहाराज्ये पक्षुकूर्कोट्टके स्थितं । [४८\*] [अ]रग-<sup>१२</sup>  
 122 [न्नपरं]दागिसीमालक्ष्मीविभूषणं । पेरिंतिमिरिना-

*Fourth Plate; Second Side.*

- 123 डुखं (१) कलवेपत्तुशीभितं । [४९\*] अरुगुवमहाश्रामप्रा-  
 124 चीभागसुपाश्रितं । संप्रोक्षसत्कूरपाडिदक्षिणस्या<sup>१३</sup>  
 125 दिसि<sup>१४</sup> स्थितं । [५०\*] <sup>१५</sup>श्रीचातुर्लक्ष्मीविभूषणं पश्चिमा[शासुपाश्रि]तं [१\*]

<sup>१</sup> Read कर्णाट.

<sup>४</sup> Read वादशौ.

<sup>७</sup> Read °तुष्ट.

<sup>९</sup> तेजसि appears to be corrected from कविते ; compare below, line 138.

<sup>१०</sup> Read °याति<sup>०</sup>.

<sup>११</sup> Read 'पाडेर्दक्षिणस्या.

<sup>१५</sup> The fourth syllable is indistinct and may be meant for *rta*, *rpu*, *rshu* or *rma* ; read श्रीचातुर्लक्ष्मी.

<sup>२</sup> Read संहृत्य.

<sup>५</sup> Read श्रीमत्श्रीवस्ति.

<sup>८</sup> Read बृहस्पते.

<sup>११</sup> Read पौराणिक.

<sup>१४</sup> Read दिशि.

<sup>३</sup> Read माशि.

<sup>६</sup> Read दायिने.

<sup>१२</sup> Read अरुगुवपरंद्राजि.

- 126 तिमिरियामराजस्य कौवेरी<sup>१</sup> दिशमाश्रृतं<sup>२</sup> । [५१\*] च्वरहर्लिं-  
 127 गसमुद्र(य)प्रतिनामसमन्वितं । विक्षापाकाख्यसुधा[मं]  
 128 शोभितं शोभनैर्गुणैः । [५२\*] सर्वमान्यं चतुः[\*]सीमासहितं च सम-  
 129 तंतः<sup>३</sup> । निधिनिवेषपाणाणसिङ्गसाध्यजलाच्चितं [॥ ५३\*] अक्षिष्ठा[१\*]-  
 130 गामिसयुक्तं<sup>४</sup> येकभोज्यं सभुरुहं<sup>५</sup> । वापीकूपतटाकैष क-  
 131 चारामैश्च<sup>६</sup> सयुतं । [५४\*] पुत्रपौत्रादिभिर्भीज्यं क्रमादाचंद्रतारकं ।  
 132 दानाधमनविक्रीतियोग्यं विनिमयोच्चितं<sup>७</sup> । [५५\*] परीतः प्रयत्ने<sup>८</sup> च्छि-  
 133 ष्वैः पुरोहितपुरोगम्भैः । विविष्वैर्विष्वैर्विष्वैः[\*] श्रीथपथिकैरधिकै-  
 134 गिरा । [५६\*] <sup>१०</sup>[ख्यातात्मकुलगोचाक्षिसुधांशोर्महसां प्रभोः । शिवा]-  
 135 [दिवादिमूर्धन्यसिवश]स्त्वाभिमानिः<sup>११</sup> । [५७\*] महादेवमहीदेवप्र-  
 136 <sup>१२</sup>तिष्ठानिरतस्य ह । बङ्गाळरायभूपालमनोभीतप्रदाइनः<sup>१३</sup> । [५८\*] विद्वज-<sup>१४</sup>  
 137 <sup>१५</sup>नहृदांभोजकुलाभ्युदयभास्तः । <sup>१०</sup>श्रीनेत्रस्तुरिवीराख्यच्चेष्यान-  
 138 वतस्तदा । [५९\*] वीरप्पनायकस्तापपौत्रस्यामिक्षकर्षिनः<sup>१७</sup> । वेलूरिवी-  
 139 मनुपतेः (i) पुत्रस्तातियशस्तिनः [॥ ६०\*] श्रीमतो लिंगभूपाल<sup>१८</sup> विज्ञसिमनु-  
 140 पालयन् । श्री[वी]रवें[क\*]टपतिमहारायमहीपतिः । सहिरंखपयोधा-  
 141 रापूर्वकं दत्तवान्मुदा ॥ [६१\*] विद्वान् वेंगळभट्टाख्यः (i) रामयाभिध-  
 सूरिणि । स-
- 142 भापतिवरायाच्चै शिल्पिने कामया[य] च । [६२\*] दत्तवान् भागमेकं  
 तत्<sup>१०</sup> भोगाष्ट-
- 143 कसमन्वितं । <sup>२०</sup>शासनो[ख्य]खनद्रव्यनिमित्ताय [ह]योरपि ॥ [६३\*]

*Fifth Plate.*

- 144 श्रीवेंकटपतिरायच्चितिपतिवर्यस्य कीर्तिंधुय-  
 145 स्य(त) । शासनमिदं सुधीजनकुवलयचंद्रस्य भूमहे-  
 146 द्रस्य । [६४\*] वेंकटपतिरायगिरा सरसमभाणीक्षभापतेः  
 147 पौत्रः । कामकोटिसुतो रामकविः[\*] शासनवांच्यां ।<sup>२१</sup> [६५\*] श्री-  
 148 वेंकटपतिरायस्तापतिदेशेन कामयाचार्यः । गण-

<sup>१</sup> Read कौवेरौं.<sup>२</sup> Read °मात्रितम्.<sup>३</sup> Read समलतः.<sup>४</sup> Read °संयुक्तमिक्ष.<sup>५</sup> Read सम्भृहम्.<sup>६</sup> Read कच्छारामैश संयुक्तम्.<sup>७</sup> Read °योविसत्तम्.<sup>८</sup> Read प्रयत्नैः.<sup>९</sup> Read श्रीत.<sup>१०</sup> The bracketed passage in l. 134 f. is engraved on an erasure.<sup>११</sup> Read °शिवशास्त्रा०.<sup>१२</sup> Read °तिष्ठा०.<sup>१३</sup> Read विवक्षा०.<sup>१४</sup> Read इदभोग.<sup>१५</sup> Read °दायिनः०.<sup>१७</sup> Read कर्षिष्वाः.<sup>१८</sup> Read भूपस्य.<sup>१६</sup> Read °दृ॒रि॑.<sup>२०</sup> Read °नीलेष्वन्.<sup>२१</sup> Compare p. 275, note 7.<sup>१९</sup> Read तु (?).

- 149 पयतनय[ः\*] शा[स\*]नमलिखदि<sup>१</sup> वीरणानुजस्ताम्बं । [६६\*] दानपा-
- 150 लनयोर्मध्ये दाना[श्री]योनुपालनं [।\*] दाना[त\*] स्वगंमवाप्नोति
- 151 पालनादचुतं<sup>२</sup> पदं । [६७\*] स्वदत्ता[द\*]हिगुणं पुण्यं परदत्तानुपा-
- 152 लनं । पर[द\*]त्तापहरेण स्वदत्तं निष्फलं भवेत् । [६८\*] स्वदत्ता
- 153 परदत्तां वा यो हरेत वसुंधरां । षष्ठिं वर्षसहश्राणि<sup>३</sup>
- 154 विषायां जा[य]ते क्रिमिः । [६९\*] एकैव<sup>४</sup> भगिनी लोके सर्वे[षा\*]मेव  
भूमु-
- 155 जां । न भोज्या न करपाशा विप्रदत्ता वसुंधरा । [७०\*] सामान्यो-
- [यं]
- 156 धर्मसेतुं<sup>५</sup> वृपाणां काले काले पालनीयो भवद्विः [।\*] सर्वानेता<sup>६</sup>
- 157 [भ]ाविनः पा[र्थिवे]द्रान् [भू]यो [भूयो\*] याचते राम-
- 158 चंद्रः ॥ [७१\*]
- 159 श्रीवेंकटेश<sup>७</sup> [॥\*]

No. 40.—KARHAD PLATES OF KRISHNA III.;  
SAKA-SAMVAT 880.

BY R. G. BHANDARKAR, M.A., PH.D., C.I.E.

These copper plates were found at Karhad in the Satara district while the foundations of an old and dilapidated house were being dug out, and were put into my hands by Mr. Hari Narayan Apte, the present manager of the Anandashrama in Poona. They are three in number, and each is  $13\frac{1}{2}$  inches long and 9 inches broad. The first and the third plates are engraved on one side, and the second on both. The letters are well-formed and legible throughout, except in one place where an original mistake has been corrected by something else being engraved in its place (line 21).

The inscription on the plates records the grant of the village of Kaṅkēm (ll. 62 and 65), situated in the district of Karahāṭa and belonging to the Kalli group of twelve (l. 61 f.), by Krishṇarāja (v. 24), who was also called Akālavarsa and Vallabha (l. 55), and who was Krishṇa III. of the Rāshṭrakūṭa family. The grantee was Gaganaśiva (ll. 61 and 65), who was versed in all the Śivasiddhāntas. He was the pupil of Isānaśiva of Karahāṭa (l. 59 f.)—the modern Karhad;— and the grant was made for the maintenance of the ascetics that lived at the place (l. 61).

The date of the grant was Wednesday, the thirteenth *tithi* of the dark fortnight of Phālguna of the cyclic year Kālayukta, the Śaka year being 880 past (l. 56 f.). Professor Kielhorn has favoured the Editor with the following remarks on this date:—“ Śaka-Samvat 880 expired by the southern luni-solar system was Kālayukta, and the equivalent of the date is

<sup>१</sup> Read °लिखदिं.

<sup>२</sup> Read दानाक्षयी.

<sup>३</sup> Read °दचुतं.

<sup>४</sup> Read सहस्राणि.

<sup>५</sup> Read एकैव.

<sup>६</sup> Read °सिरुश्पात्ता.

<sup>७</sup> Read °वेतान्.

<sup>८</sup> This word is engraved in large Telugu characters.

**Wednesday, 9th March A.D. 959**, when the 13th *tithi* of the dark half of the *amānta Phālguna* commenced 2 h. 33 m. after mean sunrise. The reason why the *tithi* has been joined here with the day on which it commenced, very probably is this, that the *nakshatra* on that day (*viz.* on the Wednesday) was *Śatabhishaj*; for, the conjunction of the 13th *tithi* of the dark half of the *pūrṇimānta Chaitra* or *amānta Phālguna* with the *nakshatra* *Śatabhishaj*—a conjunction at which the *tithi* is called *Vārunī*—is very auspicious,<sup>1</sup> so that donations etc., made on such an occasion, are as meritorious as those made at an eclipse etc."

The account of the different princes of the family is given word for word in the same verses as those occurring in the plates found at Dēoli near Wardhā which have been published by me in Vol. XVIII. of the *Journal of the Bombay Branch of the Royal Asiatic Society*; and consequently the present grant, issued, as it was, eighteen years after the other, confirms the important statements contained in the latter, which have enabled us to clear all the existing difficulties in the genealogy and history of the family. There is, however, some additional information given in this grant. In the introduction, instead of the words *Sātyaki-varga-bhājaḥ*, we have in the Karhāḍ plates (v. 6) *tuṅga-yaśaḥ-prabhāvāḥ*. Still the reading of the Dēoli plates is not a mistake, and the family was regarded as belonging to the Sātyaki branch of the Yādava race, as we have a statement to that effect in the Navasārī grants, also edited by me. But the varied reading of the present grant enables me to make out that the Rāshtrakūṭas sprang from a family that was known by the name of *Tunga*. Hence it is that so many of the princes have their names ending in that word. Kṛishṇa I. was called Śubhatunga; Gōvinda III., Jagattunga; and Śarva or Amoghavarsha, Nṛipatunga. Then in the description of **Dantidurga** we have one verse more than in the Dēoli plates, in which his having wrested the supreme sovereignty for his own family from the Chālukyas is mentioned distinctly (v. 9). There is also an additional verse about **Nṛipatunga** or Amoghavarsha, who therein is represented, as in the Navasārī grants, to have "burnt" or destroyed the Chālukya race (v. 14). In the account of **Amoghavarsha**, the Baddiga of the Khārépūṭan grant, the father of Kṛishṇa III., we have two additional verses (22 and 23) descriptive of his virtues.

The account in the Dēoli plates ends with the coronation of **Kṛishṇa III.**; and all that he is therein represented to have done, he did while he was a *Kumāra*, or crown-prince, and *janak-ājñān-vasa*, i.e. acting under his father's orders, or subordinate to him. In the present grant there is one verse more about him in this part, in which he is represented to have conquered **Sahasrārjuna**, who was an elderly relative of his mother and his wife (v. 25). Sahasrārjuna is the mythical hero to whom the Kalachuri rulers of Chēdi traced their descent, and who, in the story in the *Mahābhārata*, is represented to have killed Jamadagni, the father of Paraśurāma, and in revenge to have had his thousand arms cut off by the latter. Very likely, the rulers of Chēdi generally, or some of them at least particularly, were called by the name of Sahasrārjuna after their mythical ancestor, and the name Arjuna does occur in the list of the princes belonging to that family. The Sahasrārjuna, therefore, conquered by our Kṛishṇa, must have been a ruler of Chēdi or must have belonged to that family. And it is also likely that he was a relative of his mother and his wife. For Amoghavarsha, the father of Kṛishṇa, is in the Kardū plates represented to have married **Kandakadēvi**, the daughter of **Yuvarāja**, who must have been the same as the fourth prince in the list given by Professor Kielhorn;<sup>2</sup> and it appears that Kṛishṇa himself married a lady from the same family. Who the particular prince conquered by Kṛishṇa III. was, it is difficult to say. The name Arjuna or

<sup>1</sup> "A still more auspicious conjunction is that of the same *tithi* with a Saturday and Śatabhishaj; and an even more auspicious conjunction is that of the same *tithi* with Saturday, Śatabhishaj, and the Subhayoga. In the former case the *tithi* is called *Mahādrunī*, and in the latter *Mahāmahādrunī*."

<sup>2</sup> *Ep. Ind.* Vol. II. p. 304.

Sahasrārjuna does not occur in Professor Kielhorn's list. But many other names of the Kalachuri princes related to the Rāshtrakūṭas also do not occur therein. The following is a list of those princes :—

1. Kōkkala, whose daughter was married to Akālavarsha and was the mother of Jagattuṅga.
2. Raṇavigraha, his son, whose daughter Lakṣmī was married to Jagattuṅga and who was his maternal uncle.
3. Arjuna, the eldest son of Kōkkala and therefore brother of the above.
4. Aṅgapadēva, his son, whose daughter Vijāmbā was married to Indra-Nityavarsha.
5. Yuvarāja, whose daughter Kandakadēvi was the wife, or one of the wives, of Amoghavarsha-Baddiga according to the Kardā plates.
6. Sahasrārjuna or Arjuna, the prince mentioned in the present grant as having been conquered by Kṛiṣṇa III.

Of these, the names Raṇavigraha, Arjuna and Aṅgapadēva do not occur in Professor Kielhorn's list. Perhaps they were collaterals and not ruling princes. But that there was a ruling prince of Chēdi of the name of Raṇavigraha, is shown by the following verse occurring in Jahlaṇa's *Sūktimuktāvalī*, attributed to Rājashākhara :—

नदीना मेकलसुता नृपाणा रथविद्यः । कवीना च सुरानन्दवेदिमङ्गलमष्टनम् ॥

" Of rivers the Mēkalasutā (*i.e.* Narmadā), of kings Raṇavigraha, and of poets Surānanda, are the ornaments of the country of Chēdi." Jagattuṅga's maternal uncle and father-in-law is called Śaṅkaragaṇa in the Kardā plates; but that is probably a mistake. The name Śaṅkaragaṇa does occur in Professor Kielhorn's list down below; but he was not the son of Kōkkala and consequently could not be the father-in-law of Jagattuṅga. Where to place these three princes, therefore, in the Chēdi list, must be left to future researches.

After the account of Kṛiṣṇa's coronation, there are in the Karhāḍ plates two verses more about the reigning monarch, in which we are told that he deposed some of his chiefs from their places and raised others to the dignity, separated some from each other and united others (v. 34); that, with the intention of conquering the south, he exterminated the Chōla race and placed its country under his own dependents, and that, having made the Chēranma, the Pāṇḍya and the Siṁhala his tributaries, he erected a triumphal column at Rāmēśvara (v. 35). The statement about the conquest of the Chōlas and the annexation of their territory is confirmed by two inscriptions found at Tirukkalukkungam in the Chingleput district of the Madras Presidency and edited and translated by Mr. Venkayya.<sup>1</sup> Those inscriptions are dated in the seventeenth and nineteenth years of Kannaradēva, and he is there spoken of as the conqueror of Kachchi (*or* Kāñchipura) and Tañjai (*identified with* Tañjāpura or Tañjāvūr, *i.e.* Tanjore). This last was the capital of the Chōla princes. Another inscription at Vellore is dated in the twenty-sixth year of his reign,<sup>2</sup> and there are two more in South Arcot. Kannaradēva is evidently Kṛiṣṇadēva; since Kannara we do find as an ordinary way of pronouncing Kṛiṣṇa. Kṛiṣṇa of the Yādava dynasty is in several inscriptions called Kanharā or Kanhāra. The very fact that so many inscriptions in the country governed by the Chōlas and the Pallavas are dated in Kṛiṣṇa's reign, shows that the country formed part of the territory ruled over by him. As stated by me in the paper on the Dēoli plates, Bütuga or Bütayya, the same as the Bhūtārya of our grants, whom Kṛiṣṇa had raised to the throne of the Gaṅga kingdom, is represented in an inscription at Ātakur<sup>3</sup> to have assisted Kannaradēva in destroying Rājāditya, the Chōla prince. But the conquest of the Chōla country was effected after Śaka-Saṁvat 862, the date of the Dēoli grant, since it is not mentioned in it, and before Śaka-Saṁvat 880, the date of the Karhāḍ grant. As the destruction of Rājāditya is

<sup>1</sup> Ab v., Vol. III. pp. 282-85.

<sup>2</sup> Above, p. 81.

<sup>3</sup> Ep. Ind. Vol. II. p. 178.

alluded to in the Ātakūr inscription as a recent event, it must have taken place a little before Śaka 872 *current*, the date of that inscription. And the present grant affords direct evidence for Kṛiṣṇarāja's occupation of the Chōla country. For it was issued while he was encamped with his victorious army at Mēlpāṭī for establishing his followers in the southern provinces, for taking possession of the estates of the provincial chiefs, and for constructing temples to Kālapriya, Gaṇḍamārtanda, Kṛiṣṇeśvara and others (ll. 57 to 59). The Mēlpāṭī where he was encamped for settling the southern provinces, must be Mēlpāḍi in the Chittūr taluka of the district of North Arcot.<sup>1</sup> Whether there are now any temples at Mēlpāḍi or in the vicinity corresponding to those, to construct which was another of the objects of the Rāshtrakūṭa prince, must be left to be determined by those who are intimately acquainted with the country. The conquest of the Pallava country, however, was effected before, since we have a mention of it in the Dēdlī plates.

The boundaries of the village granted are specified in line 63 f. There is a village of the name of Kaṅki some miles to the south-east of Karhād, which is now included in the Junior Miraj State. That village is, I am told, bounded on the south by another of the name of Pandūr, and on the west by a third called Āḍhī. The Kaṅkēm of the grant is therefore the modern Kaṅki; Pēndurēm, Pandūr; and Āḍhēm, Āḍhī. The river in the vicinity is, I am told, now called Agraṇī; but the Kṛiṣṇavēṇā, which corresponds to the Prākṛit form Kanḥavannā of the grant, is not far. Perhaps Vannā, the latter part of the compound, was the old name of the Yerla, which flows through the district, and the river meant is the Kṛiṣṇā after its confluence with the Yerla. There is also a village of the name of Kallī in the vicinity; and the twelve villages of which it was or is the chief, have now the following names :—

1. Kallī.	5. Āḍhī.	9. Khaṭāv.
2. Kaṅki.	6. Salgar.	10. Nignūr.
3. Ājūra.	7. Bōkōnki.	11. Pandrēgāmū (Pandūr?).
4. Sijūr.	8. Titūr.	12. Tāvsi.

#### TEXT.<sup>2</sup>

##### First Plate.

- 1 श्री<sup>३</sup> [॥\*] स जयति जगदुत्सवप्रवेशप्रथनपरः करपल्लवो मुरारे । लसट-  
मृतपयःकण्ठकलाद्योस्तनक-
- 2 लशाननलभ्यसंनिवेशः<sup>४</sup> ॥ [१\*] जयति [च] ५गिरिजाकपोलविस्वादधिगतपञ्च-  
विचित्रितभित्तिः<sup>६</sup> । ७दुषुरविज-
- 3 यिनः प्रियोपरीधातुतमद[न]भयदानशासनेव ॥ [२\*] श्रीमानस्ति नभस्तलै-  
कतिलकस्त्रैलोक्यनेत्रीक्षवो देवो
- 4 मन्मथवान्धवः<sup>५</sup> कुमुदिनीनाथः सुधादीघितिः । [नि]:शेषामरतर्पणाप्यसैतनु-  
प्रचीणतालंकृते-

<sup>1</sup> Above, p. 140, and Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 155.

<sup>2</sup> From the original plates.

<sup>3</sup> Expressed by a symbol.

<sup>4</sup> Read जम्.

<sup>5</sup> Read विष्वा०.

<sup>6</sup> Read तांस.

<sup>7</sup> Read चिपुर.

<sup>8</sup> Read बान्धवः.

- 5 यंस्यांशः शिर[सा] <sup>१</sup>गुणप्रियतया नूनं धृतः शम्भुना ॥ [३\*] तस्माद्विका-  
सनपरः कु[मुदाव]लीनान्दोषा-
- 6 अकारदलमः <sup>२</sup>परिपूरिताशः । ज्योत्त्वाप्रवाह इव दर्शितशुद्रपक्षः<sup>३</sup> प्रापत्तं<sup>४</sup>  
क्षितितले क्षितिपा-
- 7 लवंशः ॥ [४\*] अभवदतुलका[न्ति]स्तत्र [मु]क्तामणीनां गण इव यदुवंशो  
दुधसिम्बूयमाने । अधिग-
- 8 तहरिनोलप्रीक्षस[न]यकश्रीरश्यिलगुण[सं]गो भूषणं यो भुवीभूत् ॥ [५\*]  
उद्भृतदै[त्य]कु-
- 9 <sup>५</sup>लकन्दलशान्तिहेतुसत्त्वावतारमकरीत्पुरुषः पुराणः । तदंशजा जगति [तु]गय-  
शः[प्र]-
- 10 भावास्तु[ग]ा इति [च]तिभुजः प्रथिता<sup>६</sup> वभूतः ॥ [६\*] क्षितितलतिल-  
कस्तदन्वये च क्षतरिपुदन्तिघटोजनिष्ट<sup>७</sup> र-
- 11 इः । [त]मनु च सुतराङ्कूटनान्ना भुवि विदितोजनि राङ्कूटवंशः ॥  
[७\*] तस्मादरातिवनिताङ्कुचचारहच्चार-
- 12 नोहारभानुरुदगादिह दन्तिदुर्गाः । एकं चकार <sup>८</sup>चतुरब्द्युपकण्ठसीम त्रिचं  
य एतदसिलांगलभि[न]दुर्गाः [॥ ८\*]
- 13 सुन्धिधां घनपत्रसंचयक्त[च्छ]यां मनोहारिणीमूढोदारफलां समाश्रितजन-  
आन्तिव्यपीहच्चमा<sup>९</sup> ।
- 14 यश्चालुक्यकुलालपालवल[य]दुदृत्य<sup>१०</sup> लक्ष्मीलतां सिक्तां दन्तिमदाम्बुभिः<sup>११</sup> श्विर-  
पदासक्तिं स्ववंशेकरीत् । [९\*]
- 15 तस्म[१\*]दपालयदिमां वसुधां पितृ[व्य]ः श्रीकृष्णराजनृपतिः शरदभश्वभैः ।
- यक्तारितेखरग्न-
- 16 हैवंसुमत्य[नेक]कैलासशैल[नि]चितेव चिरं विभा[ति] ॥ [१०\*] गोविन्दराज  
इति तस्य वभूत<sup>१२</sup> [न]न्ना स्-

*Second Plate; First Side.*

- 17 नुस्म [भो]गभ[र]भंगुरराज्यचिन्तः । आमानुजे निरुपमे विनिवेश्य [स]म्य-  
[क्त]ा[म]ाज्यमीश्वरपदं शिथिली-

<sup>१</sup> Read गुणप्रियः.<sup>२</sup> Read परि०.<sup>३</sup> Read शुद्ध.<sup>४</sup> Read प्रापत्तं.<sup>५</sup> कुल is corrected by the engraver from ज्ञाता.<sup>६</sup> Read प्रथिता वभूतः.<sup>७</sup> दन्ति is corrected by the engraver from दान्ति.<sup>८</sup> Read चतुरब्द्युप०.<sup>९</sup> Read चमाम्.<sup>१०</sup> Read लक्ष्मा.<sup>११</sup> Read दान्तिः.<sup>१२</sup> Read वभूत.

- 18 चकार ॥ [११\*] ॐ[त]तपतु[चि]तये[न्दु]विम्बलीलोदयादेः<sup>१</sup> कलिवज्ञ-  
भाष्यात् । ततः क्षतारातिमदेभमंगो
- 19 जातो जग[त्तु]गम्भाविराजः ॥ [१२\*] तत्पुरुरानतन्त्रपो [नृ]पतुंगदेवः सो-  
भूत्स्वसैन्दभरभंगुरिताहिरा-
- 20 जः । यो मान्यवेऽममरे[न्द्रपु]रोपहासि गीर्वाणगर्वमिव खर्वयितु<sup>२</sup> व्यधत्त  
॥ [१३\*] चालुक्यवंशं दहता' य-
- 21 दीय[प्र]तापवङ्गेरभिलव्यजमा<sup>५</sup> । ॐद्वाण्डभाण्डोदर - - - नायापि विश्वा-  
स्मिसुपैति श[च्च]:<sup>७</sup> ॥ [१४\*]
- 22 त[स्यो]त्तर्जित[गू]र्जरो हृतहटज्ञाटोद्दृष्टश्रीमदो गोडानां विनयवतार्पणगुरुः  
सामुद्र(१)निद्राहरः ।
- 23 हारस्थांगकलिंगगांगमगधैरभर्चिताज्ञश्चिरं सूनमूरुतवाग्भुवः परिवृष्टः श्रीकृष्ण-  
राजोभ[वत] ॥ [१५\*]
- 24 अभू[ज्ज]म्बत्तुंग<sup>९</sup> इति प्रसिद्धस्तदंगजः स्त्रीनयनामृतांशुः । "अलव्यराज्यः स  
द्विं विनिव्ये दिव्या"<sup>१०</sup>
- 25 गनाप्रार्थनयेव<sup>११</sup> धात्रा ॥ [१६\*] तत्त्वद्वनः क्षितिमपालयदि[न्द्र]राजो य-  
द्रूपसंभवपराभवभीरुणि-
- 26 व । मानात्पुरैव मदनेन पिनाकपाणिकोपाग्निना निजतनुः क्षयते<sup>१२</sup> स्म  
भम्भ ॥ [१७\*] तस्माद[मोघ]वर्षा
- 27 रौ[द्र]धनुर्भू[ग]जनितवलमहिमा<sup>१३</sup> । राम इव रामणीयकमहानिधिर्वश्या-  
ज्जतः ॥ [१८\*]
- 28 क्षिप्रं दिवं पितुरिव प्रणया[ह]तस्य तस्यानुजो मनुजलोकललामभूतः ।
- राज्यं दधे मद[न]-
- 29 सौख्यपिलास[कन्दो]<sup>१४</sup> गोविन्द[रा]ज इति विश्वतनामधेयः ॥ [१९\*]  
[सो]प्यंगनानयनपाशनिरुद्वु-<sup>१५</sup>
- 30 छिर[म]ार्गसंगविमुखीक्षतसर्वसत्त्वः । [दीष](१)प्रकोपहिष्मप्रकृतिः<sup>१६</sup> झायांगः  
प्रापत्त्वयं

<sup>१</sup> Read °पत्रः चितये° is corrected by the engraver from चिततश्च°.

<sup>२</sup> Read विम्ब.

<sup>३</sup> Read खर्वयितु.

<sup>४</sup> Read दहती.

<sup>५</sup> Read °लभ.

<sup>६</sup> Read ऋष्माण्ड.

<sup>७</sup> Read श्वः.

<sup>६</sup> Read °ज्जगत्तुङ्ग.

<sup>८</sup> Read अलभ.

<sup>९</sup> Read दिव्याप्रवाना.

<sup>११</sup> The न of °नयेव is entered below the line.

<sup>१२</sup> Read बल.

<sup>१४</sup> Read विलास.

<sup>१०</sup> Read क्रिष्णते.

<sup>१०</sup> Read विद्म.

<sup>१५</sup> Read शु.

- 31 सहजतेजसि जातजाये ॥ [२०\*] साम[न्ते]रथ रद्धरा[च्च]महिमालम्बार्थम-  
भर्थितो<sup>१</sup> देवेनापि पि-
- 32 नाकिना हरिकुलोक्षा[सै]षितो<sup>२</sup> प्रेरितः । अध्यास्त प्रथमो विवेकिषु जग-  
तुंगामजीमो-

*Second Plate; Second Side.*

- 33 घवाकपेयूषाविरमोघवर्षलृपतिः श्रीबीरसिंहासनं ॥ [२१\*] धर्म मनुष्ममर-  
कर्मणि कार्त्त[वो]-
- 34 यो वीर्यं वलिञ्जनम[नो]हरणे दिलीपः [।\*] उच्चै[स्थिरम्]नयशांसि हर-  
पीयं छृष्टु नम-
- 35 च[रि]तो विनयेन [यो]भूत् । [२२\*] किमिव सुक्त[त]राश्वर्ण[र्ख]ते<sup>३</sup> तस्य  
चित्रं युधि रिपुभिर[शे]वैर्वीचितो
- 36 भज्यमानैः । वियति निकटवर्ती यस्य जातः सहायः प्रणतहरिविरच्चा-  
भ्यच्छित[च]न्द्रमै[लि]:<sup>४</sup> ॥ [२३\*]
- 37 श्रीकृष्णराजनपतिस्त्राप्यरमेष्वरादजनि [सू]नुः । यः शक्तिधरः स्वामी  
कुमा[र]भावेष्यभू[ङ्गु]-<sup>५</sup>
- 38 वने ॥ [२४\*] [र]ामहृत[स]हस्रभुजो भुजहयाक[लि]तसमदरामेण (रामेण)  
। [जननीपत्री]गुरुरपि
- 39 येन सह[स्त्र]ार्जुनो [विजि]तः ॥ [२५\*] श्रीरद्धराज्यपुरवररक्षापरिखां मदेन  
यस्याच्चां । विपुलां विलंघ-
- 40 यन्तः स्वयमपत[न्] द्रोहिणीधस्तात् ॥ [२६\*] येन मधुकैटभाविव पुन-  
रुच्यन्तौ जनोपमर्दीय ।
- 41 श्रीवल्लभेन [नि]हतौ भुवि द[न्ति]गवप्युगी दु[ष्टी] ॥ [२७\*] र[च्च]ाम-  
ज्ञविष्टहृमसुद[स्य] निहितेन योक्त-
- 42 त सनाथां । भूतार्यपुर[ख]तरणा वाटीमिव गंगपाटीच्च ॥ [२८\*] परि-  
मलिताख्णिगपल्लवविपत्ति-
- 43 रासोद्र विश्वयस्यानं । विस्फुरति [य]वतापि शोषितविहेषिगांगौष्ठे ।  
[२९\*] यस्य परुषेचिताखिल-
- 44 दक्षिणादिगद्युर्गंविजयमाकर्णे । गलिता गूर्जरद्धदयाला[लं]जरचिचकूटाशा ॥  
[३०\*] अनमना पूर्वाप-

<sup>१</sup> Read °लम्बार्थ°.

<sup>२</sup> Read °सैषिया.

<sup>३</sup> Read °काम्बिं.

<sup>४</sup> Read बलि०.

<sup>५</sup> Read राशि०.

<sup>६</sup> Read मौषिः०.

<sup>७</sup> Read °भावेष्यभू०.



३४ द्वयाक्षरमासि न लोपय विनष्टतिर्थीविद्यास वनात्त्रै मुकुम्भे रक्षा लिकालेषी  
३५ शोली इति यति कृष्णम् ग्राहत तात् दितीपूजा विद्युते ए दृक् यशोमहरद् यीति शृङ्खला कृष्ण  
३६ विश्व लालित य ए य ए दृढ़ाद् । किञ्चिय भुवन विमुख अनन्त श्वयिद्वयुति मुकुप ल्लाविद्वयुति  
३७ दृष्टुक्षीलिक्ष्मि भवित्विक्ष्मिवं ल्लाविद्वयुति त्रिव्युति विद्वयुति विद्वयुति विद्वयुति  
३८ श्राव षष्ठीकावृय दिव्यम् श्वय ल्लाविद्वयुति विद्वयुति विद्वयुति विद्वयुति विद्वयुति  
३९ विद्वयुति विद्वयुति विद्वयुति विद्वयुति विद्वयुति विद्वयुति विद्वयुति विद्वयुति  
४० विद्वयुति विद्वयुति विद्वयुति विद्वयुति विद्वयुति विद्वयुति विद्वयुति विद्वयुति  
४१ विद्वयुति विद्वयुति विद्वयुति विद्वयुति विद्वयुति विद्वयुति विद्वयुति विद्वयुति  
४२ विद्वयुति विद्वयुति विद्वयुति विद्वयुति विद्वयुति विद्वयुति विद्वयुति विद्वयुति  
४३ विद्वयुति विद्वयुति विद्वयुति विद्वयुति विद्वयुति विद्वयुति विद्वयुति विद्वयुति  
४४ विद्वयुति विद्वयुति विद्वयुति विद्वयुति विद्वयुति विद्वयुति विद्वयुति विद्वयुति  
४५ विद्वयुति विद्वयुति विद्वयुति विद्वयुति विद्वयुति विद्वयुति विद्वयुति विद्वयुति  
४६ विद्वयुति विद्वयुति विद्वयुति विद्वयुति विद्वयुति विद्वयुति विद्वयुति विद्वयुति  
४७ विद्वयुति विद्वयुति विद्वयुति विद्वयुति विद्वयुति विद्वयुति विद्वयुति विद्वयुति  
४८ विद्वयुति विद्वयुति विद्वयुति विद्वयुति विद्वयुति विद्वयुति विद्वयुति विद्वयुति

- 45 रजलनिधिहिमशैलसिंहलदीपात् । [यं] जनकाद्वा[षश]मपि मण्डलिनश्च-  
दण्डभयात् ॥ [३१\*] स्त्रिघ[श्य]त-
- 46 मरुचा 'प्रलभ्वभुजया पीनायतोरस्कया मूर्खा कीर्त्तिसताहितामृतजलैवृत्तैश्च  
सत्त्वोऽप्तवैः ।
- 47 ज्ञात्वा यं पुरुषोत्तमं भरसहं विश्वधराभ्युदृतौ शा[न्ते ध]।[न्ति] लयं  
गतः प्रश्नमिनामाद्यः क्ष-
- 48 तार्थः पिता ॥ [३२\*] [ह]त्ते नृत्तसुरांगने सरभसं दिव्यर्पिदत्ताश्चिवि<sup>२</sup>  
श्रीकान्तस्य नितान्त[तो]षितह-
- 49 [र] रा[ञ्ज]भिषेकोत्तमि । <sup>३</sup>यस्या[वद्धकरणहोद्य]मभवत्कम्प्यानुरागोदयाइकन्या:  
स्वसमर्प्यणा-

*Third Plate.*

- 50 अर्थमभवङ्ग[म्न]नुकूल्यप्रिया: ॥ [३३\*] लुप्ताः केषि निजास्यदाहुणाभृतः केचि-  
त्तिष्ठापिताः केष्य[न्ती]न्यविभेदतो
- 51 [वि]रलिताः केचित्तु सं[स्मे]षिताः । येनात्युर्जितशब्दतन्त्रपतिना<sup>४</sup> वर्णा  
इवोच्चावचां नीता [म]ण्डलिनो दशां सुमहतस्मि-
- 52 उं पद[स्ये]च्छता ॥ [३४\*] ज्ञात्वा दक्षिणदिग्जयोदयतधिया चौलान्वयो-  
मूलनं तद्धुमिं 'निजभृत्यमर्गं परित्येरम्बा-
- 53 खण्डादिकान् । येनो[ची]स्महं सिंहलिन करदान्समण्डलाधीश्वरा[अ]स्तः  
कीर्त्तिसतांकुरप्रतिक्षितिस्तम्भस्य [रेमेश्वरे]<sup>५</sup> । [३५\*] [स च]
- 54 परमभद्रारकमहाराजाधिराजपरमेश्वरश्रीमद्भीष्मवर्षदेवपादा[नु]ध्यातपरमभद्रारक-  
महाराजाधि-
- 55 राजपर[मे]श्व[र]श्रीमद्भक्तालवर्षदेवः पृथ्वीवङ्गभश्रीमद्भग्नभनरेन्द्रदेवः कुशली  
सर्वानेव यथासम्बद्ध-
- 56 मानकाग्राङ्गपतिविषय[प]तिग्रामकूटमहस्तरयुक्तकोपयुक्तकान्मादिशत्यस्तु वः संवि-  
दितं यथा शक[न्त]पका-
- 57 ल[१\*]तीति[सं]वस्त्रशतेष्वष्टस्त्र[शी]त्यधिकेषु कालयुक्तसंवस्त्रान्तर्गतफ[१]लुनवहुल-  
च[यी]दस्यां<sup>६</sup> वुधे दक्षिणदि-
- 58 [ङ्घ]ण्डलानि भृत्यै[भ्यो] जीवनं कर्तुं<sup>७</sup> मण्डलेश्वरसर्वस्त्रानि प्रतिप्रहीतुं<sup>१०</sup> काल-  
प्रियगण्डमात्तंण्डकण्ठोश्वरा-

<sup>१</sup> Read प्रखल्म.<sup>२</sup> Read 'श्रिष्मि.<sup>३</sup> Read यस्याबड़०.<sup>४</sup> Read शब्द.<sup>५</sup> Read वर्गं.<sup>६</sup> Read रामेश्वरे.<sup>७</sup> Read संबद्ध०.<sup>८</sup> Read बहुलयोदयश्यां वुधे.<sup>९</sup> The anuseśa of कर्तुं runs into the वु which stands over it; read मस्तुलेश्वर.<sup>१०</sup> चहीतुं is corrected by the engraver from गहीतुं.

- 59 आयतनानि निष्पादयितं मेल्पाटीसमावासितश्रीमहिजयकटकेन मया कर-  
हाटीयवस्कले-
- 60 [श]रस्थानपतिकरंजखेटसंततिविनिर्गतेशानशिवाचार्यशिष्याय<sup>१</sup> महातपस्त्रिने सक-  
लशि-
- 61 [व]सिङ्गान्त्पारगाय गगनशिवाय(१) कार्त्तिकां [सं]कल्पित[स]कलतपीधना(या)-  
सनाच्छादननिर्मित्तं कर-
- 62 <sup>२</sup>हाटविषयपतिवडकल्पिदादग्नान्तर्गतः कंकनामा यामः सदुच्चमालाकुलः  
सधान्यहिरण्यादेयः
- 63 सदण्डदोषदशापराधः सर्वोत्पत्तिसहित आचन्द्रार्कमस्तो मया दत्तः ।  
यस्य पूर्वतः कन्हवन्ना
- 64 [नदी] [१\*] दक्षिणतः [पंदु]रे । पथिमतः आठेनामा यामः । उत्तरतः  
सेव कन्हवन्ना नदी [१\*] एवं चतुराघाटवि-
- 65 शुद्धं <sup>३</sup>कंकेसंज्ञकं ग्रामं गगनशिवस्य क्षषतः कर्षयतो भुजतो भोजयतो  
वा न केनचिद्गाधातः का-
- 66 यं । यस्य करोति स पञ्चभिरपि महापातकैः संयुक्तः स्यादुक्तञ्च ॥  
घटिवर्षस[ह]स[१\*]णि सर्वे तिष्ठति
- 67 भूमि[दः] । आच्छेता चा[न]म[न्त]ा च तान्ये[व] नर[के] वसेत् ॥  
[३६\*] सा[म]ान्योयं धर्म[सेतु]र्नपाणां काले काले [प]ाल[नी]-
- 68 यो [भ]वद्धिः । सर्वानि[वं] भाविभः<sup>४</sup> पार्थिवे[न्द्र]भूयो<sup>५</sup> भूयो याचते राम-  
भद्रः ॥ [३७\*] यो[स्यमेन] लिखितमिति [१\*\*]

## TRANSLATION.

Om. (Verse 1.) Triumphant is the leaf-like hand of (*Vishnu*) the enemy of Mura, which, being placed on the jar-like breast and the face of Lakshmi, that are marked by shining particles of nectar-water, proclaimed the entrance of the world on a joyous festival.

(V. 2.) And triumphant is the rampart-like shoulder of (*Siva*) the conqueror of the three cities (*or of Tripura*), which is adorned by the coloured figures impressed on it by (*the close contact of*) the cheeks of (*Pârvati*) the daughter of the Mountain, and which thus bears, as it were, through regard for his beloved, an edict promising safety to the god of love.

(V. 3.) There is (*the Moon*), the glorious god, the only ornament of the surface of the sky, the delight of the eyes of the three worlds, the friend of Love, the lord of the night-lotuses, whose rays are full of nectar, whose thinness, produced by his having given up his body for the gratification of all the gods, is his ornament, and a portion of whom is worn on the head by Sainbhu (*Siva*)— verily on account of his love for excellent qualities.

<sup>१</sup> Read शिष्याय.

<sup>४</sup> Read भाविभः.

<sup>२</sup> Read च॒ष.

<sup>५</sup> Read भूयो.

<sup>१</sup> Read कंके.

(V. 4.) From him sprang forth on earth a race of princes,—like a stream of moonlight,—which extended the series of the joys of the world, as the other unfolds the series of night-lotuses; which destroyed the darkness of sin, as the other destroys the darkness of night; which fulfilled all desires, as the other fills all quarters; and which had unblemished adherents, as the other constitutes the bright half of a month.<sup>1</sup>

(V. 5.) In that (*race*), which resembled the ocean of milk, arose the family of **Yadu**,—like a necklace of pearls,—which, like it, had a matchless splendour; the leadership of which was gracefully borne by the dark-complexioned Hari when he flourished, as the beauty of the central gem in the other is borne by a sapphire when it is put in; which possessed indelible virtues, as the other is firmly strung on a thread;<sup>2</sup> and which was the ornament of the earth.

(V. 6.) In that (*family*) the eternal being (**Krishna**) became incarnate in order to destroy the crowds of Daityas who had grown turbulent; and princes of that family, whose fame and valour were pre-eminent, became known in the world as **Tungas**.

(V. 7.) In that race was born **Rāṭha**, the ornament of the surface of the earth, who destroyed the arrays of the elephants of his enemies; and after him the **Rāshtrakūṭa** family became known in the world by the name of (*his*) son **Rāshtrakūṭa**.

(Vv. 8 and 9.) From that (*family*) arose in this (*world*) **Dantidurga**, who was a sun to the fog in the shape of the charming necklaces on the breasts of the wives of his enemies, and who, having broken the uneven ground (*or the strongholds*) by a ploughshare in the shape of his sword, made this (*earth*) a single field with the shores of the four oceans for its boundaries; who plucked out, from the surrounding water-basin in the shape of the **Chālukya** family, the creeper in the shape of supreme sovereignty, which has a glossy appearance, is shady on account of its thick foliage and charming, bears abundant fruit, and is able to remove the fatigue of men resorting to it, and planted it firmly in his own family by feeding it with the rut-water of his elephants.

(V. 10.) After him, (*his*) paternal uncle, the prosperous king **Krishnarāja**, protected this earth,—he who constructed temples of **Īśvara** (**Siva**), white as clouds in autumn, by which the earth shines for ever as if decorated by many **Kailāsa** mountains.

(V. 11.) He had a son of the name of **Gōvindarāja**. Sensual pleasures made him careless of the kingdom; and, entrusting fully the universal sovereignty to his younger brother **Nirupama**, he allowed his position as sovereign to become loose.

(V. 12.) From him who was (*also*) called **Kalivallabha**, and who was an artificial hill on which rose the moon in the shape of the triad<sup>3</sup> of white parasols, was born **Jagattunga**, the lion who destroyed the maddened elephants of his enemies.

(Vv. 13 and 14.) His son, to whom kings bowed, and who oppressed the king of serpents by the mass of his army, was that **Nṛipatungadēva** who founded **Mānyakhēta**, which derided the city of the Indra of the gods, in order to humble, as it were, the pride of the gods; and the sound arising from the fire of whose prowess, when it burnt the **Chālukya** race, [filling] the interior of the vessel in the shape of the universe, has not yet ceased.

(V. 15.) His son, the prosperous **Krishnarāja**, became for a long time the lord of the earth,—he who spoke pleasant words, who terrified the **Gūrjara**, who destroyed the egregious pride, generated by prosperity, of the arrogant **Lāṭa**, who was the preceptor charging the **Gaudas** with the vow of humility, who deprived the people on the sea-coast (*Sāmudra*) of their

<sup>1</sup> The epithets here are used in two meanings, one of which is applicable to the race of the Moon, and the other to the moonlight.

<sup>2</sup> The epithets *adhigata-harintla-prollasan-niyaka-érlī* and *asithila-guna-sangah* have two meanings, one applicable to the family of **Yadu**, and the other to the necklace of pearls.

<sup>3</sup> Compare above Vol. III. p. 17, note 5.—E. H.]

sleep, and whose command was honoured (*i.e.* obeyed) by the **Aṅga**, the **Kalinga**, the **Gāṅga** and the **Magadha**, waiting at his gate.

(V. 16.) He had a son known as **Jagattuṅga**, a moon to the eyes of women. He was taken to heaven by the Creator without obtaining the kingdom, as if at the request of the heavenly nymphs.

(V. 17.) **Indrarāja**, his son, protected the earth. It was from fear, as it were, of the indignity likely to be caused (*in future*) by his beauty, that the god of love, even before, had his body reduced to ashes through pride by means of the fire of the wrath of (Śiva) the wielder of the *pīṇḍika*.

(V. 18.) From him was born **Amōghavarsha**,—as Rāma was from Daśaratha,—the greatness of whose power was shown by the breaking of a terrible bow,<sup>1</sup> as that of the other by the breaking of the bow of Rudra,<sup>2</sup> and who (*like the other*) was a great store-house of beauty.

(V. 19.) He having immediately gone to heaven, as if through affection for his father, his younger brother, the ornament of the world of men, and the source of the sportive pleasures of love, known by the name of **Gōvindarāja**, ruled the kingdom.

(V. 20.) He, too, with his intelligence caught in the noose of the eyes of women, displeased all beings by taking to vicious courses; his limbs becoming enfeebled as his constitution was deranged on account of the aggravation of the maladies, and the constituents of the (*political*) body becoming non-coherent as the subjects were discontented on account of the aggravation of the vices,<sup>3</sup> and his innate strength and prowess becoming neutralized, he met with destruction.

(V. 21.) Then king **Amōghavarsha**, the son of **Jagattuṅga**, the first among the wise, the sea of the nectar of whose words was unfailing, being entreated by the feudatory chiefs to maintain the greatness of the sovereignty of the **Rāttas**, and also prompted by the god (Śiva), the wielder of the *pīṇḍika*, who desired the prosperity of the family of Hari (Kṛishṇa), ascended the glorious throne of heroes.

(V. 22.) In righteousness he was a Manu, in battle a Kārtavīrya, in valour a Bali, in attracting the hearts of men a Dilipa; though he thus acquired pre-eminent and permanent fame, his behaviour towards elderly persons was humble through modesty.

(V. 23.) How possibly can the store of his merits be extolled when— O wonder! the moon-crested (Śiva), bowed down to and worshipped by Hari (Viśnū) and Viśiñcha (Brahmā), was in battle soon by all his flying enemies to be near him in the sky and to assist him?

(V. 24.) From that sovereign lord, as from Paramēśvara (Śiva), was born a son, the prosperous king **Kṛishṇarāja**, who, though a prince (*i.e.* not a crowned king), exercised power in the world and was the lord, as the other was Kumāra, Śaktidhara and Svāmin.<sup>4</sup>

(V. 25.) He conquered **Sahasrārjuna**, though he was an elderly relative of his mother and his wife,— (Sahasrārjuna) whose thousand arms were cut off by Rāma (*i.e.* Paraśurāma) who, maddened as he was, was in his turn (*only verbally*) put down by him (*viz.* Kṛishṇarāja) by means of his two hands, he having held intoxicated young women (*rāmā*) with his two hands.<sup>5</sup>

<sup>1</sup> [This may refer to a war with the Chōra king, whose crest was a bow; compare *South-Indian Inscriptions*. Vol. II. p. 92, note 5, and *Ind. Ant.* Vol. XXI. p. 323.— E. H.]

<sup>2</sup> *Raudra-dhanur-bhōṅga* has two meanings.

<sup>3</sup> The epithet *dōṣha-prakōpa* etc. has two meanings, one physical and the other political. So also *tējas* in *sahaja-tējasī* has to be taken in two meanings.

<sup>4</sup> These are three of the names of the god Kārttikēya. The words are to be interpreted also in their ordinary sense as above.

<sup>5</sup> *Bhujadvay-ākalita* etc. is to be interpreted in two ways.

(V. 26.) His enemies, madly transgressing his command which was the wide moat that protected the great city in the shape of the sovereignty of the prosperous **Rattas**, fell down themselves.

(V. 27.) He, **Śrivallabha**, killed the wicked **Dantiga** and **Vappuga**, who seemed to be (*the two demons*) Madhu and Kaitabha, risen again on earth to torment men.

(V. 28.) He planted in **Gaṅgapāti**, as in a garden, the pure tree **Bhūtārya**, having uprooted the poisonous tree **Rachhyāmalla**.

(V. 29.) While his prowess, which destroyed numbers of **Gāngas**, his enemies, as the heat dries up the stream of the Gaṅgā, was glowing, it is no matter for wonder that the **Pallava** (*king*) **Añgiya** was beaten and reduced to a sad condition, as it is no wonder that fragrant leaves withered (*by heat*).<sup>1</sup>

(V. 30.) On hearing of the conquest of all the strongholds in the southern region simply by means of his angry glance, the hope about **Kālañjara** and **Chitrakūṭa** vanished from the heart of the **Gūrjara**.

(V. 31.) (*All*) the feudatories from the eastern to the western ocean and from the Himālaya to the island of **Sīmhala** bowed to him out of fear of severe punishment, though he himself was obedient (*i.e.* subordinate) to his father.

(V. 32.) By his body which had a dark, glossy colour, long arms, and a broad and massive chest, and by his virtuous deeds which were the nectar-water that fed the creeper in the shape of his fame, knowing him to be an excellent man (*or* Vishṇu), able to deliver the earth (*or to plift the submerged earth*),— his father, the best of sages, who had attained the object of life, vanished into the peaceful abode.

(V. 33.) When the festival of the coronation of this beloved of Prosperity, who had greatly propitiated Hari (Vishṇu), at which celestial nymphs danced and heavenly Rishis pronounced benedictions, had taken place amidst joy, the quarters which began to tremble and to be submissive on account of his preparation to exact tribute, as girls would have manifested tremor and affection at his preparation to take their hand, became pleasing to him in consequence of their observing the proper time for paying it of their own accord, as the others would have been dear to him in consequence of their keeping to the auspicious juncture for giving away themselves.<sup>2</sup>

(V. 34.) He, a powerful master of the science of polities, desirous of obtaining a lofty position, deprived some of his subordinate chiefs of their places and established others who were deserving, separated some from each other by producing disunion and united others, and thus arranged them in a high or low position; as a proficient master of the science of words (*i.e.* grammar), desirous of making up a long form, drops some letters from their position and introduces others in their *guṇa* form, separates some on account of their dissimilarity and unites others, and places them in order, above or below.

(V. 35.) Having, with the intention of subduing the southern region, uprooted the race of the **Chōlas**, given their land to his own dependents, and made the lords of great countries, *viz.* the **Chēra**<sup>3</sup> **Maṇḍa**, the **Pāṇḍya** and others, along with the **Sīmhala**, his tributaries, he erected a high column at **Rāmēśvara**, which was the image (*as it were*) of the sprout of the creeper in the shape of his glory.

(Line 53.) And he, the **Paramabhattāraka Mahārājādhīrāja Paramēśvara**, the prosperous **Ākālavarshadēva Prithvivallabha**, the prosperous **Vallabhanarēndradēva**, who meditates on the feet of the **Paramabhattāraka Mahārājādhīrāja Paramēśvara**, the prosperous **Amōghavarshadēva**,— being well, commands all the governors of districts and heads of

<sup>1</sup> There is a play here on the words *pratāpa*, *parimalita*, *Gāṅga* and *Pallava*.

<sup>2</sup> The second half of this verse has a double meaning.

<sup>3</sup> [This seems to be a Sanskritised form of the Tamil **Śēramāṇ**, ‘the Chōra king.’— E. H.]

subdivisions, chiefs of villages, leading persons, officers and employés, so far as they may be concerned with these presents :—

(L. 56.) “Be it known to you that, while my glorious and victorious army is encamped at Mēlpāti for the purpose of creating livings out of the provinces in the southern region for my dependents, of taking possession of the whole property of the lords of provinces, and of erecting temples of Kālapriya, Gāndamārtanda, Krishṇeśvara, etc., eight hundred and eighty years of the era of the Śaka king having elapsed, on Wednesday, the thirteenth *tithi* of the dark fortnight of Phālguna of the (cyclic) year Kālāyukta,— I have granted the village named Kaṅkēm, one of the Kalli group of twelve (*villages*), situated in the district (*rishaya*) of Karahāṭa, along with the rows of trees in it, the assessment in grain and gold, the flaws in measurement, the inflictions of fate, and all the produce, to Gaganaśiva, a great ascetic, versed in all Śivasiddhāntas, the pupil of the preceptor Isānaśiva, who is the head of the establishment of Valkalēśvara in Karahāṭa and is an emigrant from the Karañjakhēṭa group (*of villages*),<sup>1</sup> for the purpose of providing seats and clothes to all ascetics, as promised on the Kārttikī (*i.e.* the full-moon *tithi* of Kārttika),— (*the grant*) to be respected (*i.e.* not to be interfered with) as long as the moon and the sun endure.”

(L. 63.) To the east of this (*village*) is the river Kanhvannā; to the south, (*the village of*) Pēndūrēm; to the west, the village named Ādhēm; to the north, that same river Kanhvannā. No one should cause obstruction to Gaganaśiva while he cultivates the village named Kaṅkēm, defined by these four boundaries, or causes it to be cultivated, enjoys it or causes it to be enjoyed. And he who causes (*obstruction*), will incur all the five great sins; for it is said :—

(V. 36.) “He who grants land, dwells in heaven for sixty thousand years; (*but*) he who takes it away and he who abets the act, dwell as long in hell.”

(V. 37.) “Rāmabhadra again and again entreats all future kings that they should from time to time protect this bridge of virtue, which is common to all kings.”

(L. 68.) Engraved by Yō[syagma].

#### No. 41.— KOTTAYAM PLATE OF VIRA-RAGHAVA.

By V. VENKAYYA, M.A.

The subjoined inscription is engraved on both sides of a single copper-plate which measures 1' 2 $\frac{1}{2}$ " in breadth by 4 $\frac{1}{2}$ " in height and which is in the possession of the Syrian Christians at Kōttayam, the head-quarters of the northernmost division in the Travancore State. The plate has no seal; but, instead, a conch is engraved about the middle of the left margin of the second side. This inscription has been previously translated by Dr. Gundert.<sup>2</sup> Mr. Kookel Keloo Nair also attempted a version of the grant.<sup>3</sup> In republishing this record at the suggestion of the Editor, I do not wish to be understood as sitting in judgment over the version of such a distinguished scholar as the late lamented Dr. Gundert. But in the light of recent epigraphical researches a few alterations seem to be necessary in the translation, and the historical bearing of the document has also to be reconsidered. It is from these two points that I undertake to republish this inscription. In the translation I have mainly followed Dr. Gundert.

<sup>1</sup> [Or perhaps— ‘a descendant of the (spiritual) lineage of (the māṭha at) Karañjakhēṭa.’— E. H.]

<sup>2</sup> *Madras Journal of Literature and Science*, Vol. XIII. Part I. p. 118. Dr. Gundert’s translation is reprinted in Mr. Logan’s *Malabar*, Vol. II. Appendix xii. p. cxvii. f.

<sup>3</sup> *Madras Journal*, Vol. XXI. pp. 35 to 38.

Two alphabets are employed in the grant, *viz.* Malayālam and Vatteluttu. The Vatteluttu characters of the inscription appear to exhibit a comparatively modern stage in the development of that alphabet. There seem to have been two local varieties of Vatteluttu. One of them is represented by the Tamil portion of the Madras Museum plates of Jatilavarman<sup>1</sup> and the small stone inscription which I have published from a photograph along with those plates.<sup>2</sup> To the second class belong the Tirunelli plates of Bhāskara Ravivarman<sup>3</sup> and the Cochin plates of the same king.<sup>4</sup> The Kōttayam plates of Sthānu Ravi<sup>5</sup> contain both of these two varieties of the Vatteluttu character. The last two sides resemble the Madras Museum plates of Jatilavarman, while the preceding portion exhibits closer resemblance to the Cochin plates. The last two sides were probably written originally in the same alphabet as the rest; but subsequently the original writing was erased and what we now find on them was engraved. A few letters of the original writing are still visible here and there on these two sides. In the latter class, *i.e.* that to which the Cochin plates belong, the characters are more rounded than in the former, for example *a*, *d*, *ñ*, *n*, *t*, *ŋ* and *r*. If we could ascertain why the last two sides of the Kōttayam plates of Sthānu Ravi are engraved in a slightly different character from the rest, we should be able to say if the two varieties of the Vatteluttu alphabet coexisted or not. There is, however, very little doubt that the Vatteluttu portion of the subjoined inscription exhibits a very late stage of development of the second variety. One Vatteluttu letter has not yet been found in any other inscription. This is the *é* of *Eruṇāqu* (l. 20), in which the length is expressed by adding an additional curve to the left loop of the short letter.

As stated before, the second of the two different alphabets which are employed in the present inscription, is Malayālam. A large number of words, some of which are of Sanskrit origin, are written in this alphabet. In Tamil inscriptions as well as in other Vatteluttu records, it is generally the words of Sanskrit origin that are written in Grantha. But in the subjoined inscription many Tamil words also are engraved in the Malayālam alphabet. The following is a list of all the words written in this character:—

- Lines 1 and 2. From *Hari* of line 1 to *yī* of *ādiy=āyi* in line 2.
- L. 3. *sri-Vira-Rāghava-sukravatti*.
- L. 3 f. *tiruv-irādhyam chella*<sup>6</sup>.
- L. 5. *hani* of *Rōhapi*.
- L. 7. *pe* of the first *peru*; of *peru* the *r* is Tamil, and the *u* added to it is Malayālam.
- L. 9. *pañcha-vāḍyamum śāṅkhum pagal-viṭakkum*, and *ainṭōḍamum*.
- L. 11. *aiṁ-kammāḍareyam uḍima kuḍuttōm*.
- L. 12. *Iravikorttanukku*, and *n̄da* of *kond=alannu*.
- L. 14. *śakkarayō*<sup>7</sup>, *kasturiyō*<sup>8</sup>, *viṭakkonnayōdu*, and *idayil*.
- L. 16. *viśishd̄l*.
- L. 18. *Iravikorttanukku*.
- L. 18 f. *pēr=dga* and *°ga=kkuḍuttō*<sup>9</sup>.
- L. 20 f. *chandr-āḍikshyaka*<sup>10</sup>, and *nālēkku kuḍuttōm*.
- L. 22. *Nambi Chaṭeya, kaiy=e*<sup>11</sup>, and *°tlu*.

<sup>1</sup> Ind. Ant. Vol. XXII, p. 70.

<sup>2</sup> ibid. p. 67.

<sup>3</sup> ibid. Vol. XX, p. 290.

<sup>4</sup> Above, Vol. III. Plate opposite p. 72.

<sup>5</sup> A transcript and translation of this inscription were published by Dr. Gundert in the *Madras Journal*, Vol. XIII. Part I, pp. 123 to 135. It is probable that the name of the king in whose reign this grant was issued, is not Sthānu Ravi Gupta as made out by Dr. Gundert, but only Sthānu Ravi. Similar names would be Kōdai Ravi, which occurs among the signatories of the Cochin plates, and Bhāskara Ravi, the name of the king who issued those plates. The original reads *Kō-Tēnu-Iravikutan*. We have to analyse the compound *Iravikkutan* not as *Iravi* and *Kuttan* (*i.e.* Gupta), but as *Iraviku* (the dative of *Iravi*) and *tan*, the genitive of the personal pronoun. This explanation of the name receives some support from the fact that in many other inscriptions the date is preceded by the dative case of the name of the king in whose reign the grant is made. Besides, according to Tamil usage, the *k* would not be doubled if *Kuttan*, the *tadbhava* of the Sanskrit *Gupta*, was the word that followed *Iravi*.

The Malayālam alphabet of this inscription offers the following peculiarities. The group *kk* is expressed by adding a second horizontal stroke above the line which passes through the middle of the single letter. The vowel *ai* consists of three symbols, the second and third of which are considered sufficient in modern Grantha and Malayālam to denote that vowel. The first two would now be used when the *ai* is prefixed to a consonant. This peculiarity occurs twice, *viz.* in *aintōlu* (for *andōla*) (l. 9) and in *aiñ-kamindālar* (l. 11). Probably the engraver was only accustomed to Vatteluttu, but not well conversant with Malayālam. The Tamil rough *r* is used twice, while in all other cases the Vatteluttu form occurs. These are: *ru* in *peru* (l. 7) and *rd* in *pīr-āga* (l. 18). In the first case the *u* is added exactly as in modern Malayālam, *i.e.* by adding about the bottom of the letter a small semicircle. In the second case the *d* of *rd* is made a distinct symbol instead of its being added to the *r* as in Tamil. This shows that the writer had only a superficial knowledge of the Tamil characters as well as of the Malayālam alphabet.

The language of the inscription is Tamil prose, mixed with a few Malayālam forms, of which the following deserve to be noticed: *irumarula* (l. 5) (for *irunlarula*), *añannu* (l. 12) (for *añinlu*); *pāvidū* (l. 9) (for *pāvidai*), *kudai* (l. 10), *adima* (l. 11), *para* and *nira* (l. 12), *śakkara*, *eñna*, *iñña*, and *ullada* (l. 14), and *iñña* (l. 16); and *viśeshāl* (l. 16) (for *viśeshāt*). *Kōyil-agam* (l. 5) would in modern Tamil mean 'the inside of a temple.' In ancient Tamil inscriptions of the time of Rājuriā I.<sup>1</sup> the word *kōyil* alone is used in the sense of 'a royal palace.' In the present inscription *kōyilugum* means 'a royal palace' as in modern Malayālam. Of the words mentioned above, *pāvidai*, *kudai* and *parai* occur also in the Cochin plates.<sup>2</sup> The fact that they are there spelt exactly as in Tamil, and that in the subjoined grant they are spelt as in modern Malayālam, suggests that the Kōttayam plate is later than the Cochin grant. The form *ullala* (l. 14) occurs in the former, while *irukkumadu* and *perumidu*<sup>3</sup> occur in the latter. This again points to the same conclusion. The transitional form *enninra* (l. 13), which resembles the *seyyiura* of the Cochin plates,<sup>4</sup> also deserves to be noted.

The inscription belongs to the reign of **Vira-Raghava-Chakravartin**, who claims to be a lineal descendant of **Vira-Kerala-Chakravartin**. It is dated on the day of the *nakshatra* Rōhiṇi, a Saturday, which corresponded to the twenty-second day of the solar month **Mina** of the year during which **Jupiter** was in **Makara**. On this day the king, while residing in the great palace,— probably at Kodungūlūr, which is mentioned further on (l. 15),— conferred the title of **Manigrāmam** and certain honours and rights connected therewith on **Iravikorran<sup>5</sup>** of **Magōdaiyarpattiñam**, who was also called **Sēramāñ-lōka-pperuñ-jet̄ti<sup>6</sup>**. The oil-mongers and the five classes of artisans were made his slaves. The inscription then enumerates the sources of income available to the grantee as lord of the city— by which we have probably to understand Kodungūlūr— and defines the limits within which his authority was to extend over Kodungūlūr. It is further stated that the grant was not personal, but hereditary and perpetual. The witnesses to the grant are then mentioned, and the inscription closes with the signature of the goldsmith who engraved it and who boasted of the title **Sēramāñ-lōka-pperuñ-dattāñ**, *i.e.* 'the great goldsmith of the world (which belongs to) the Chēra king.'

The approximate date of the inscription is not easy to ascertain.<sup>7</sup> Dr. Burnell,<sup>8</sup> speaking of the date of this grant, remarked: "Some time ago I showed the passage to the ablest

<sup>1</sup> *South-Indian Inscriptions*, Vol. II. p. 2, text line 6 of the first section.

<sup>2</sup> Above, Vol. III. p. 68, text lines 9 and 10.

<sup>4</sup> *ibid.* p. 67.

<sup>3</sup> *ibid.* p. 68, text line 14.

<sup>5</sup> The name Iravikorran is evidently a vulgar form of the Tamil Iravikorran, which means 'the sun-king.' According to the rules of Tamil Grammar the *k* of *korrañ* would have to be doubled in this compound.

<sup>6</sup> Dr. Gundert has explained this name as 'the great merchant of the Chēramāñ world.' The meaning of this curious title is probably 'the great merchant (*effi*) of the world (which belongs to) the Chēra king.'

<sup>7</sup> From elaborate astronomical calculations Mr. Kookel Keloo Nair concluded that A.D. 230 was unquestionably the date of the grant! See the *Madras Journal*, Vol. XXI. p. 39.

<sup>8</sup> *Ind. Ant.* Vol. I. p. 229.

native astronomer in Southern India ('K. Krishṇa Jōsiyār' in a footnote), and in two days he brought me the calculation worked out, proving that A.D. 774 is the *only* possible year." As Dr. Hultzsch has stated,<sup>1</sup> this categorical assertion rests on the assumption that both the Kōṭṭayam inscriptions must belong to the eighth century A.D. Professor Kielhorn has shown that there is another possible date ninety-four years before Dr. Burnell's.<sup>2</sup> In the centuries following A.D. 774 there will probably be many more possible equivalents. The original plate, which I examined while at Kōṭṭayam in the year 1895, does not appear to be so old as the eighth century A.D. Besides, the alphabet of the inscription does not seem to support Dr. Burnell's theory. As I have already remarked, the Vatteluttu characters of this grant appear to be more modern than those of the Cochin plates of Bhāskara Ravivarman and of the Tirunelli plates. It may not, however, be quite safe to base any conclusions on the Vatteluttu portion, because no dated inscriptions in that character are published and available for comparison. The Malayālam portion clearly shows that the inscription cannot be so old as the eighth century A.D. The symbols for *a*, *ā*, *ai*, *ka*, *gha*, *ta*, *ta*, and *ya* differ but slightly from their modern Malayālam equivalents. The secondary form of the vowel *u* which is added to consonants, is almost the same as in modern Malayālam. I have compared the Malayālam portion of this inscription with several stone inscriptions from the Western Coast. One of the stones in the Trivandrum Museum contains a much defaced inscription<sup>3</sup> dated in Kollam 239 (=A.D. 1064), which begins with some Sanskrit words written in ancient Malayālam or Grantha. The alphabet employed in it is much more archaic than that of the subjoined grant. The vowel *ārī*, which may be taken as a test letter and which occurs in the Trivandrum inscription,<sup>4</sup> resembles the corresponding symbol in the Tirunelli plates.<sup>5</sup> The only three inscriptions known to me whose characters bear some resemblance to those of the Vira-Rāghava plate, are Nos. 264, 269 and 270 of the Government Epigraphist's Collection for 1895. Of these the first is dated in Kollam 427 (=A.D. 1252), and the last in Śaka-Saṁvat 1296 (=A.D. 1374). From these facts I am led to think that the present inscription is much later than the Cochin grant and the Tirunelli plates as well as the Trivandrum inscription quoted above. If this conclusion is correct, the Vira-Kēra-la-Chakravartin whose descendant Vira-Rāghava professes to have been, may perhaps be identified with Jayasimha alias Vira-Kēra-lavarman, who is mentioned in two inscriptions from the Western Coast as the founder of a race of kings,<sup>6</sup> and with Jayasimha, the father of Ravivarman alias Kulasekhara of the Arūḍāla-Perumāl and Raṅganātha temple inscriptions.<sup>7</sup> As Ravivarman, the son of Jayasimha, ascended the throne about A.D. 1300, Vira-Rāghava could not have lived before the 14th century A.D., which would be about the period to which palaeography leads us to assign the grant.

As stated before, Vira-Rāghava conferred the title of **Manigrāmam** on the merchant Iravikkorāṇ. Similarly **Añjuvāṇam** was bestowed by the Cochin plates on the Jew Joseph Rabbān.<sup>8</sup> The old Malayālam work *Payanūr Paṭṭola*,<sup>9</sup> which Dr. Gundert considered 'the oldest specimen of Malayālam composition,' refers to Añjuvāṇam and Manigrāmam. The context in which the two names occur in this work, implies that they were trading institutions. In the Kōṭṭayam plates of Sthānu Ravi both Añjuvāṇam and Manigrāmam are frequently mentioned.<sup>10</sup> Both of them were appointed along with the Six-Hundred to be "the protectors" of the grant. They were "to preserve the proceeds of the customs duty as they were collected

<sup>1</sup> *ibid.* Vol. XX. p. 289.

<sup>2</sup> *ibid.* Vol. XXII. p. 139.

<sup>3</sup> No. 275 of 1895 in Dr. Hultzsch's *Annual Report* for 1894-95.

<sup>4</sup> *Ind. Ant.* Vol. XX. Plate opposite p. 291, l. 26.

<sup>5</sup> The *ai* of *Aiyapoli* in l. 4.

<sup>6</sup> Above, pp. 145 and 148.

<sup>6</sup> Above, p. 146, note 2.

<sup>7</sup> Above, Vol. III. p. 67.

<sup>8</sup> Dr. Gundert's account of this poem, published in the *Madras Journal*, Vol. XIII. Part II. pp. 14-17, is reprinted in Mr. Logan's *Malabar*, Vol. II. Appendix xxi. p. cxlvii.

<sup>9</sup> See Dr. Gundert's translation of this grant in the *Madras Journal*, Vol. XIII. Part I. pp. 130 to 134.

day by day"<sup>1</sup> and "to receive the landlord's portion of the rent on land." "If any injustice be done to them, they may withhold the customs and the tax on balances and remedy themselves the injury done to them. Should they themselves commit a crime, they are themselves to have the investigation of it." To Añjuvāñnam and Mañigrāmam was granted the free-hold of the lands of the town (of Kollam?). From these extracts and from the reference in the *Puyyanūr Pūttolā* it appears that Añjuvāñnam and Mañigrāmam were semi-independent trading corporations like the Vañjijiar who will be noticed below.<sup>2</sup> The epithet *settī* (merchant) given to Ravikkorān, the trade rights granted to him, and the sources of revenue thrown open to him as head of Mañigrāmam, confirm the view that the latter was a trading corporation. There is nothing either in the Cochin grant or in the subjoined inscription to show that Añjuvāñnam and Mañigrāmam were, as was believed by Dr. Gundert and others,<sup>3</sup> Jewish and Christian principalities, respectively. It was supposed by Dr. Burnell<sup>4</sup> that the plate of Vīra-Rāghava created the principality of Mañigrāmam and the Cochin plates that of Añjuvāñnam and that, consequently, the existence of these two grants is presupposed by the plates of Sthānu Ravi which mention both Añjuvāñnam and Mañigrāmam very often. The Cochin plates did not create Añjuvāñnam, but conferred the honours and privileges connected therewith to a Jew named Joseph Rabbān. Similarly, the rights and honours associated with the other corporation, Mañigrāmam, were bestowed at a later period on Ravikkorān. Therefore Añjuvāñnam and Mañigrāmam must have existed as institutions even before the earliest of these three copper-plates was issued. It is just possible that Ravikkorān was a Christian by religion. But his name and title give no clue in this direction,<sup>5</sup> and there is nothing Christian in the document except its possession by the present owners.

Ravikkorān was to have authority over Koñungūlūr, which is the present Koñunnalūr (Cranganore in the Cochin State). He was a native of Magōdaiyarpattinam. In Dr. Gundert's translation this place is spelt Mahōdēvarpattinam.<sup>6</sup> This has been further changed into Mahādēvarpattinam.<sup>7</sup> The Saiva saint Sundaramūrti Nāyañār mentions in his *Dēvāram* a place called Magōdai which was situated on the sea coast and not far from Tiruvañjaikkulam near Cranganore.<sup>8</sup> In an inscription of the Chōla king Rājādhirājadēva, Rājēndra-Chōla, one of his predecessors, is said to have captured "Magōdai in the west."<sup>9</sup> In Śēkkilār's *Periyapurānam* Magōdai is identified with Koñungūlūr, the modern Koñunnalūr, and said to belong to king Kōdai.<sup>10</sup> Magōdai was thus another name of Cranganore. It is very unlikely that the Magōdaiyarpattinam of the subjoined grant is identical with Koñungūlūr, because the

<sup>1</sup> *Anr-anru padum=ulgu Añjuvāñnamum Mañikkirāmamum ilachchichchu raippaddagavum*; l. 46 f. of Dr. Gundert's transcript on p. 128 of the volume quoted in the preceding note. Dr. Gundert read *ulagu* instead of *ulgu*, and hence his translation differs from the one adopted here. On the meaning of the word *ulgu* see above, Vol. III. p. 69, note 4.

<sup>2</sup> See p. 296, note 2.

<sup>3</sup> See the *Madras Journal*, Vol. XIII. Part I. p. 116, and Mr. Logan's *Malabar*, Vol. I. p. 111.

<sup>4</sup> *Ind. Ant.* Vol. III. p. 333 f.

<sup>5</sup> On this name Dr. Gundert first said: "Iravi Corttan must be a Nasrani name, though none of the Syrian priests whom I saw could explain it or had ever heard of it;" see the *Madras Journal*, Vol. XIII. Part-I. p. 120. Subsequently (p. 146) he added: "I had indeed been startled by the Indian looking name 'Iravi Corttan,' which does not at all look like the appellation of a Syrian Christian: still I thought myself justified in calling Mañigrāmam a Christian principality—whatever their Christianity may have consisted in—on the ground that from Menezes' time, these grants had been regarded as given to the Syrian Colonists." It thus appears that Dr. Gundert himself was not quite sure whether Mañigrāmam was a Christian principality or not. Mr. Kookel Keloo Nair considered Iravikkorān "a mere title in which no shadow of a Syrian name is to be traced;" *Madras Journal*, Vol. XXI. p. 40.

<sup>6</sup> *Madras Journal*, Vol. XIII. Part I. p. 118.

<sup>7</sup> Mr. Logan's *Malabar*, Vol. I. p. 205.

<sup>8</sup> *Kadālangarai-mēn=Magōdaiy-aniy-ēr-polil=Añjaikka|att=appañē* in the hymn on Tiruvañjaikkulam.

<sup>9</sup> Dr. Hultzsch's *Annual Report* for 1894-95, p. 3.

<sup>10</sup> *Kōdaiy-aratar Magōdai*; *Periyapurānam*, Madras edition of 1870, p. 328, verse 4.

same place could not have been called Kođungūlūr in one part of the inscription and Magōdaiyarpattiñam in another. Perhaps Magōdaiyarpattiñam was a quarter or suburb of Cranganore. But the derivation of the name is indisputable. Magōdaiyarpattiñam means 'the town of the great Chēra king,' and is correctly spelt in the present grant. It is therefore unnecessary to correct it into Mahōdēvarpattiñam or Mahādēvarpattiñam.

At the end of the inscription the villagers of Sōgiram and Panriyūr are mentioned as witnesses to the grant. Sōgiram is identical with the modern Šukapuram in the Ponāni tāluka of the Malabar district,<sup>1</sup> which in its inscriptions is called Sōgiram (Nos. 208, 209, 210 and 211 of 1895). Panriyūr is identical with Panniyūr, another village in the Ponāni tāluka.<sup>2</sup> Šukapuram and Panniyūr are said to have been the original Nambūdīri settlements in Malabar.<sup>3</sup> Of the districts mentioned at the end of the grant, Vēnādu is, as is well known, identical with Travancore. Ērānādu and Valluvanādu are the old names of the two tālukas Ernād and Valluvanād of the Malabar district. Vēnādu, Ērālanādu (an earlier form of Ērānādu) and Valluvanādu are also mentioned in the Cochin grant.<sup>4</sup> Dr. Gundert has identified Ođunādu with Onādu whose capital was Kāyaṅgūlam.<sup>5</sup>

#### TEXT.<sup>6</sup>

##### *First Side.*

1 Hari śrī Mahāgaṇapatē<sup>7</sup> [na]ma[h\*] [||\*] Śrī-pūpāla-narapati<sup>8</sup> [śrī]-Vira-Kēra-  
2 la-śakravarti<sup>9</sup> adiy=āyi mura-muraiyē pala-nūrāyiratt-ā[n]du  
3 sengöl nadattāyinīra śrī-Vira-Rāghava-śakravar\*ttikku<sup>10</sup> tiruv-irā-  
4 chyam<sup>11</sup> chellāyinīra Makarattuļ Viyālam<sup>12</sup> Miṇa-nāyaru irubattooru  
5 śenja Ša[n]ji Rōhani-nāl perūn-gōyilagatt=irunnaruļa Magōdaiyarpattiñā-  
6 ttu Iravikorttanñāya Šeramāñ-lōka-pperuñ-jeṭṭikku Manikkirāma-  
7 pat[a[n]]=guḍuttōm [||\*] vijāv-ādeyum pāvaṇa-ttāugum peru pēyum kadut[t]ju<sup>13</sup>  
8 va[||]eniyamu[m\*] valāñiyattil [ta]ñi-cheheṭṭum muṛ-chhollum muṇ-na-  
9 deyum pañcha-vādyamum śāṅkhum pagal-vilakkum pāvādayum aintolamum<sup>14</sup>  
koggā-  
10 kkudayum vaduga-ppageyum idupadi-torāṇamum nālu śē[r]ikkum tanī-

##### *Second Side.*

11 cheheṭṭum kuđuttōm [||\*] vāniyarnm aiṁ-kammālareyum adima kuđuttōm [||\*]  
12 nagarattukku karttāv=āya Iraviko[r]ttanukku para konda=alanu niṅa kon-  
13 du [t]ūkki nūl koṇdu vāgi eniñradilum odukkiradilum u[pa]-  
14 nōdu<sup>15</sup> sakkarayōdu kasturiyōdu<sup>16</sup> vilakkenñayōdu idayil ulada eppē-  
15 [p]paṭṭadiñum taragum adiñ=adutta śuṅgamum kūda Kođungūlūr alivi-  
16 yōdu gōpurattdōu viśeshāl nālu talijum talikk=adutta kirāmattōd ida-  
17 yil nir<sup>17</sup> mudal-āyi sepp=ēdu eludi kuđuttōm [||\*] Šeramāñ-lōka-pperuñ-je-  
18 ṭtiy=āna Iravikorttanukku ivāñ makka!kkē vali-valiyē pēr-āga=kkuđu-  
19 ttōm<sup>18</sup> [||\*] id=āyium Panriyūr=kkirāmamu[m\*] Sōgira=kkirāmamum ariya=  
kkuduttō[m] [||\*] Vē-

<sup>1</sup> Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 251.

<sup>2</sup> *ibid.* p. 251. The name of the village is here by mistake spelt 'Punnayūr.'

<sup>3</sup> Mr. Logan's *Malabar*, Vol. I. p. 120.

<sup>4</sup> *Above*, Vol. III. p. 68.

<sup>5</sup> *Madras Journal*, Vol. XIII. Part I. p. 124.

<sup>6</sup> From ink-impressions prepared by myself in 1895.

<sup>7</sup> Bead gaṇapatē.

<sup>8</sup> Read bhūpāla.

<sup>9</sup> Read chakra<sup>o</sup>.

<sup>10</sup> Read irājām.

<sup>11</sup> Read Mīṇa.

<sup>12</sup> Read kađattu?

<sup>13</sup> Read anūlētāmum.

<sup>14</sup> Read uppīnuđu.

<sup>15</sup> Read kastūriyōdu.

<sup>16</sup> Read nīr.

<sup>17</sup> The ḥ of ttō is engraved at the end of the previous line.

- 20 nādum Ôduñadum=ariya=kkuñ[u]ttōm [!\*] Érānādum Valluvanādum=ariya=  
kku[du]ttōm [!\*] [Chandr].
- 21 ḥā[d]ikshyakal=u||a nālekku kñuttōm [!\*] ivargal=ariya sepp=ēd=eļudiya .  
Séramān-lōka-p̄p[e]run-[d]at-
- 22 tān Nambi Chādoyan [k]aiy=eļutta [!!\*]

## TRANSLATION.

(Line 1.) Hari ! Prosperity ! Adoration to the great Gaṇapati ! On the day of (*the nakshatra*) Rōhini, a Saturday after the expiration of the twenty-first (*day*) of the solar month Mīna (*of the year during which*) Jupiter (*was*) in Makara, while the glorious Vira-Rāghava-Chakravartin,— (*of the race*) that has been wielding the sceptre for several hundred-thousands of years in regular succession from the glorious king of kings, the glorious Vira-Kēra-la-Chakravartin,— was ruling prosperously ;—

(L. 5.) While (*we were*) pleased to reside in the great palace, we conferred the title of Mahigrāmam on Iravikorttañ alias Séramān-lōka-pperuñ-jetti of Magôdaiyarpattiñam.

(L. 7.) We (*also*) gave (*him*) (*the right of*) festive clothing, house pillars, the income that accrues, the export trade (?),<sup>2</sup> monopoly of trade, (*the right of*) proclamation, forerunners, the five musical instruments,<sup>3</sup> a conch, a lamp in day-time, a cloth spread (*in front to walk on*), a palanquin, the royal parasol, the Telugu (?) drum, a gateway with an ornamental arch, and monopoly of trade in the four quarters (*sēri*).

(L. 11.) We (*also*) gave the oil-mongers and the five (*classes of*) artisans as (*his*) slaves.

(L. 12.) We (*also*) gave, with a libation of water,<sup>4</sup>— having (*caused it to be*) written on a copper-plate,— to Iravikorttañ, who is the lord of the city, the brokerage on (*articles*) that may be measured with the *para*, weighed by the balance or measured with the tape, that may

<sup>1</sup> Read *Adityrgaṭ*. The secondary form of *ā* of *ādikṣya*, which ought to have been engraved after *ndra* at the end of the previous line, is inscribed at the beginning of this line.

<sup>2</sup> The exact meaning of the word *valañjigam* (or *valañjigam*, l. 8) calls for some remarks. According to Dr. Gundert's *Malayalam Dictionary*, *valañjigam* means 'a barber or hair-cutter.' In his translation of this inscription Dr. Gundert has rendered the word *valañjigam* by 'curved sword (or dagger).' The word *valañjigar* occurs also in No. 9 of Mr. P. Sundaram Pillai's *Early Sovereigns of Travancore*, where he explains the word as meaning 'feudal barons.' In an unpublished Tamil inscription which was received by Dr. Hultzsch from Mr. Bell, C.C.S., Archaeological Commissioner of Ceylon, the term *valañjigar* appears to denote a corporation consisting of various classes of merchants. In the *Epigraphia Carnatica* is published a mutilated Tamil inscription (Malavalli Taluk, No. 74) which begins with the same phrases as the Ceylon inscription quoted above, though it does not contain the word *valañjigar*. In his *Mysore Inscriptions* Mr. Rice has published three Kanarese inscriptions from Baligāmi (Nos. 38, 55 and 56) which refer to the same corporation of merchants. The description of the guild in these inscriptions is similar to that of the Ceylon inscription, but is more detailed. In one of them (No. 38) the members are styled 'protectors of the *stra-balāñji* rights.' In the second (No. 55) they are called 'bañajigas,' and are said to follow the *bañaju dharma*. The title *manigāra* is prefixed to the names of four of the merchants (*śeffi*) who, at the time of the inscription, were members of the guild. This name *manigāra* is probably connected with the *Manigrāmam* of our grant. The third inscription from Baligāmi calls the members of the guild 'the protectors of the *stra-bañaji dharma*.' In this inscription as in the one from Ceylon quoted above, there is a list of the various classes of merchants which composed the guild. In Kanarese *bañajiga* is still used to denote a class of merchants. In Telugu the word *balija* or *balijiga* has the same meaning. It is therefore probable that the words *valañjigam*, *valañjigar*, *balaji*, *bañaji*, *bañajiga* and *balija* are cognate and derived from the Sanskrit *vanji*. Accordingly *valañjigam* probably means here 'trade.' *Kadattu* is perhaps a mistake for *kadattu*. If this correction is accepted, *kadattu valañjigam* would mean 'export trade.'

<sup>3</sup> The expression *pañcha-rddya* confirms the correctness of the explanation of the frequent title *pañcha-mahāśabda* by 'the sounds of five musical instruments;' see *Ind. Ant.* Vol. XIV. p. 202, note 42, and Dr. Fleet's *Gupta Inscriptions*, p. 296 ff., note.

<sup>4</sup> Dr. Gundert has translated the phrase *śir mudai-ayi* by 'as eternal.' But it is evidently a Tamil equivalent of the Sanskrit *udaka-pūrṇam*, which occurs in many grants and means 'with a libation of water.'

*First Side.*

*Second Side.*

12      ୧୦୪୨୬ କରି ତଥାପି ତଥା  
13      କରି କରି କରି କରି କରି  
14      କରି କରି କରି କରି କରି  
15      କରି କରି କରି କରି କରି  
16      କରି କରି କରି କରି କରି  
17      କରି କରି କରି କରି କରି  
18      କରି କରି କରି କରି କରି  
19      କରି କରି କରି କରି କରି  
20      କରି କରି କରି କରି କରି  
21      କରି କରି କରି କରି କରି  
22      କରି କରି କରି କରି



be counted or weighed, and on all other (*articles*) that are intermediate,— including salt, sugar, musk (*and*) lamp oil,— and also the customs levied on these (*articles*) between the river mouth of Koṇḍungūlūr and the gate (*gopura*),— chiefly between the four temples (*taṭi*) and the village adjacent to (each) temple.

(L. 17.) We gave (*this*) as property to Śeramān-lōka-pperuñ-jetti alias Iravikorttan and to his children's children in due succession.

(L. 19.) (*The witnesses*) who know this (*are*):— We gave (*it*) with the knowledge of the villagers of Panriyūr and the villagers of Sōgiram. We gave (*it*) with the knowledge (*of the authorities*) of Vēnādu and Odunādu. We gave (*it*) with the knowledge (*of the authorities*) of Ērānādu and Valluvanādu. We gave (*it*) for the time that the moon and the sun shall exist.

(L. 21.) The hand-writing of Śeramān-lōka-pperun-dattān Nambi Śadeyan, who wrote (*this*) copper-plate with the knowledge of these (*witnesses*).

No. 42.— BAI HARIR'S INSCRIPTION AT AHMADABAD; A.D. 1499.

By Rev. J. E. ABBOTT.

This inscription was first edited by the late Mr. H. B. Blochmann, M.A., in the *Indian Antiquary*, Vol. IV. p. 367, from an impression taken by Dr. Burgess. It was translated by Mr. Hari Vaman Limaya, B.A.; but the text was in many places wrongly read, and needs revision. I edit it now from an inked estampage taken by myself, and I have verified my readings by a careful examination of the original.

The inscription is found at Asārvā, a suburb of Ahmedābād, in a well, known as Dādā Harir's Well.<sup>1</sup> It is clearly cut on a marble slab, placed in a niche in the south wall of the first gallery leading down to the water. The slab measures 2' by 1' 3". The alphabet is Nāgarī. The language is Sanskrit, both prose and verse.

The date of this inscription is in [Vikrama]-Saṁvat 1556, and in the current Śāka year 1421, on Monday, the 13th *tithi* of the bright fortnight of Pausha (l. 12 f.). This corresponds to the 25th December 1499 (new style), or the 16th December 1499 (old style).<sup>2</sup> It has to be noted that this date does not agree with that of the Arabic inscription on the opposite wall, the date of which is thus translated by Mr. Blochmann in the *Indian Antiquary*, Vol. IV. p. 367:— “On the 8th Jumāda I. of the 26th year, 896 [19th March 1490].” As Maḥmūd began to reign in A.H. 863, the 26th year would be A.H. 888 or A.H. 889, and not A.H. 896. The Hijrī year corresponding to Saṁvat 1556 is A.H. 905, so that there is a confusion in dates which I am unable to explain. Professor Kielhorn kindly contributes the following note. “The date is incorrect. In Vikrama-Saṁvat 1556 expired = Śaka-Saṁvat 1421 expired,<sup>3</sup> the 13th *tithi* of the bright half of Pausha ended on Sunday, the 15th December A.D. 1499, 12 h. 15 m. after mean sunrise. For the dark half of the same month the date would regularly correspond to Monday, the 30th December A.D. 1499, when the 13th *tithi* of the dark half ended 11 h. 41 m. after mean sunrise.”

The places mentioned are Ahmedābād (l. 7) and its suburb Haripur (l. 10). The persons mentioned are Sultan Maḥmūd I. (Baiqara) (ll. 8 and 18), who reigned from A.H.

<sup>1</sup> For a description of this well see the *Bombay Gazetteer of Ahmadabad*, p. 282.

<sup>2</sup> For the corresponding Christian dates I am indebted to the calculations of Mr. N. V. Nene, of the Colaba Observatory, Bombay.

<sup>3</sup> “Pravartamāna is also used with *expired* years.”



863 to 917 (A.D. 1458-1511), one of the best known of the Sultans of Gujarāt. Bai Harir is described in line 8 f. as "the general superintendent at the door of the king's harem," and in line 18 as "the powerful, religious, chief councillor of king Mahmūd." The local traditions regarding the builder of the well are confused. Forbes<sup>1</sup> calls it "the Nurse's Well," which corresponds with Mr. Blochmann's translation of the Arabic inscription, which names the builder as "Sri-Bai Harir, the royal [slave], the nurse."<sup>2</sup> Briggs, in his *Cities of Gujaratshtra*, records the tradition that the builder was a man, which corresponds with the popular name by which the well is now known as Dādā Harir's Well. The overseer was a Musalmān, and the artisans were Hindus (l. 24 ff.).

The substance of the inscription is that Bai Harir caused a well to be built in the Gurjara country, in the village of Haripur, north-east of Ahmadābād, at a cost of 3,29,000 (*Mahmūdis*), for the refreshment of men, beasts, birds, insects and plants, and to please God. The name of the coin is not mentioned, but it was probably the *Mahmūdi*, the standard silver coin of that period. The following note on the *Mahmūdis* has been kindly prepared for me by Rev. Geo. Taylor of Ahmadābād, who has made a careful study of the coins of the Sultans of Gujarāt, and possesses a unique collection.

"During the reign of Mahmūd Shāh I., surnamed Baiqara (A.H. 863-917; A.D. 1458-1511), the silver coin in most frequent use throughout the province of Gujarāt was the *Mahmūdi*. It is still by far the most common of the coins that have come down from the period of the Gujarāt Sultanate (A.H. 799-980; A.D. 1396-1572); and I imagine quite half of all the silver coins of that period, now procurable in the bazaars of Gujarāt, were issued during the long reign of this Mahmūd, and bear his name."

"There is considerable variation in the designs impressed on these coins, some bearing an elaborate device executed with much skill, while others, especially those of an early date, are distinctly inferior both in design and workmanship. The type quite the most common of all has on the obverse the legend *السلطان العظيم ناصر الدين والدين ابو الفتح* and the *Hijrī* date, the whole enclosed within a circle; and on the reverse, within a square, are the words *محمد شاه* السلطان, with marginal readings varying according to the mint.

"As to the value of the *Mahmūdi* it is impossible to speak with precision owing to its frequent changes in weight. The two heaviest in my possession turn the scale each at 177 grains, and are perhaps "double *Mahmūdis*"; the lightest is but 33 grains. The average weight of fourteen, all of the same type, is 87 grains, or slightly less than the weight of half a rupee. An almost perfect specimen, dated 905 A.H., weighs 89 grains.<sup>3</sup> Early writers on India gave widely different values of the *Mahmūdi*, their estimates ranging from .4 to .24 of the rupee. A probable explanation of this difference is that any coin bearing the name of the Sultan Mahmūd (Baiqara) might with reason have been called a *Mahmūdi*, and some travellers may have based their estimate on one, others on another, of the very diverse coins issued by this Sultan. For a like transference of a sovereign's name to his coin compare the *Muzaffari* and the *Napoleon*."

#### TEXT.<sup>4</sup>

- 1 नमं स्तिकर्ते । नमोऽपां पतये तुम्यं सर्वजीवनरू- (।)
- 2 पिणे । वरुणाय नमस्तुभ्यं नमः सुक्षतसाच्छिणे [॥\*] १ [॥\*]
- 3 जयति जगन्नायजननी कुंडिलिनी नामतः परा श-

<sup>1</sup> *Oriental Memoirs*, Vol. III. p. 140 (new edition, p. 209).

<sup>2</sup> *Ind. Ant.* Vol. IV. p. 367.

<sup>3</sup> [I possess an undated specimen weighing 90 grains. — E. H.]

<sup>4</sup> From an inked stamppage, and from the original.

<sup>5</sup> Metro : Anushtubh.

<sup>6</sup> Metre : Arja.

<sup>7</sup> Read दुष्कलिनी.

4 तिः । सुरमरवंदितचरणा वापीरूपात्मना सततं । २ [॥\*]  
 5 नमामि<sup>१</sup> विश्वकर्माणं सकलाभीष्टदायकं । क्षपातो  
 6 वस्य सर्वे स्युः कर्तुं कर्म कर्तुं अमा नुराः ॥ ३ [॥\*] स्वति श्री  
 [॥\*]  
 7 गूर्जरधरिश्च श्रीमद्विष्मदावादनगरे पातुसा-  
 8 हश्चश्रीश्रीमहमूदविजयराज्ये राज्ञोऽतःपुरहांरि स-  
 9 वर्धिकारिणी वाईश्रीहरीरनाम्नी श्रीनगरादीशान-  
 10 दिग्गच्छितहरीरपुरमध्ये चतुर्दिंगायातानेकतुषा- (१)  
 11 कुलमत्थपशुपच्छित्त्वादिचतुर(T)श्रीतिलचजो-  
 12 वीपभोगाय परमेष्वरप्रीत्यर्थं संवत् १५५६ वर्षे शा-  
 13 के १४२१ प्रवत्तमाने पौषशुदि १३ सोमे वापी कार-  
 14 यामास ॥ यस्यामगाधामृतपानीयरशिमक्लो-  
 15 क्ष्यं क्षीरोदधिनिंवासमकरोदिव । सा स्वेदजांड-  
 16 जोङ्गजजरायुजपोषणार्थं माचंद्राकं स्त्रिरा भू-  
 17 यात् ॥ तत्र व्ययीक्षतद्व्यसंख्या ३२६००० सर्व० [॥\*]  
 18 महमूदमहीपालमंचिसुख्या प्रतापिनी । धर्मार्थिनी हरीरा-  
 19 ख्या वापीमियमचीकरत् ॥ १ [॥\*] चतुर्पर्यं चरचारुचतुर्दिंगज-  
 20 नसंकुले [॥\*] आचंद्राकंमियं वापी मधुरा पीयतां जनैः । २ [॥\*]  
 21 दुर्गाणि पुण्यानारामान् शतश्श जल्लाशयान् । पदे  
 22 पदे[इव]सत्त्वाणि धनिनः संति श्रीभनाः । ३ [॥\*] महाधनव्य-  
 23 यं क्षत्वा[॥\*] विश्वोपक्षतिहेतवे । अर्दश्रीहरीरनाम्नी वा-  
 24 पीमियमचीकरत् ॥ ४ [॥\*] वापीनिर्माणिऽधिकारी<sup>२</sup> परमेष्वराज्ञा-  
 25 पालक मळिक श्रीबिहामद । तथा गजधर वैश्य सूत्रं ० वीरा त-  
 26 थाज्ञाकर सू० देवा श्रीगिरणा<sup>३</sup> महं सायोआ तथा महं वीरा [॥\*]

## TRANSLATION.

(Line 1.) Obeisance to the Creator !

(Verse) 1. Obeisance to thee, the lord of the waters, who hast the form of all water<sup>10</sup> !  
Obeisance to thee, O Varuna ! Obeisance to (thee), the witness of charitable deeds<sup>11</sup> !<sup>1</sup> Metre : Anushubh.<sup>2</sup> Cancel this word.<sup>3</sup> Read "सार्थमा".<sup>4</sup> Metre of verses 1-4 : Anushubh.<sup>5</sup> Read वापीमिमाम्.<sup>6</sup> Read "पौमिमाम्".<sup>7</sup> Read निर्माणे.<sup>8</sup> The letter ए is engraved over another, erased letter.<sup>9</sup> The gi of Girant was engraved at a lower level than the other letters in the same line, because the letter ka of Bhikamada in the preceding line was in its way.<sup>10</sup> [This meaning of jivana fits Varuna's nature better than the usual one.— E. H.]<sup>11</sup> [This epithet alludes to the libations of water, which accompany gifts.— E. H.]

(V.) 2. Victorious is the mother of the three worlds, the supreme *Sakti*, *Kundalinī*<sup>1</sup> by name, whose feet are praised by gods and men; (*and*) who evor (*exists*) in the form of wells.

(V.) 3. I bow to *Viśvakarman*, the giver of every desired (*object*), by whose grace all men are able to perform work.

(Line 6.) Hail ! Prosperity ! In the *Gurjara* country, in the glorious city of *Ahmadabad*, in the victorious reign of the *Pādshāh*, the thrice glorious *Mahmūd*,— the general superintendent at the door of the king's harem, *Bāl Śri-Harir* by name, caused a well to be built, in order to please God, in *Haripur*, situated to the north-east of the glorious city, for the use of the eighty-four *lākhs* of the various living beings, (*viz.*) men, beasts, birds, trees, etc., who may have come from the four quarters, and are tormented with thirst, in *Samvat* 1558 (*and*) in the current *Śaka* year 1421, on the 13th (*tithi*) of the bright (*fortnight*) of *Fausha*, on Monday.

(L. 14.) If one looks at the mass of the deep, nectar-like water (*of this well*), it seems as though the ocean of milk had taken up its abode in it.

(L. 15.) As long as the moon and the sun (*endure*), may this (*well*) remain for the nourishment of insects, birds, plants and animals !

(L. 17.) The amount of money expended on this (*well*) was 3,29,000 in all.

(Verses) 1 and 2. This well was built by the powerful, religious, chief councillor of king *Mahmūd*, *Harir* by name, at a place where four roads meet, crowded with good men who come from the four quarters. As long as the moon and sun (*endure*), may (*the water of*) this sweet well be drunk by men !

(V.) 3. (*By founding ?*) forts, pure groves, pools of water by hundreds, and feeding-houses step by step, the wealthy earn merit.

(V.) 4. (*The lady*) *Bāl Śri-Harir* by name built this well at great expense, in order to benefit the world.

(Line 24.) At the building of the well the overseer (*was*) His Majesty's servant, *Malik Śri-Bihāmad*;<sup>2</sup> also the *gajadhara*, the *Vaiśya sūtra[dhāra]*<sup>3</sup> *Virā*; also the servant, *sū[tradhāra] Dēvā*; *Śri-Girānā*; *Mahan[t] Sayāā*; also *Mahan[t] Virā*.

No. 43.—NANDAMAPUNDI GRANT OF RAJARAJA I., DATED IN HIS THIRTY-SECOND YEAR [A.D. 1053].

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

The plates which contain this inscription were received by Dr. Hultzsch from the Collector of the *Gōdāvāri* district, and are deposited now in the Madras Museum. There is no information as to where or by whom they were discovered. At Dr. Hultzsch's request, I edit the inscription from impressions supplied by him.

These are five copper-plates, the first and last of which are inscribed on one side only, and each of which measures about  $10\frac{1}{4}$ " broad by 5" high. Their edges are raised into high

<sup>1</sup> [According to the dictionaries, *Kundalinī* is a name of *Varuṇa*, and *Kundalinī* the name of a *Sakti*. In this inscription she is evidently represented as the *Sakti* of *Varuṇa*.— E. H.]

<sup>2</sup> [This name is derived from the Persian *خاں* *خاں*.— E. H.]

<sup>3</sup> *Sūtra*<sup>4</sup> in line 25 and *sū*<sup>5</sup> in line 26 are abbreviations of *sūtradhāra*, 'a carpenter, artisan,' and *gajadhara* is probably a synonym of it, derived from the Persian *ج* 'a yard.'

rims, and the writing, in consequence, is well preserved throughout.<sup>1</sup> The plates are strung on a ring; which had been already cut when this grant was received by Dr. Hultzsch. The ring is  $\frac{1}{2}$ " thick and  $5\frac{1}{2}$ " in diameter, and bears on an expanded flower a circular seal, which is  $2\frac{3}{4}$ " in diameter. This seal has on a countersunk surface, across the centre, the legend *śrī Tribhuvanāṁkuśa in-raisōd* Telugu letters; above the legend, in high relief, a boar facing the proper left, with, over it, the sun and the moon's crescent between two *chauris*, in front of it a conch-shell, and at the back of it, a drum; and beneath the legend, an elephant-goad, with, below it, an expanded flower with a water-lily on the proper right and a throne on the left of it. The flower and the water-lily Dr. Hultzsch suggests to be symbols of the rivers Gaṅgā and Yamunā, which are mentioned among the *sāmrājya-chihñāni*, or insignia of universal sovereignty, of the Eastern Chālukyās.<sup>2</sup>—The characters throughout belong to the same southern alphabet, but represent two successive stages of it. Up to the commencement of line 50 (line 6 of the second side of the third plate) they closely resemble the characters of the copper-plates of Amma II. (*Ind. Ant.* Vol. VII. p. 15, Vol. XII. p. 91, and Vol. XIII. p. 248, and Plates),<sup>3</sup> and the same characters originally were continued to the end of the third plate in lines 50-55, where, however, they have been beaten in. On the other hand, the characters on the fourth and fifth plates, and in the last six lines of the third plate (excepting the first three *aksharas* of line 50) as we have them at present, are exactly like those of the Korumelli plates of Rājarāja I. (*ibid.* Vol. XIV. p. 48, and Plates), and were written by the writer of that inscription, Gāndāchārya. From this it would appear that the first three plates of this grant originally formed part of a somewhat earlier grant, and that the statement (in line 92) regarding the writer of this inscription, and probably also that concerning the author of the verses, cannot refer to lines 1-49, nor to the verses contained in them.—The average size of the letters is about  $\frac{1}{4}$ ".—The language is Sanskrit, except in the description of the boundaries of the village which was granted by this inscription, in lines 80-88, where it is Telugu.<sup>4</sup> The Sanskrit portion contains 28 verses, of which verses 7-20 are given continuously in lines 44-65, and verses 21-26 in lines 68-77, while verses 1-6, singly or in pairs, are scattered through lines 1-30. The rest of the text, excepting the two benedictive and imprecatory verses 27 and 28, in lines 89-91, is in prose. Of the verses 1-20, seven (*viz.* verses 1-6 and verse 20) occur in exactly the same, and one (verse 15) in a slightly different form, also in the Korumelli plates of Rājarāja I.; and some of the remaining verses show that their reputed author, *Nanniyabhatta*, knew other verses of the Korumelli plates, or verses of which those of the Korumelli plates were themselves copies or imitations.<sup>5</sup> Under any circumstances, the two men who in the two inscriptions are mentioned as the authors of the poetry, very probably composed only some of the verses that are assigned to them. The language and phraseology of the text in general present no difficulty,<sup>6</sup> but line 77 contains an epithet of the donee,

<sup>1</sup> Dr. Hultzsch informs me that, owing to the great height of the rims, it was impossible to take perfect impressions. I nevertheless believe that, with perhaps the exception of the first half of verse 18, my text may be relied on as correct.

<sup>2</sup> See line 27 of the text of the present inscription.

<sup>3</sup> I would draw attention to the fact that the same neatly drawn ornamental design which we find at the commencement of the first two inscriptions, above referred to, also occurs, in exactly the same form, at the beginning of the present inscription. Compare with it the different, much ruder design at the commencement of the Korumelli plates of Rājarāja I.

<sup>4</sup> For a transcript of the Telugu portion of the inscription, with an English translation of it, I am indebted to Dr. Hultzsch's Assistant, Mr. H. Krishna Sastry.

<sup>5</sup> A comparison of the poetry of the two inscriptions does not seem to me to favour the view that the verses of the Korumelli plates are imitations of those of the present plates.

<sup>6</sup> The construction of the verb *pīś* with the Genitive case, in verse 7, shows that the author of the verse knew his grammar well; but it may be questioned whether *pari-hṛ̥i*, which occurs in the same verse, really conveys the sense in which it is used by the writer. The construction of *ānu* with the Ablative case, in verse 10, also, can hardly be called correct. *Mahi* for *māhi*, in line 48, and *bhuja* for *bhuja*, in line 60, are unusual, but correct.

*ashṭādaś-āvadhārana-chakravartin*, which I cannot find elsewhere and am unable to explain.<sup>1</sup>—In respect of orthography, it will be sufficient to say that the syllable *ri* is used instead of the vowel *ri* in the name *Richuka* (for *Ribhuka*), l. 7; *gh* instead of *k* in *sīṅghāsana*, l. 26, and *Jayasīṁha*, ll. 35 and 37; and *s* instead of *ś* in *sudh-āṁśur=*, l. 3, and *asva°*, l. 10; that *t* is (correctly) doubled in *antarrvatnī*, l. 22, and *dh* in *°nō=ddhyarddhā-*, l. 40; and that the word *sāmr̥īya*, which is correctly written in line 51, is spelt *sāmbr̥īya* in line 27.

The inscription records a grant by the king *Rājarājadēva* [I.], otherwise called *Vishṇuvardhana*, of the Eastern Chālukya family. Excepting the details of this grant in lines 65-93, it contains nothing whatever that is new to us. Up to the end of line 52 the information furnished by it, mythical, legendary and historical, is in every particular the same as that contained in lines 1-55 of the Korumelli plates of the same king, and in lines 1-46 of the Chellūr plates of *Vira-Chōḍadēva*.<sup>2</sup> And lines 53-65, also, only relate what is more fully stated in lines 55-74 of the Korumelli plates, that *Rājarāja-Vishṇuvardhana*, ‘the crest-jewel of the Chālukyas,’ was the son of his immediate predecessor *Vimalāditya* and his wife *Kundavādēvi*, ‘the goddess of fortune of the family of the Sun’ (meaning the Chōḍa family), and record the date of his coronation, which is given in identical terms in the Korumelli plates, and has been shown<sup>3</sup> to correspond to Thursday, the 18th August A.D. 1022.

In line 65 ff., ‘the asylum of the whole world,’ the glorious *Mahārājādhīrāja* *Vishṇuvardhana*, the supreme lord of kings, the *Paramabhattāraka*, the devout worshipper of Mahēśvara (Śiva), he who is most devoted to religion,<sup>4</sup> the glorious *Rājarājadēva*, having called together the cultivators, headed by the *Rāshṭrakūṭas*, dwelling in the *Rendērulunadimivishaya*, thus issues a command in the presence of the *Mantrin*, *Purohita*, *Sēnāpati*, *Yuvarāja*, *Dauvārikā* and *Pradhāna*:—

“Be it known to you! In<sup>5</sup> the Hārīta *gōtra* there was a distinguished Āpastamba Brāhmaṇa, Kañchena, a Sōma-yāga sacrificer (l. 69). His son was Kañchēnārya, honoured by all the learned (l. 71). His son, again, was the minister (*amātya*) Akalaṅkāśāṅkana, known by the name of Sauchāñjanēya, ‘a Hanumat in purity’ (l. 73). To him his wife Sāmekāmbā bore a son, Nārāyaṇa, who, on account of his skill in composing poetry in the Sāṁskṛita, Kārnāṭa, Prākṛita, Pāiśāchika and Āndhra languages,<sup>6</sup> is renowned as Kavirājaśēkhara, ‘the crest of the kings of poets,’ and who, because by his clever verses he puts to shame would-be poets, is rightly called Kavibhavajrāṅkuśa, ‘the adamantine elephant-goad of poets’ (l. 76). To this Nanni-Nārāyaṇa,<sup>7</sup> who is endowed with qualities that are extolled

<sup>1</sup> With *ashṭādaś-āvadhārana* I would compare the phrases *atīhārasa vijjātīhāndi*, ‘the eighteen branches of knowledge,’ and *atīhārasa sippāni*, ‘the eighteen attainments,’ so frequently met with in the Pāli *Jātakas*.

<sup>2</sup> I refer the reader to Dr. Hultzsch's translation in *South-Ind. Inscr.* Vol. I. p. 57 ff., and to the full abstract of the contents, given by Dr. Fleet in *Ind. Ant.* Vol. XIX. p. 438 ff.—In line 5 of the present inscription the names of *Puru* and *Janāmējaya* have been omitted, by an oversight of the writer (just as the name of *Suhōtra* is omitted in line 10 of the Chellūr plates), and the reading *tad-anuśō* in line 39 is clearly a mistake for *tat-tanuśō*. In line 45 our inscription states that Rāja-Bhimā, besides expelling Uddhamalla from the country, crushed other adversaries; this also was known already from other inscriptions (see *Ind. Ant.* Vol. XX. pp. 269 and 270).

<sup>3</sup> See *Ind. Ant.* Vol. XIX. p. 129, and Vol. XXIII. p. 181, No. 110.

<sup>4</sup> Since the word *brahman* also is synonymous with *brāhmaṇa*, the word *paramabrahmazya* also means ‘one who is most devoted (or kind) to Brāhmaṇas’; see the *Mahābhāṣya* on Pāṇini, v. 1, 7.

<sup>5</sup> i.e. ‘the counsellor (or counsellors), family priest, commander of the army, heir-apparent, doorkeeper and chief minister (or ministers).’ In the Chellūr plates of *Vira-Chōḍadēva*, l. 114, ‘the five *Pradhānas*’ are mentioned as the executors of the king's order.

<sup>6</sup> Of verses 21-26 I consider it sufficient to give an abstract of the contents.

<sup>7</sup> Compare Dr. Hultzsch's note 10 in *Ind. Ant.* Vol. XV. p. 202; also *Ep. Carn.* Part I. p. 50, l. 10 from the bottom.

<sup>8</sup> According to the Rev. F. Kittel's Dictionary the Kanarese word *nanni* means ‘love, affection, attachment.’—[Compare the *birudas* *Nanniya-Gaṅga* and *Nauniśamudra*; above, Vol. III. pp. 183 and 268.—E. H.]

by the whole world, and is an ear-ownament of (the goddess of eloquence) Sarasvati, and an *ashīddas-avadhāraṇa-chakravartin*, who, (after pouring out) a stream of water, have given on the occasion of a lunar eclipse, free from all taxes, the village named **Nandamapundi** in your *vishaya*, having constituted it an *agrahāra* (l. 79).

"The boundaries of this (*village are*) :— In the east the boundary (*is*) in the middle of the **Kondiyagunta** (tank) in a pit on the margins of the fields of this village and of **Billemapeddapundi**. In the south-east the boundary (*is*) the meeting-point<sup>1</sup> of the margins of the fields of this village and of **Billomapeddapundi** and of **Nerapula**. In the south the boundary (*is*) a *rēva* (tree) (*surrounded*) by palmyra trees on the margins of the fields of this village and of **Nerapula**. In the south-west the boundary (*is*) the meeting-point of the margins of the fields of this village and of **Mundaramuna**. In the west the boundary (*is*) the meeting-point of the margins of the fields of this village and of **Mundaramuna** and of **Madakuriti**. In the north-west the boundary (*is*) the *rēva* (tree) of the cowherds at the meeting-point of the margins of the fields of this village and of **Madakuriti** and of **Billemapeddapundi**. In the north the boundary (*is*) the bank of a river on the margins of the fields of this village and of **Billemapeddapundi**. In the north-east the boundary (*is*) a tamarind tree near a palmyra tree with a banyan tree on the margins of the fields of this village and of **Billemapeddapundi**" (l. 88).

"Nobody shall cause any obstruction to this (*grant*); he who does it, becomes possessed of the five great sins. And the holy Vyāsa has said: [Here follow two benedictive and imprecatory verses].

"The *Ajñapti*<sup>2</sup> of this (*grant*) is (the ?) **Katakādhiraṇa**; the author of the verses is **Nanniyabhatta**,<sup>3</sup> (and) the writer is **Gandachārya** (l. 92).

"This order was made in the prosperous thirty-second year of (our) reign of victory"  
(f. 93).

Regarding the localities which are mentioned in the inscription, I can only say that the name of the district to which the village of **Nandamapundi** belonged, **Rend-ērulu-nadimi-vishaya**, means, as Dr. Hultzsch informs me, 'the two-rivers-middle-district,' and is thus the Telugu equivalent of **Sindhuyugmāntara-dēśa**, which is mentioned in lines 66-67 of the Pithapuram inscription of Prithvisvara (above, p. 36).

As to the date,—since the 32nd year of Rājarāja's reign commenced (approximately) on the 16th August A.D. 1053 and ended (approximately) on the 16th August A.D. 1054, the day on which the grant was made in all probability is **Sunday, the 28th November A.D. 1053** (the full-moon day of the month Mārgaśirsha of Śaka-Saṁvat 975 expired), because during the period from the 5th June A.D. 1053 to the 13th April A.D. 1055 this is the only day on which there was a lunar eclipse.<sup>4</sup>

#### TEXT.<sup>5</sup>

##### First Plate.

1 ♪ Šrī-dhāmnah purushottamasya mahatō Nārāyaṇasya prabhō= nnābhī-  
pañkaruhād=ba[bhū]va

<sup>1</sup> See above, p. 96, note 4.

<sup>2</sup> i.e. 'the executor' (*dūtaka*). On **Katakādhiraṇa**; which seems to be the title of an official, see the note on the text.

<sup>3</sup> [This person is perhaps identical with Nanniyabhatta, the first Telugu translator of the *Mahābhārata*, whose patron was Rājarāja of Rājamahāndri; see my *Annual Report* for 1895-96, p. 6 f.—E. H.]

<sup>4</sup> The full-moon *tīkhi* ended 18h. after mean sunrise, and the eclipse, therefore, was visible in India.

<sup>5</sup> From impressions supplied by Dr. Hultzsch.

<sup>6</sup> Metre: **Sārdulavikridita**. The Korumelli plates of Rājarāja I. (*Ind. Ant.* Vol. XIV. p. 50) commence with the same verses 1 and 2.

- 2 jagatas=srashṭā . **Svaya[m\*]bhūṣ=tataḥ** | jajñē māṇasa-sūnūr=Ātrirāti yas=tasmān=munṛ=Atritas=Sōmo vāñ[śa].
- 3 karas=sudh-āṁsu(śu)r=udita<sup>1</sup> Śrikāṁtha-chūḍāmaṇih !(II) [1\*] \*Tasm[ā\*]d=āsit= Sudhāsūtēr=Bbudhō budha-nutas=tataḥ | jātah
- 4 Purūravā nāma chakravartī su-vikramah !(II) [2\*] Tasm[ā\*]d=Āyur- Āyushō Nahushah | Nahushād=Yayati-chakrava-
- 5 rtī vāṁśa-karttā <sup>2</sup> Tataḥ Pr[ā\*]chiśah [1\*] Pr[ā\*]chiśat= Sainyayatī[ḥ 1\*] Sainyayatēr=Hayapatih=Haya-
- 6 patēs=Sā[rvva]bhaumah | Sārvvabhaumāj-Jayasēnah | Jayasēnān=Mahābhaumah 1. Mahābhaumā-
- 7 d=Aiśānakah [1\*] Aiśānakāt=Krōdhānanah [1\*] Krōdhānanād=Dēvakīh | Dēvakē Richukah | Richukād=Rikshakah [1\*] Ri-
- 8 kshakān=Mativarah <sup>3</sup> satrāyoga-yājī Sarasvatinādi-nāthah. | Tatah Kārtiyā(tyā)yanah | Kārtiyā(tyā)yanān=Nilah [1\*]
- 9 Nilād=Dushyantah | Tat-sutah | Āryyā | Gaṅgā-Yamunā-tirē yad- avicēbhinnam nikhāya yūpān=kramasāh | Kri-
- 10 tvā tath=āsva(śva)mōdhān=nāma Mahākarmma-Bharata iti yō=labhatāh(ta) !(II) [3\*] Tatō Bharatād=Bhūmanyuh | Bhūmanyōs=Suhōtrah [1\*]
- 11 Su[hō]trād=Dhasti | Hastinō Virōchanah | Virōchanād=Ajamilaḥ | Ajamilāt= Samvaranah | Samvara[na\*]syā

*Second Plate; First Side.*

- 12 Tapana-sutāyās-Tapatyāś=cha **Sūdhanvā** | Sūdhanvanah Par[i]kshit | Parikshitō Bhīmasēnah | Bhīmasēnāt=Pradi-
- 13 panah | Pradīpanāś=Chantañub<sup>4</sup> [1\*] Śaintanōr=Vvichitravīryyah [1\*] Vichitravīryyāt-Pāndurājāḥ || <sup>5</sup>Putrās=tasya cha Dha-
- 14 rmmaja-Bhīm-Ā[r]jjuna-Nakula-Sahadēvāḥ [1\*] pañchēndriyavat pañcha syu= vvishaya-grāhāḥ=tatra || [1\*] Vṛitlam |.
- 15 <sup>6</sup>[Yē]n-ādāhi vijitya Kā(khā)ñdava-ñathō gāñdīvinā Vajrinān yuddhē Pāśupat-āśram-A[m]dhaka-ripōś=ch-ālabbhi Dai-
- 16 [tyā]n=bahū[n]=<sup>7</sup>Indr-ārddhāsanam=adhyarōhi jayinā yat=Kālikēy-ādikān=hatvā svairam akāri
- 17 [vaiñ]śa-vipina-chchē(chchhē)dah Kurūn[ā]mīn vibhōḥ !(II) [5\*] tatō- rjjunād=Abhimanyuh | Abhimanyō[ḥ\*] Parikshit [1\*]
- 18 Parikshitō Janamējayah | Janamējayā[t=] Kshēmukah | Kshēmukān- Naravāhanah | Naravā-
- 19 hanā[ś]-Chātānikah<sup>8</sup> | Śatānikād=Udayanah || Tataḥ param tat-prabhṛitishv= avichchi(chchhi)nna-sāntānēshv=Āyōdhyā-simhā-

<sup>1</sup> According to the *Vyāsa-kīkshā*, *visarga* is dropped before a group of consonants the first of which is a sibilant, even when the second consonant of the group is a *sonant* letter, and this rule, according to Dr. Lüders, is generally observed in South-Indian manuscripts.

<sup>2</sup> Metre: Ślōka (*Anusūtbh*).

<sup>3</sup> Here the names of Puru and Janamējaya are omitted; the Korumelli plates of Rājarāja I., ll. 5 and 6, have: *tataḥ Purūr-iti chakravartī* *tatō Janamējayō=āvamedha-taityasya kartt[a\*] tataḥ Pr̄ochisāḥ*.

<sup>4</sup> Read *°patih*.

<sup>5</sup> Read *°kēr=Ribhukah* | *Ribhukdd=*.

<sup>6</sup> Read *°varah satrāyoga-*.

<sup>7</sup> Metre: Āryāgṛti; the same verse in the Korumelli plates, ll. 9&11. Compare also above, p. 291, verse 4.

<sup>8</sup> Read *°nāch=Śantanuh*.

<sup>9</sup> Metre: Upagṛti; the Korumelli plates, l. 14, have the word *Āryyā*, “an Āryā verse,” before this verse.

<sup>10</sup> Metre: Sārdūl-avikṛidita, the same verse in the Korumelli plates, ll. 15-17.

<sup>11</sup> Read *°bahūn* | *Indr-*.

<sup>12</sup> Read *°adob=Śatā*.

- 20 san-âśinêshv-êkâ[dnâ]shashâti-chakravarttishu gatêshu tad-vaiñyô Vijayâdityô  
nâma râja vijigishnyâ Dakshi-
- 21 [na]patham ga[tvâ] Trilôchana-Pallavam=adhihipya daiva-duribhayâ lek-  
ântaram-agamat [\*] Tasmin=saf[m\*]kulê pu-
- 22 [rôhi]têna sâ[rrddham=a]ntarvattuñi tasya mahâdevî Muđivêmu-nâm-âgrahâram-  
upagamyâ tad-vâstavyêna

*Second Plate; Second Side.*

- 23 Vishnu-bhâttâ-sômayâjinâ duhitti(tri)-nirvviśesham abhirakshitâ sati Vishnu-  
varddhanañ-nâma prasûya <sup>1</sup> tasya cha ku-
- 24 mârakasya Mânavyasagôtra-Hâritiputra-dvipaksha-gôtra-kram-ôchitani karmm[â\*]ni  
kârayitvâ tam avarddhayat [\*] Sa cha mâ-
- 25 [trâ] vidjita-vrittântas-san-nirggatya Chalukya-girau Nandam bhagavatâ  
Gaurim=ârádhya Kumâra-Nârâyana-Mâtriganân-samittâ[rppya] <sup>2</sup>
- 26 [svô]tâtapatr-aikaśaṅkha-pâmchanahâśabd a - p â l i k è [ t a \* ] n a - p r a t i ñ h a k k à -  
varâhalâmîcha(ehha)na-piñcha-kunta-singhâ(hâ)sana-
- 27 makarâdraja-kanaka-dânya-Gangâ-Yamu[n-â\*]dini svakula-kram-âgatau  
[ni\*]kshtiptân-îva tat-sâmibrâ-<sup>3</sup>
- 28 jya-ehi[jhnâ]ni samâdâya Kađamba-Gangâ-bhûmipân-nirjitya Sétu-Nârimmada-  
madhyam sârddha-
- 29 sapta-laksham Dakshinâpatham pâlayâm-âsa ||(II) Ślokam(kah) + Tasy  
âsîd-Vijayâdityô Vishnu-
- 30 varddhana-bhûpatêh [\*] Pallav-ânvaya-jitâyâ nebâdêvyâs-cha nandamah ||(II)  
[6\*] Tat-sutah Polakesi-vallabhaḥ [\*] Tat-putrah
- 31 Kirttivarmmâ [\*] Tasya tanayah + Svasti [\*] Śrimatâm sakala-bhuvanam-  
suinstuyamâna-Mânavyasagôtrâñé[m] Hâ-
- 32 ritiputrañapain Kausiki-varaprasâda-labha-râjyânâm Mâtriganâ-paripâlitamâ-  
Sv[â\*]mi-Mahâsêna-[pâ]-
- 33 dândhyâtânamâbhagavan-Nârâyana-prasâda-samâsâdita-vara-varâhalâmîcha(ehha)ni-  
êkshapa-kshapa-vaśikrit-ârâ[ti]-

*Third Plate; First Side.*

- 34 mandalânâm=âsvamêdhâvabhîta(thâ)snâna-pavitrikîta-vapushmam Chalukyanam  
kulam=alauñkarishnô-Satyâśra-
- 35 ya-vallabhendrasya bhrâtâ Kubja-Vishnuvarddhano=shîjâlaśa varshamî Vemgi-  
dêśam=apâlayat | tad-âtmajô Jayasingha(ha)-
- 36 vallabha[h] trayastriñsatam | tad-anuj-Endrarajas=sapta dinâni | tat-suto  
Vishnuvarddhano nava<sup>4</sup> ||(I) tat-su(sû)nur=Mamgi-Yu-
- 37 varajah pâmchaviñsatim | tat-putro Jayasingha(ha)-vallabhas-trayobhasa |  
tat-avarajah Kokki(kki)lish=shan(u)=mâsân [\*] tasya
- 38 jyêshthô bhrâtâ Vishnuvarddhanas=tam=uchchhîtya ssa(sa)ptatriñsatam | tat-  
putro Vijayaditya-bhattarako=shî[â\*]da-

<sup>1</sup> According to Pâñini, iv. 1, 32, antarvatnî (not antarvatt) is the proper feminine form in the classical language; the *t* is doubled by Pâñini, viii. 4, 47.

<sup>2</sup> This sign of punctuation should have been omitted.

<sup>3</sup> Read samâta<sup>c</sup>.

<sup>4</sup> Read .pîchhâ-, or .piñchhâ-.

<sup>5</sup> Read .sîmard-.

<sup>6</sup> Metre: Ślôka (Anushtubh); the same verse in the Korumelli plate, II. 30-31.

<sup>7</sup> The *akshara la* was originally omitted, and is engraved below the line.

<sup>8</sup> Read vallabhas.

<sup>9</sup> After this the word *varkshîpî* has been omitted.

39 sa | tad-anuj<sup>1</sup> Vishnuvardddhanash-shaṭtriṁśatām | tat-sūnur-Vvijayāditya-  
Narēndrampīgarājaś=ch=āshū[ā]-  
40 chatvāriṁśatām | tat-sutah Kali-Vishnuvardddhanō=ddhyarddhā-varsham |  
tat-sutō Guṇaga-Vijayāditya-  
41 ś=chatuśchutvāriṁśatām | tad-bhrātūr=Vvikramāditya-bhūpatē=tanayaś=Chālukya-  
Bhi(bhi)mas=triṁśatām | tat-sutah Kolla-  
42 b[i]gaṇḍa-Vijayāditya[b\*] shan-māṣām [1\*] tat-sūnur Ammarājas=sapta  
varshā[ā\*]jpi | tat-sutām Vijayādityam b[ā]-  
43 lun-uechchātya Tāḍapō māṣām=ēkuñ | tañ jitvā yudhi Chālukya-Bhima-  
tanayō Vikramāditya īkāda-  
44 sa māṣām | <sup>2</sup>tat-Tāḍaparaja-sutō Yuddhamallah ssa(sa)pta varshāpi | Tam<sup>3</sup>  
Yuddhamallam purihṛitya<sup>4</sup> dē-

*Third Plate; Second Side.*

45 sāt-pishy-ētarēshām=api sātravānām(pām)<sup>5</sup> [1\*] kshmām=Ammarāj-anuja-  
Rāja-Bhimō bhīmas=samā dvādaśa rakshati sma || [7\*]  
46 <sup>6</sup>Tat-sūnur vvinat-ārātir-Ammarājō nṛip-āgrāñih | pañchavimśati-varshāpi  
Vēngī-bhuvam=apālyat [|| 8\*] Dvaimātu-  
47 rō=mma-nṛipatē[r]=Dāna-nṛipō Rāja-Bhīma-nṛipa-tanayah [1\*] vidyā-kalāpa-  
chaturāḥ [8] chaturanta-dharśin=asāt=samās ti-  
48 srab [(I)] [9\*] Ann<sup>9</sup> Dānārṇna(rñṇa)vādd(d)=āśid=daiva-duśchēshṭayā  
tataḥ [1\*] saptaviṁśati-varshāpi Vēngī-mahir=anāyi(ya)kā || [10\*]  
49 <sup>10</sup>Atr=ā[nta\*]rō Dāna-narēndra-sūnu śrī-Śaktivarmmā Surarāt-sadharum[ā\*] [1\*]  
yaś-śauryya-śaktyā vinīhatya  
50 sātrūn-su dvādaś-ābdān samarakshad=u[r]vvñū || [11\*] <sup>11</sup>Tatas-tad-anujō  
vīrō Vimalāditya-bhūpatih [1\*] ma-  
51 hīmāñḍala-sāmrājya-prājya-lakshmīn mud=ādadhāt [(II)] [12\*] Tējō<sup>12</sup> yadiyam=  
akhila-kṣhitipāla-mauli-mālāsy=abhā-  
52 d=ānala-ratna-rnchi-chechhalēna [1\*] pāti sma saptā sa samās sakalān=br  
dharitriñ bhīma-pratāpā-mabitō birud[ā\*]mka-bhīmāh [(II)] [13\*]  
53 <sup>13</sup>Tasm[ā\*]d=Vimalādityād=Ravikula-lakshmyās cha Kumādava-mahadēyyāḥ<sup>14</sup> [1\*]  
niṣa-guṇa-vaśikṛit-ākhila-rājanyō Rājarāja-vibhur=a-

<sup>1</sup> Read *tat-tanujō*.<sup>2</sup> Read *tatas-Pi*<sup>o</sup>.<sup>3</sup> Metre: Indravajrā. In the place of this verse, the Korumelli plates, II. 46-47, have an Anusūtbh verse; but the second half of it is corrupt.<sup>4</sup> This word is used here in an unusual sense.<sup>5</sup> According to Pāṇini, ii. 3, 56, the verb *pish*, in the sense of *hīmā*, governs the Genitive case.<sup>6</sup> Metre: Ślōka (Anusūtbh). The Korumelli plates have no verse corresponding to this.<sup>7</sup> Metre: Giti. The Korumelli plates, II. 47-48, instead of this, have an Anusūtbh verse.<sup>8</sup> Read *turaś=chatu*.<sup>9</sup> Metre: Ślōka (Anusūtbh); one would have expected *anu Dānārṇavam*. The Korumelli plates, II. 48-49, instead of this, have a verse which I would read: *Tatāḥ param patim labdhun=anurūpam=anāyi(ya)kā sapāvīmśati-varshāpi chachār̥-śa tapāḥ kṣhamād* ||<sup>10</sup> Metre: Indravajrā. The Korumelli plates, II. 49-52, have three Anusūtbh verses here, but their wording does not resemble the wording of this verse.<sup>11</sup> Metre: Ślōka (Anusūtbh). Compare the Anusūtbh verse in the Korumelli plates, II. 52-53.<sup>12</sup> Metre: Vasantatilakā. With the last Pāda of this verse compare the verse in II. 53-55 of the Korumelli plates. *Birudās* ending in *dāvānala* and *daurevānala*, such as are distinctly referred to in the verse of the Korumelli plates, are not uncommon.<sup>13</sup> Metre: Giti. Compare the verse in II. 63-65 of the Korumelli plates.<sup>14</sup> Read *Kumādavī-devgāḥ*.

- 54 janī || [14\*] <sup>१</sup>Yas-Sōmavāṁśa-tilakāḥ Śaka-vatsarēshu vēd-āṁburāsi-nidhi-  
varttishu Siṁha-gē-rkkē | krishṇa-dvitiya-divas-Öttā-  
55 rabhadrikāyām vārō Gurōr-vvapiji lagna-varō-bhishiktaḥ || [15\*] Indrō<sup>२</sup>  
yathā divam=ud[ā]ra-yuśas tāth ḫrvvīm<sup>३</sup> sanryyēṇa

*Fourth Plate; First Side.*

- 56 śā[śva]d-akhilām-abhirakshitūḥ yah | śri-Vishṇuvarddhana-nṛipō makuṭān  
parārddhyām mū[r\*]dlu adadhān=māṇi-mayūkha-vi-  
57 bhāṣit-ñśām || [16\*] Saṁrakshita<sup>4</sup> kshiti-talaiḥ kshapit-ārivargg[ē] mā[r]ggāna  
yōna<sup>5</sup> naya-śālinī Mānavēna ||\*| prītāḥ  
58 praṭjā [nija-pavi]tra-charitra-tōyah prakshālayanti kali-kāla-kalauṅka-patiṅkah(kaiñ) ||  
[17\*] <sup>६</sup>Sannaggeṇā<sup>7</sup> kulaīn kal-[ā]gama-  
59 [pa]rijñānēna [kurvva?]n-dhiyām din-ānātha-jan-ā[r]tīhit-ā[r]tītha-nivaha-tyāgēṇa  
lakshmīn sti(sthi)rām ||\*| saṁpūrṇa(rṇṇ)-āmala-chaṇdrīkā-  
60 [viśa]day[ā] kīrtya jagad-gītāy yō dik-chakram alaṅkarōti sutañān Chālukyā-  
chūḍāmaṇīḥ || [18\*] Yasya<sup>8</sup> sph[ā]ra-bhū[ā]-  
61 kṛipāṇa-dalit-ārātībhā-kumbhasthalā-prōmnukt-āmala- vṛītta-mauktika-chaya-s-  
saṅgrāma-rāṅg-āmatarē ||\*| dhattē vi[ra]-  
62 rasa-kriy-ābhīnayana-prastāvānā-lakshītām vīraśri-ra[hi]t-āñjali-pravisarāt-pushp-  
-ēpahāra-śri-  
63 yuh(yām) || [19\*] <sup>९</sup>Pitrōr=vvāṁśa-gurū bābhūvatur=alañ yasya spu(sphu)rat-  
tējas[au] Sūryyā-Chandramasān nīrasta-tamas[au]  
64 [dē]vuu jagach-chakshusñi | daiñshīrā-kōti-samuddhīt-ākhila-nuñī-chakram  
mahat kriḍayā Vishṇōr=ādivarātha-rūpam=n-  
65 bhavad yach-chhāsā(sa)nē lāñchhanām || [20\*] Sa sarvvalokāśraya śri-  
Vishṇuvarddhana-mahārājādhirājō rāja-paramēśvarah para-  
66 mabhaṭṭārakāḥ ||<sup>10</sup> paramamāhīśvarah paramabrahmanyāḥ śri-Rājarājadēvō<sup>11</sup>  
Rendērulunadimi-vishaya-nivā-  
67 sinō rāshṭrakūta-pranukhān kuṭumbināḥ sam[ā\*]jhū(hū)ya mantri-purōhitā-  
sēnāpati-hai(yu)varāja-dauv[ā\*]rīka-  
68 pradhānā-samnksham-ittham-ājñūpayati yathā || <sup>11</sup>Hārīta-gōtrē Hari-mūrtti=Āpastainbha(ba)-dvija-śrēshīha-vibhu-

*Fourth Plate; Second Side.*

- 69 r=vvīñtāḥ | sadā purōdāśa-pavitra-vaktrō vidvān=abhūt=Kāñchenā-sōmayājī ||  
[21\*] Tasya<sup>12</sup> śrīmā-

<sup>1</sup> Metre of verses 15-17: Vasantatilakā. Verse 15 is identical with the verse in II. 65-67 of the Korumelli plates, except that the latter commences with the words *Yō rakshītūm vasumatīm*.

<sup>2</sup> Compare the verse in II. 67-68 of the Korumelli plates.

<sup>3</sup> Read -yaśis=tath=.

<sup>4</sup> Compare the verse in II. 68-69 of the Korumelli plates.

<sup>5</sup> Read *yatra* (for *yasmin*), which we actually have in the corresponding verse of the Kormelli plates.

<sup>6</sup> Metre of verses 18-20: Śārdūlavikrīdīta. The fame (*kṛīti*) of the king is differently described in the verse in II. 69-72 of the Kormelli plates (which reminds one of a verse in the Āṅgāchī plate of Vigrūhapāla III., *Ind. Ant.* Vol. XXI. p. 100, II. 17-18).

<sup>7</sup> Read *san-mīggenā* (?).

<sup>8</sup> There is no verse corresponding to this in the Korumelli plates. With the first half of the verse we may compare the first half of the verse in II. 42-44 of the Chellūr plates of Kulottunga-Chōḍadēva II., *Ind. Ant.* Vol. XIV. p. 57.

<sup>9</sup> The same verse we have in II. 72-75 of the Korumelli plates.

<sup>10</sup> This sign of punctuation should have been omitted.

<sup>11</sup> Metre: Upajātī.

<sup>12</sup> Metre: Mandākrāntā.



70 n himakara-kara-prasphurat-kîrtti-râsîr-ûsît=sûnuḥ sakala-vidushâm=amchitah  
 Karichenâ-

71 [r]yyah | yarî manyaîntô Yamam=ari-ganâḥ kâma-dhônum kav-iindrâḥ  
 krîḍ-ârâmarî parama-suhṛidô [ji]-  
 72 vitâñi bañdhu-varggâḥ [(l)] [22\*] <sup>1</sup>Tasy-âtmajô mahâtmâ samajani  
 Sô(sau)châñjuñya iti viditalâ [!\*] prajñâ-jita-Vâchaspâ-  
 73 tir-Akalañkâśamkan-âmâtyâḥ || [23\*] Tasya cha sudharma-patnyâ guna-  
 sâlinyâś-cha. Sâmekâñbâyâḥ [\*] abha-  
 74 [va]d-anu[sh̄thi]ta-jagad-upakaranâḥ Nârâyana=tanayâḥ [(l)] [24\*] Yaḥ  
 Sañskrita-Karṇâ(rññâ)ta-Prâkîta-Puñśachi-  
 75 k-Âindhra-bhâshâsu | Kavirâjâśekhara iti prathitalâ sukavitva-vibhavâna ||  
 [25\*] <sup>2</sup>Kavîn-manîshâlava-  
 76 duryvidagdhânu=mañôharâbhîr=nnîja-sûktibhir=yyâḥ | kurvvan=agarvvan=pañubhi[r]=  
 bîbhartih(rtî) Kavibhavajrâñkuñâ-nâ-  
 77 ma sâtttham || [26\*] Tasmai sakala-jagad-abhinuta-guna-sâ[li\*]nê Sarasvatî-  
 karnâ(rññâ)vatañsây-âshîñâdaś-âvadhârañâ-chakra-  
 78 vartinê Nanni-Nârâyana-yâ bhavad-vishayâ **Nandamapûñdi-nâma-grâmô-**  
 grahârîkriyâ **sômagra-**  
 79 **haṇa-nimittô** dhârâ-pûrvvakam=asmâbhîs sarvakara-<sup>3</sup>parihârêṇa dattam-iti  
 veditam astu vah [(l)] Asya sîmâ-  
 80 nah [(l)\*] Pûrvvataḥ iyy-ûriyuñ **Billemapeddapûñdiyum** bola-garnsuna  
 pallamuna **Kondiyagumṭa**

*Fifth Plate.*

81 nañuma sîmâ || Âgnîyataḥ iyy-ûriyuñ **Billomapeddapûñdiyum** **Nerapulayum**  
 bola-garu-

82 suna myyalikuñtra sîmâ || Dakshinataḥ iyy-ûriyuñ **Nerapulayum** bola-  
 garusuna tâdla yê-

83 va sîmâ | Nairîtya(ta)tah iyy-ûriyuñ **Nerapulayu Muñdaramunayum** bola-  
 garusuna myyaliku-

84 tra sîmâ | Pañchimataḥ iyy-ûriyu **Muñdaramunayu Mañakuritiyum** bola-  
 garusuna myyali-

85 kuṭra sîmâ | Vâyavyataḥ iyy-ûriyu **Mañakuritiyum Billomapeddapûñdiyum**  
 bola-garusuna

86 myyalikuñtrana golla-ñeva sîmâ | Uttarataḥ iyy-ûriyuñ  
**Billomapeddapu(pû)ñdiyum** bola-garu-

87 suna [yé]ruva gaddaya sîmâ | Aiśanya(na)tah iyy-ûriyuñ  
**Billomapeddapûñdiyum** bola-garn-

88 sa(su)na magri-tôdi tâtiy-odda chiintaya sîmâ || Asy=ôpari na kênachid-  
 bâdhâ karavîyâ [\*] Yaḥ ka-

89 rôti sa paincha-mahâpâtaka-yuktô bhavati [(l)\*] Tathâ ch=ôktaih bhagavatâ  
 Vyâsêna | <sup>5</sup>Sva-dattâm para-dattâm vâ yô

90 harêta vasundharâm [(l)\*] shashṭim varsha-saḥasrâñi vishṭhayâ[m] jâyatô  
 krimih [(l)] [27\*] Bahnbhir=vvasudhâ dattâ bahu-

91 bhiṣ-eh-ânapâlitâ [\*] yasya yasya yadâ bhûmis=tasya tasya tadâ phalam=  
 [28\*] iti<sup>6</sup> [(l)\*] Âjñaptir asya

<sup>1</sup> Metre of verses 23-25: Âryâ.

<sup>2</sup> Metre: Upajâti.

<sup>3</sup> The *akshara ka* was originally omitted, and has been inserted afterwards.

<sup>4</sup> Read *datta iti*.

<sup>5</sup> Metre of verses 27 and 28: Śîloka (Anushtubh).

<sup>6</sup> After this there is an ornamental symbol which may be meant for the *akshara śri*.

- 92 Kātakādharājah<sup>1</sup> kāvyañān̄ karttā Nanniyabhaṭṭō lēkhakō Gaṇḍāchāryyah II  
Dvattrimśattamē vija-
- 93 yarājya-varsh[ē] varddhā[mā\*]nē kṛitam=idaṁ sāsanah(nam) I(II) \*

## No. 44.—THREE INSCRIPTIONS FROM NORTHERN INDIA.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GOTTINGEN.

## A.—Dēōgadh pillar inscription of Bhōjadēva of Kanauj; [Vikrama]-Satvat 919

In *Archaeol. Surv. of India*, Vol. X. Plate xxxiii. 2, Sir A. Cunningham has given a photozincograph of an inscription which was discovered by him on one of four massive pillars that support a detached portico in front of the principal Jaina temple at Dēōgadh, in Central India;<sup>2</sup> and *ibid.* p. 101 he has given his reading of the text of the inscription and commented on the value of it. I re-edit the inscription from Sir A. Cunningham's own rubbings which have been made over to me by Dr. Fleet, and from an impression, supplied to me some time ago by Dr. Burgess.

The inscription contains 10 lines of writing which covers a space of about 1' 4" broad by 1' 2 $\frac{1}{2}$ " high, and which, with the exception of a few letters, is very well preserved. The size of the letters is about 1". The characters belong to the northern class of alphabets. They include a form of the final *t*, in the word *samvat* in line 6,<sup>3</sup> and numeral figures for 1, 4, 7, 8 and 9, in lines 6 and 10. The language is Sanskrit, and the whole is in prose. In respect of grammar, it may be noted that the word *stambha*, 'a pillar,' throughout is treated as a neuter noun, that in *Vrihaspati-dinēna*, in line 7, the Instrumental case is used where we should have expected the Locative case, and that in line 4, where the actual reading is *paribhujyamānak*, the writer probably meant to write *-paribhujyamānak* (instead of *-paribhujyamāni*). As regards orthography, the letter *b* is denoted by the sign for *v* in *Vrihaspati*, l. 7, but not, so far as I can make out, in *śabda*, l. 3, and *-ābda*, l. 10; the dental sibilant is used instead of the palatal in *Asrayuṇa-*, l. 6; and *t* is doubled before *r* in *-nakshattrē*, l. 8.

The inscription records that, in the reign of the *Paramabhattāraka Mahārājadhirāja Paramēśvara*, the glorious Bhōjadēva, while *Lunchehhagira* was possessed (or governed) by the *Mahāsimanta* or great feudatory *Vishnurama*,<sup>4</sup> to whom the five *mahiśabdas* had been granted by Bhōjadēva, the pillar which contains the inscription was caused to be made (or set up) near the temple of the holy [Jaina Arhat] Śānti (or Śāntinātha, at Lunchehhagira), by Dēva, a disciple of the Āchārya Kamaladēva; and that it was completed in the year 919, on the fourteenth *tithi* of the bright half of the month *Aśvayuja* (or *Āsvina*), on a Thursday, while the *nakshatra* was *Uttarabhadrapadā*, and made by the *Gōshthika*<sup>5</sup> Vājuṇagagīka. Besides, the concluding line gives, both in words and in figures, the years of the Śaka era 784.

<sup>1</sup> Read *dhīrājāḥ* and compare the similar terms *kātakārāja*, *kātakālīśa* and *kātakāśa* of cognate inscriptions; *Ind. Ant.* Vol. XX. p. 267, note 5.

<sup>2</sup> *Indian Atlas*, quarter-sheet No. 70 N. W., Long. 78° 18" E., Lat. 24° 32' N.

<sup>3</sup> The sign of the final *t*, employed in the original, is not in the least like the sign shown in the published photozincograph; it is essentially the sign for *t* which is used, e.g., in the word *amōchayat* in line 7 of the Kudārkōt inscription of Takshadatta (*Ep. Ind.* Vol. I. p. 181, Plate).

<sup>4</sup> This name, the reading of which appears to me certain, I have not found elsewhere.

<sup>5</sup> According to Prof. Bühler, *Ep. Ind.* Vol. I. p. 190, note 50, the *gōshthikas* are the members of the *Pūṇch* or committee entrusted with the management of religious endowments; compare also *Ind. Ant.* Vol. XI. p. 338, last line of the text, where Dr. Hultzsch has translated the word by 'trustee.'

As I have shown in *Ind. Ant.* Vol. XIX. p. 28, No. 30,<sup>1</sup> the date corresponds, for the *Chaitrâli* Vikrama year 919 expired, which was Śaka-Saṁvat 784 expired, to Thursday, the 10th September A.D. 862, when the 14th *tithî* of the bright half of Āśvinâ ended 22 h. 47 m., and the *nakshatra* was Uttarabhadrapadâ, by the Brahma-siddhânta from 9 h. 51m. and according to Garga from 9 h. 12 m. after mean sunrise. It is the earliest of the three dates<sup>2</sup> which we possess for the reign of Bhôjadéva of Kanauj, and the only one that admits of exact verification.

**Luachchhagira**, a strange word, for the first part of which I can suggest no etymology, I take to be a name of Dêdgadh itself where the inscription is. In an inscription of A.D. 1098, of the time of the Chandêlla Kirtivarman,<sup>3</sup> the place (or the fort of it) is called Kirtigiridurga after Kirtivarman, in whose time the country around it is said to have been conquered by the Chandellâs.

#### TEXT.<sup>4</sup>

1 [Om?]	[  *]	Paramabhattâra[ka*]-mah[â]râjâdhîrâja-paramêśvara-śri-Bhô-	[?]
2 jadêva-mahîpravarddhamâna <sup>5</sup> -kalyâṇavijayarâjyâ			
3 t a t - p r a d a t t a - p a ñ c h a m a h â s a b d a - m a h â s â m a n t a - śri-[Vi]shn[u]-			
4 [ra]ma-paribhûjyamâ[k]â <sup>6</sup>		Luachchhagirê	śri-Sântyâyatâ[na]-
5 [suñ]uidhê		śri-Kamaladhvâchârya-śishyâ	śri-Dêvâna kâtrâ-
6 [pi]tañ idam stambham <sup>7</sup>	Samvat <sup>10</sup>	819	Asva(sva)yuja-śukla-
7 paksha-chaturddâsyâm	Vri(bri)haspati-dinêna <sup>11</sup>		Uttarabhadrapa-
8 d[â]-nakshatré <sup>12</sup>	idam stambham	saṁaptam=iti	☺    Vâjuâ-
9 gagâkâna	<sup>13</sup> gôshthika-bhûtêna <sup>14</sup>	idam stambham ghaṭitam=iti	☺
10 [Sa]kakâl-[âbda]-saptaśatâni	<sup>15</sup> chaturâśity-adhikâni	784	[  ]

#### B.— Rôhtâsgadh rock inscription of Pratâpa; Vikrama-Saṁvat 1279.

This inscription is on the rock near the Lâl Darvâza or 'red gate' of the hill fort of Rôhtâsgadh, in the Shâhabâd district of Bengal, Constable's *Hind-Atlas of India*, Plate 28, Cc. It has already been edited, by Dr. Rajendralal Mitra, in the *Proceedings Beng. As. Soc.*

<sup>1</sup> See also Dr. Fleet, *ibid.* Vol. XVII. p. 23.

<sup>2</sup> For the two other dates, of [Vikrama-]Saṁvat 932 and [Harsha-]Saṁvat 276, see *Ep. Ind.* Vol. I. pp. 156 and 186.

<sup>3</sup> See *Ind. Ant.* Vol. XVIII. p. 238.

<sup>4</sup> From impressions and rubbings, supplied by Dr. Fleet (who had received them from Sir A. Cunningham) and by Dr. Burgess.

<sup>5</sup> This apparently was expressed by a symbol, but the greater part of it is broken away.

<sup>6</sup> The same phrase we have in the dates of Bhôjadéva's successor Mahêndrapâla in the Siyâdôñi inscription (*Ep. Ind.* Vol. I. p. 173, ll. 1 and 4), of his successor Mahîpûla in the Asuñ Inscription (*Ind. Ant.* Vol. XVI. p. 174, l. 4), and of his successor Dêvapâla in the Siyâdôñi inscription (*Ep. Ind.* Vol. I. p. 177, l. 28); the Pehevâ (Pehoa) inscription of the reign of Bhôjadéva, on the other hand, has abhi-pravarddhamâna (*ibid.* p. 186, l. 1).

<sup>7</sup> This sign of punctuation is superfluous.

<sup>8</sup> The letter in brackets appears to me undoubtedly to be *k*, and I believe that the reading intended is <sup>9</sup>mânakâ or more probably <sup>10</sup>mânakâ (compare *Gupta Inscr.* p. 69). The rest of the line is quite clear in the impressions, and cannot be read differently.

<sup>9</sup> Read kâritô-yâñ stambhâ.

<sup>10</sup> Read saṁvat.

<sup>11</sup> For the use of the Instrumental case (to explain which we might supply sahitdyâm or saṁyutdyâm, agreeing with chaturdâsyâm) compare Sônavârêna in *Ep. Ind.* Vol. II. p. 124, l. 33. Read -dinêna=âttara<sup>o</sup>.

<sup>12</sup> Read <sup>11</sup>tré-yâñ stambhâ samapti iti.

<sup>13</sup> The second akshara of this word is clearly shthi in the impression. Here again the published photozincograph differs altogether from the original.

<sup>14</sup> Read -bhûtêna=âyâñ stambhâ ghaṭita iti.

<sup>15</sup> Read chaturâśity-.

1876, p. 111, but its date was misread and, in consequence, curiously misunderstood.<sup>1</sup> I re-edit it from a rubbing supplied to me some years ago by Dr. Burgess. The inscription contains four lines of well preserved writing which covers a space of about 5' broad by 8" high. The size of the letters is between 1" and 1 $\frac{1}{4}$ ". The characters, which seem to be somewhat rudely engraved, are Nâgari. The language is Sanskrit, and the whole is in verse. In line 2 the word *Yavana* is spelt *Javana*; and in line 4 we have the word *kândā*, in the sense of 'water.'

The inscription records that, when the year of Sâhasânka (*i.e.* Vikramâditya<sup>2</sup>) bore the number made up of 9, the chief munis (7),<sup>3</sup> and the lords of the days (12), *i.e.* in Vikrama-Saîvat 1279, in the month of Chaitra which inaugurates the march of conquest of the god of love, on a Sunday, the first of the bright half,— while the illustrious king Pratâpa was whitening (*dhaivalayuti*<sup>4</sup>) the earth with the great fame of having in mere sport cut up the Yavâns (or Muhammadans),— a certain Mâdhava made a well or tank on the rock, apparently near the spot where the inscription is engraved.

The date regularly corresponds, for the Kârttikâdi Vikrama year 1279 expired, to Sunday, the 5th March A.D. 1223, when the first *tithi* of the bright half of Chaitra ended 0 h. 38 m. after mean sunrise. The 'king' Pratâpa, in whose reign this date falls, is, I have no doubt, a descendant and successor of the Jâpiliya Nâyaka or Mahânâyaka Pratâpadhavala, whose well-known Târâchandî rock inscription is dated in Vikrama-Saîvat 1225;<sup>5</sup> of whom there is another short inscription of the same year,<sup>6</sup> recording the construction of a road by him, at 'Phulwariya';<sup>7</sup> and whose name is given, with a date which I would read Saîvat 1214 Jyaishthâ-vadi 4 *Sa(su)nan*,<sup>8</sup> in a short inscription on the rock near the Tutrahî falls.<sup>9</sup> From a slightly damaged undated inscription at 'Phulwariya' it appears that the family to which these chiefs belonged was called the Khayarâvâla<sup>10</sup> *râmsa*.

#### TEXT.<sup>11</sup>

1. Om<sup>12</sup> ôm [||\*] <sup>13</sup>Navabhir-atha munindrair=vâsarâñfam=adhisaiḥ parikalayati  
saṁkhyâm vatsarô Sâhasâmkê | Madana-vijayayâtrâ-mângalê mâsi Chaitre  
pratipadi sita-kântau vâsarô<sup>14</sup> Bhâskarasya || 1 [||\*]

<sup>1</sup> Dr. Rajendralal's translation of the date is: 'In the Sal's Śaka year of ninety (90), and (9), and the sages (7), and the Indras (14), and the lords of the days (12), all added up (132), on the day of the festival of the conquest of Cupid (*Madana-vijaya*) in the auspicious month of Chaitra, the eleventh of the moon, when the sun, Venus and Jupiter were in Pisces.'

<sup>2</sup> Compare *Sahasânka vatsarô* in the date of Vikrama-Saîvat 1240 from Mahôbâ, given by me in *Ind. Ant.* Vol. XIX, p. 179, No. 127.

<sup>3</sup> I know of no other date from an inscription, in which *munindra* is employed instead of the simple *muni*.

<sup>4</sup> The use of this word seems to suggest (in this particular case) that the fuller name of the chief was *Pratâpadhavala*; see below.

<sup>5</sup> For the exact date and further references see *Ind. Ant.* Vol. XIX, p. 184, No. 143.

<sup>6</sup> See *ibid.* p. 179, No. 126.

<sup>7</sup> This, or *Phulwari*, is the name of a part of Rôhtâsgadh; see M. Martin's (*Buchanan Hamilton's Eastern India*, Vol. I, p. 450).

<sup>8</sup> This date, for the Kârttikâdi Vikrama year 1214 expired and the *pûrimânta* Jyâishtha, would regularly correspond to Saturday, the 19th April A.D. 1158.— It may be pointed out that in the four dates mentioned in the above, which are all from the Shâhabâd district in South Behar,— the date of the year 1214, the two dates of the year 1225, and the date of the year 1279,— the years are all expired *Kârttikâdi* years, and that in the three of them which quote days in dark fortnights, the months are *pûrimânta* months.

<sup>9</sup> These falls are five miles west of the village of Tilothe in the Shâhabâd district; see the *Imperial Gazetteer of India*, s.v. Tilothe.

<sup>10</sup> This name seems to survive in that of the tribe of *Kharawars*, 'who still occupy the table land on which Rautasgar (Rôhtâsgadh) is situated, with many fastnesses of the south, [and who] claim a descent from the family of the Sun'; see M. Martin's *Eastern India*, Vol. I, p. 405.

<sup>11</sup> From a rubbing supplied by Dr. Burgess.

<sup>12</sup> Expressed by a symbol.

<sup>13</sup> Metre: *Mâlini*; also of the next verse.

<sup>14</sup> Originally *vârê* was engraved, but *rê* is altered to *sa* and another *rê* is added above the line.

- 2 **Ja(ya)vana-dalana-lilâ-mâtsalaih** svair=yaśobhir=ddhavalayati dharitrim śrī-**Pratâpâ-**  
kshitiindrē | idam=ndakam=udârajñâna-bhâjâ sthirat[v]am <sup>1</sup>namitam=ila gir-  
îndrê śrimatâ Mâdhavêna || [2 ||\*]
- 3 <sup>2</sup>Anâvilam=analpiyas=tâpa-nirvvâna-kâraṇam | svayâśah-sôdarain vâri kârayâm-âsa  
Mâdhavaḥ || [3 ||\*] Nijaih vacha iva svâdu yaśah svam=iva ni[r\*]-  
malaih | etad-atra suvistirñpñai kâra-
- 4 yâm-âsa Mâdhavaḥ || [4 ||\*] Akâmâdâ kumâdikâ kâmâda-nidhir=nidhir=apâm=iva |  
akâ[ri] Mâdhâ[vê]n=éyam<sup>3</sup> prapâtâ pâtaka-druhi || 5 [||\*]

C.—Jôdhpur inscription of Rûpâdêvi; [Vikrama-]Sâmvat 1340.

This inscription, of which I owe excellent impressions to Dr. Führer, is on a stone in the Darbâr Hall of Jôdhpur in Mârwâr, where, to judge from a remark on a rubbing which some time ago was sent to me by Dr. Hoernle, it was brought from the village of ‘Burtia.’

The inscription contains 19 lines of well preserved writing which covers a space of 1' 5" broad by 1' 4<sup>1</sup><sub>2</sub>" high. The size of the letters is about  $\frac{1}{3}$ ". The characters are Nâgarâ. The language is Sanskrit; and nearly the whole text is in verse. In line 19 we find the word *pâñchapa*, used in the sense of the better known word *pañchakula*.<sup>4</sup> In respect of orthography it may be noted that the palatal sibilant is used instead of the dental in the word *âśid*, in line 7.

The inscription, which opens with a verse invoking the blessing of the god Kriṣṇa, records (in verse 6) the construction of a well or tank, at the village of Bûḍhapatra, by a queen Rûpâdêvi, of whom our text gives the following account. First, there was a ruler of the earth, named Samarasimha (v. 2). He was succeeded by the king Udayasimha (v. 3); and his son was the king Châva, the Châhumâna<sup>b</sup> (v. 4). His daughter,<sup>c</sup> agnî, born to him from Lakshmidêvi, was Rûpâdêvi, who became the wife of a king Téjasimha (v. 5), to whom she bore a son, named Kshetrasiṅha (v. 7). Rûpâdêvi, according to lines 18 and 19, inaugurated the well in the year 1340, on Monday, the 7th of the dark half of Jyâishthha, in the reign of the *Mahârâjakula*<sup>d</sup> Sâmantasimhadêva, while Jâsha and others, appointed by him, held the office of *pâñchapas*.

The date regularly corresponds, for the *Kârttikâdi* Vikrama year 1340 expired and the *pûryamânta* Jyâishthha, to Monday, the 8th May A.D. 1284, when the 7th *tithi* of the dark half ended 14 h. 14 m. after mean sunrise.

<sup>1</sup> I believe the intended reading to be *gamitam*.

<sup>2</sup> Metre: Ślôka (Anushtubh); also of the following verses.

<sup>3</sup> I would alter this to *-âyam*, and refer it to *kânda-nidhir*; ‘this reservoir of water, a water-pot (or basin of water) in a waterless spot, was made on the sin-destroying, steep rock.’

<sup>4</sup> See *Ep. Ind.* Vol. I. p. 166, and the references given there.

<sup>b</sup> Thus the word is spelt here. The five forms of the word, known to me, are *Châhavâna*, in the Dhôlpur inscription of Chandramâlsâna of Vikrama-Sâmvat 898 (*Zeitschr. Deutsch. Morg. Ges.* Vol. XL. p. 39); *Châhamâna*, first in the Harsha inscription of Vigrahârâja of V. 1030 (*Ep. Ind.* Vol. II. p. 119); *Châhumâna*, first in the Nadol plates of Âlhanadêva of V. 1218 (*Jour. Bo. As. Soc.* Vol. XIX. p. 30); *Chihuyâna*, in the plates of the Chaolukya Ajayapâla of V. 1231 (*Ind. Ant.* Vol. XVIII. p. 82); and *Chauhâna*, in the ‘Pâlam Bâlik’ inscription of the time of Ghiyâs-ud-dîn Balban of V. 1337 (*Jour. Beng. As. Soc.* Vol. XLIII. Part 1. p. 108).

<sup>c</sup> The original has *putrikâ*, ‘a daughter appointed to raise male issue to be adopted by a father who has no sons.’

<sup>d</sup> I take this to be a title. We have *Râjâkula*, applied to the Paramâra *Mahâmanđatârâvâ Sômasimha* of Chandrâvati in a Mount Âbu inscription of V. 1287 (Mr. Kathavate’s edition of Sômesvara’s *Kârtikaumudî*, Appendix B., II. 2 and 26); *Mahârâjâkula*, applied to Udayasimha in the date of V. 1306, given by me in *Ind. Ant.* Vol. XIX. p. 175, No. 115; and *Samastamahârâjâkula*, applied to the Gâhila Samarasimha in an Udaypur inscription of V. 1344 (*Jour. Beng. As. Soc.* Vol. I.V. Part 1. p. 19).

I regret that for the present I am unable to furnish from other inscriptions any certain information regarding the chiefs or princes, mentioned in this record. In a Mount Ābū fragmentary inscription of Vikrama-Saṁvat 1377, of which we have a translation in *As. Res.* Vol. XVI. p. 285 ff., a Chāhumāna Samarasimha (apparently of Śākambhari) is mentioned, who, like the Samarasimha of the present inscription, was succeeded by his son Udayasimha; and in *Ind. Ant.* Vol. XIX. p. 175, No. 115, I have given, from one of Prof. Peterson's *Reports*, a date of Vikrama-Saṁvat 1306, of the reign of a prince Udayasimhadēva who might well have been Rūpādēvi's grandfather. But according to the Mount Ābū inscription Udayasimha was succeeded by his son Mānavasimha, not by Chāva;<sup>1</sup> and I know of no Tējasimha (or Tējashimha)<sup>2</sup> and of no Sāmantasimha whom I could place in Vikrama-Saṁvat 1340.

Būdhapatra apparently is the village of 'Burtra' where the inscription seems to come from. I have not found the place on the maps at my disposal.

TEXT.<sup>3</sup>

- 1 Om<sup>4</sup> || Om namō Vigñarājāya [||\*] Prāraimbhē hasitaṁ bhujā-bhrāmukritair=āmīdolānair=vismītaiḥ mlānatā bāhulat-ō-
- 2 pāpīdāna-bhiyā prōllāsanē bhūbhṛitāḥ | dattāḥ Kṛishṇa-karābja-sayinī nāgē śreyāmīśi puṣṇāntu vō
- 3 gopībhir bhujavalli-kāmākā-kāpatkār-ōtā(tta)rās-tālikāḥ || 1 [||\*] Samarasimha<sup>5</sup> ilā-
- 4 dhīpa ādimō guṇa-varō sjani siṁha-parākramāḥ | svakula-kāmāna-kalpamahīn-  
5 bah̄ [7] svabhuja-nirjjītu-rājakadāmībakāḥ || 2 [||\*] \*Tat-pattāmbara-chandramā-  
naya-gṛihāni lakshmī-nivā-
- 6 sō guru<sup>6</sup> || r=maryādā-sahitāḥ payōnidhir=iva kshōmī-talē nirmāmāle [||\*] sa-  
sthairyāḥ surasadāmava-
- 7 [n. \*] Manasi jō ru(rū)p-ādhyā āśi(sī)d-iva bhūpāl-Ödayasimha ēsha ravivad-  
dhāmīnām<sup>10</sup> sudhāmī-ōdaya[ḥ]<sup>11</sup> || [3 ||\*]
- 8 <sup>12</sup>Tasyātīngajō gajā iv=ōttamādāna-rājī<sup>13</sup> śrī-Chāva-bhūpati-vaṣṭro janī<sup>14</sup>  
Chāhumānah ||(1)
- 9 saṁdhāryatē nrīpa-gaṇāīḥ śīrasā yad-ājñā mityām yathā snkusumāni  
manōhārāṇī || [4 ||\*]
- 10 Ru(rū)pādēvī<sup>15</sup> svakula-tilak-ākāriṇī putrik=āsyā Lakshmidēvyā udārī-sarasi  
prō-
- 11 llasad-ājāhāmī | bhūmī-bhartur=vipula-yaśasas-Tējasimhasya kāntā ||<sup>16</sup>  
kīrtti(rtē)r=gēhāmī kama-

<sup>1</sup> Chāva, of course, might have been a younger brother of Mānavasimha.

<sup>2</sup> There is a Guhila Tējashimha of Mewād for whom we have a date in V. 1324, but he had been succeeded in V. 1335 by his son Samarasimha, and his wife was Jayatalladēvi; see *Jour. Beng. As. Soc.* Vol. LV. Part 1, pp. 46 and 48.

<sup>3</sup> From impressions supplied by Dr. Führer.

<sup>4</sup> Expressed by a symbol.

<sup>5</sup> Metre: Sārdulavikrīdita. The legend is that Kṛishṇa held up the mountain Gōvarībhāu, to shelter the cowherds and their cattle from the heavy rain, sent by the offended Indra.—The word *kāpatkāra* either is a mistake of the engraver for *rānatkāra* or is used by the writer instead of it.

<sup>6</sup> Metre: Drutavilambita.

<sup>7</sup> This sign of punctuation is superfluous.

<sup>8</sup> Metre: Sārdulavikridita. With *tat-pattāmbara-chandramāh* compare, e.g., *tat-pattāmbudhi-chandramāh* and *tat-pattāmbara-dinamānih*, *Ep. Ind.* Vol. II. p. 51, II. 5 and 8.

<sup>9</sup> Read *gurur*=, without the sign of punctuation.

<sup>10</sup> Read =dhāmī;

<sup>11</sup> This sign of visarga was originally omitted.

<sup>12</sup> Metre: Vasantatilakā.

<sup>13</sup> A sign of punctuation that had originally been engraved here, has been struck out again.

<sup>14</sup> Read -vara ūjani.

<sup>15</sup> Metre: Mandākrāntā; and of the two next verses.

<sup>16</sup> This sign of punctuation is superfluous.

- 12 la-vādanā dāna-lāvanya-khāni[ḥ\*] || 5 [॥\*] Ramyā vāpi madhura-salilā  
kāritā **Būḍhapatrē** |<sup>1</sup> grāmā(mē)<sup>2</sup>
- 13 vṛikshair-vitata-saphalai[ḥ\*] samyutā chāru-pushpai[ḥ ।\*] Ru(rū)pādēvyā sukrita-  
nivahē mānasamī dhārayaśityā
- 14 dāmañ da[t\*]tvā dvija-gaṇa-varō sajjanān ramjayasityā || 6 [॥\*] Manyē dēvi  
Himāgiri-sutā sūngitā Śāṅkarēṇā
- 15 lāvanyānām̄ nīdhīr-iva sadā prōllasad-dharmma-vallī | Tējōrājām̄  
patiribhu(?)valām̄ prāpā sad-dha-
- 16 rmmatō<sup>4</sup> yā tasyāḥ<sup>5</sup> jātāḥ svakula-tilakah **Kshētrasimhah** kumārah || 7 [॥\*]  
<sup>6</sup>Yāvach=chāndramas=ādi-
- 17 tyan<sup>7</sup> kurvvātō bhramayañ divi [†\*] tāvan=nāmātu vāp iyām̄ |<sup>8</sup> janānāmādu-  
vidhāyinī || 8 [॥\*] Śivam=astu [॥\*]
- 18 Sāmīvat 1340 varshē <sup>9</sup>Jyēṣṭha-vadi 7 Sōmē sdy=ēha mahārājakula-śrī-  
Sāmya(ma)ntasiṁhadēva-rājyē tanni-
- 19 yukta-śrī-Jāsh-ādi-pamehapa-pratipattāv=ēvam̄ kālē varttamānē dēvyā śrī-  
**Ru(rū)pādēvyā** vāp=iyām̄ pratishīt[ā<sup>10</sup> ||]

No. 45.—DIRGHASI INSCRIPTION OF VANAPATI;  
SAKA-SAMVAT 997.

By G. V. RAMAMURTI, B.A.; PARLAKIMEDI.

**Dirghāsi** is a small village four miles north of Kalingapatam in the Gañjām district. At one end of the village is a rocky hill, called by the inhabitants “Durga-mēṭṭa.” There are remains of a temple scattered all over the place. Stone images of Durgā, Nandi and the *linga*, some in good preservation and others in broken pieces, are found near the hill. An image of **Durgā** is still worshipped in a small cave. I visited the place three years ago. No one could tell me how the temple came to be demolished. The ruins lie amidst pieces of rocks that appear to have been detached from the hill and fallen on the temple. The present inscription is on a big stone slab, about 2 yards in height and 1½ yards in width, standing near the hill. I edit it from an inked estampage of it, supplied to me by Dr. Hultsch. It is in 23 lines, the first sixteen being in **Sanskrit** verse and the rest in **Telugu** verse.<sup>11</sup>

The alphabet is Telugu, closely resembling that used in the inscriptions of Anantavarman's time. *Bh* alone presents an older form. The *ū*-mark in *bhū* in lines 18 and 22 is written differently from that in ll. 9, 10 and 13. In conjunct consonants, proper nasals are used before *q*, as in *ganda* (l. 9), and before *d*, as in *Nanda* (l. 17), but not before *g*, as in *Vēngi* (l. 12). *Q* after an *anusvāra* is doubled in *Gāṅgga* (l. 1), but not so in *Vēngi* (l. 12); *d* in *ddruma* (l. 8) is also doubled. Consonants after *r* are invariably doubled, as in *kīrtti* (l. 5). *N* is used for *n* in *jīrṇna* (l. 12), *Gōkarnna* (l. 4) and *ghārṇnita* (l. 8 f.). Owing to the incorrect pronunciation of *ri*, *mri* and *dri* are written as *mri* and *dri* (ll. 8 and 11). It appears

<sup>1</sup> This sign of punctuation is superfluous.

<sup>2</sup> This correction has been made in the original.

<sup>3</sup> Originally <sup>9</sup>rājāḥ and <sup>9</sup>valāḥ was engraved; afterwards the lower circle of the *visarga* has in either case been changed into the sign for *vīradā*. Read *patim=īha varām* (?).

<sup>4</sup> Originally *rmmavō* was engraved.

<sup>5</sup> Read *tasyā*.

<sup>6</sup> Metre: Ślōka (Anushṭubh).

<sup>7</sup> This compound is quite incorrect.

<sup>8</sup> This sign of punctuation is superfluous.

<sup>9</sup> Read *Jyāiṣṭha-*.

<sup>10</sup> Read *pratishītā*, for *pratishīhāpītā* (used in the sense of *kārītā*).

<sup>11</sup> The Telugu portion consists partly of some of the facts mentioned in the Sanskrit portion, and partly of new facts.

that the half-*anusvāra*<sup>1</sup> sound in Telugu was formerly represented by a full *anusvāra* symbol. The *m̄* as used, for instance, after *toda* in line 23 is not required in its full sound by the Telugu metre, but should be attenuated so that *du* may be a short (*laghu*) syllable.<sup>2</sup>

The inscription records that a provincial chief (*mandalika*, ll. 16, 19) in the service of king Rājarāja of the Gaṅga dynasty (l. 1), named Vanapati (ll. 5, 13) or Baṇapati (l. 19), who was the son of Gōkarṇa (l. 4f.) and belonged to the Ātrēya gōtra and to the Brāhmaṇa caste (ll. 5, 19), built a *maṇḍapa* (l. 20) or a hall for dancing (*nātya-śāḍī*, l. 15) in front of the temple of Durgā in the town of Dirgharasi (l. 14) or Dirghāsi (l. 19) in the Śaka year 997 (ll. 14, 17), and also made an endowment for a perpetual lamp (ll. 16, 21). His wife Padmavati made a gift of another lamp (l. 21). Though spoken of as a *pratihārin* or 'door-keeper' (l. 4), Vanapati appears to have been the commander-in-chief of Rājarāja's forces. The inscription refers to his victory over the Chōḍa king<sup>3</sup> (ll. 8, 9) and the Utkala (l. 10) and to the subjugation of the kings of Vēṅgi<sup>4</sup> (ll. 12, 17), Kimidi, Kōsala, Giḍrisingi and Odḍa (l. 17f.). He also killed a certain Daddārṇava (l. 12). Vanapati had the *birudas* Chalamartigandha<sup>5</sup> (ll. 9, 18), Bhanḍanavijaya<sup>6</sup> and Gaṇḍagopala<sup>7</sup> (l. 20).

The date of the inscription, Śaka-Sativat 997, if taken as an expired year, corresponds to A.D. 1075-76. This year would fall towards the end of the reign of the Gaṅga king Rājarāja. Rājarāja's father Vajrahasta was crowned in A.D. 1038<sup>8</sup> and ruled for 30 years.<sup>9</sup> Rājarāja himself reigned for 8 years. His son Anantavarman was crowned in A.D. 1078. Therefore Rājarāja must have reigned from A.D. 1068 to 1076 and died two years before his son's coronation. What circumstances could then have delayed Anantavarman's coronation for two years? It must be his minority or some distant expedition.<sup>10</sup>

Two of the historical facts referred to in the present inscription may be compared with two statements in Anantavarman's grant of Śaka-Sativat 1040,<sup>11</sup>—viz. Rājarāja's victory over the Dramilas (*i.e.* the Chōḍas) and his affording protection to Vijayāditya of Vēṅgi against the Chōḍas. Of the remaining localities which Vanapati is said in the present inscription to have conquered as Rājarāja's commander-in-chief,—Kimidi is now a Zamindārī in the Guñjam district. Kōsala corresponds to the upper valley of the Mahānādī and its tributaries.<sup>12</sup> Giḍrisingi I cannot now identify. Odḍa or Utkala is Orissa, whose king was later on reinstated by Rājarāja's son Anantavarman.<sup>13</sup>

#### TEXT.<sup>14</sup>

- 1 आसीन्नगान्ववायच्छिपतितिलको राजराजच्छितीशः स्मापाल-
- 2 प्रौढमीलिप्रकरमण्णिकप्रस्फुरत्वादपीठः । योरातिच्छचक्रक्रथ-
- 3 नकरभुजापालिता[शे]षषुष्वीचक्रयक्रायुधाभो दधदुरसि रमां वाचि वाचामधी-  
शः [॥ १\*]

<sup>1</sup> I have not seen the half-*anusvāra* symbol in the inscriptions that I have hitherto examined.

<sup>2</sup> Compare p. 316, note 13.

<sup>3</sup> The Chōḍa king is Rajendra-Chōḍa (or Kulottunga-Chōḍa I.), whose daughter Rājasundari was married to Rājarāja; *Ind. Ant.* Vol. XX. p. 276.

<sup>4</sup> The king of Vēṅgi referred to is Vijayāditya VII.; see *ibid.*

<sup>5</sup> Compare *Ind. Ant.* Vol. XXI. p. 199.

<sup>6</sup> *I.e.* 'an Arjuna in battle.'

<sup>7</sup> *I.e.* 'a Krishṇa among heroes.'

<sup>8</sup> Above, p. 185.

<sup>9</sup> See the Table facing p. 186 above.

<sup>10</sup> [Anantavarman's stone inscriptions at Mukhaliṅgam and elsewhere, which are dated both in Śaka and regnal years, show that his accession, or perhaps his appointment as co-regent of his predecessor, took place about three years before A.D. 1078; see my *Annual Report* for 1895-96, p. 6.—E. H.]

<sup>11</sup> *Ind. Ant.* Vol. XVIII. p. 171.

<sup>12</sup> *South-Indian Inscriptions*, Vol. I. p. 97.

<sup>13</sup> *Ind. Ant.* Vol. XVIII. p. 171.

<sup>14</sup> Read प्रौढः.

<sup>14</sup> From an inked estampage, sent by Dr. Hultzsch.

- ४ तस्यान्वयागतमहाप्रतिहारिसुखसंस्तभिताखिलविरोधिनराधिपौजा: । गोकर्ण-  
 ५ सूनरवनीसुरवंशभानुराचेयगोचरमहितो महनीयकीर्तिः ॥ [२\*] वनपतिरि-  
 ६ ति नामा त[स्य] गांभी[र्थ]शौर्याखिलजगदुपकारैश्चभूमः प्रचेताः । अधि-  
 कम-  
 ७ भिमतात्तद्वानमालोक्य चिंतामणिरिह न विददे यत्तदश्मत्वहेतोः ॥ [३\*]  
 आजा-  
 ८ वसौ चोडनृपस्य सेनामहावनस्याश्चस्त्रिगाकुलस्य<sup>३</sup> [१\*] मत्तेभस[१]रहुमघू-  
 ९ च्चितस्य<sup>४</sup> दावानलोभूच्चलमत्तिंगणः ॥ [४\*] तेनाजौ, चोडसेनावनदवदहनेना-  
 शुग-  
 १० <sup>५</sup> प्रासश[स्ती]निस्तिशज्ज्वालके[नोल्क]लगजतुरगानोकिनोनाथभूज[१\*]: [१\*] निहृ-  
 धा भग्नम्-  
 ११ ला <sup>६</sup> निपतितशिरसश्चिवबाहूशशाखा<sup>६</sup> द्रिष्यतेद्यापि भूतेश्च इव धवलैरस्त्रिभि-  
 १२ ऋर्णिमासैः<sup>७</sup> ॥ [५\*] जित्वा मुहुर्बंगिधराधिनाथं तस्याजहाराखिलवस्तुरा-  
 शि[म्\*] । "दहार्णवस्तोन  
 १३ यमाय दूतः प्रस्थापितो दिग्जयकीर्तनाय ॥ [६\*] जित्वैवं भूमिपालान्वन-  
 पतिरवनावाम[नः]  
 १४ कीर्तिवक्षीं शाकाद्वे शैलपद्मप्रभवनिधियुते दीर्घरस्यां नगर्थ्यां [१\*] दुर्मा-  
 देव्यालयस्याभरण-  
 १५ मिव पुर[ः\*] स्थापयामास गुर्वीं श्रीमान्<sup>१०</sup> श्रीनाथवीर्यः<sup>१\*</sup> स्थगितदश-  
 दिशाच्च[१\*]व्यशालाच्चलेन<sup>११</sup> [॥ ७\*]  
 १६ दोपमखण्ड<sup>१२</sup> प्रादान्मण्डलिकस्त्रीतिचण्डदोहण्डः [१\*] तस्यामेव समायान्तस्यै  
 देव्यै सुरेशपूज्यायै ॥ [८\*]  
 १७ <sup>१३</sup>श्रीशकुनेण्डलु <sup>१४</sup>भूसतिपै शैलनन्दाभवसंख्यनोन्द वेंगि- [१\*] देशंबु गिमि-  
 डिय<sup>१५</sup> गोमल गिड्डि-  
 १८ सिंगिदेशंबु मष्टियोडडदेशमनंग<sup>१६</sup> [१\*] जनिन भूपालुरननिनोच्च<sup>१०</sup> चलम-  
 च्चिंगण्डण्डे<sup>१७</sup> नेगडिन

<sup>१</sup> Read गोकर्ण.<sup>२</sup> Read <sup>१</sup>कारेन्द्रश्चभूम.<sup>३</sup> Read भूगाकुलस्य.<sup>४</sup> Read धूर्णितस्य.<sup>५</sup> Read निस्तिंश्च.<sup>६</sup> Read 'शिरसच्छिद्र'.<sup>७</sup> Read दुर्घ्यन्ते.<sup>८</sup> Read <sup>१</sup>ऋर्णिमासैः.<sup>९</sup> Read दहार्णवः.<sup>१०</sup> Read श्रीमान्मृक्षो.<sup>११</sup> Read शालाच्चलेन.<sup>१२</sup> Read <sup>१</sup>खण्डः.

<sup>११</sup> The following is a Telugu verse, containing a *sṭriśālālikā* of eight lines, followed by an *dīvavali* of four lines. The composition is not good. There are several errors which are noticed in the footnotes. In those syllables, after which I have placed the letter *a*, the nasals *n* and *m* should be attenuated in reading, so that the consonants preceding them may be *laghu* or short. At present these nasals would be replaced by half-*anugraha* symbols.

<sup>१२</sup> A letter is wanting before भु.<sup>१३</sup> Read फिसिंडिय.<sup>१४</sup> Read <sup>१</sup>बीडूचे.

- 19 मण्डलिकुण्डु<sup>१</sup> [।\*] भूसुरवंशगुण वासवनिभमोगि वणपति सौजन्यगुणयुतुण्डु  
[।\*] दीर्घासि भगवतिदे-
- 20 विदेवालयमुन मुदटं गडुघनतरमुग [।\*] मण्डपमेत्तिचे मण्डनविजयगुण्  
गणगोपालुण्डु-
- 21 णडवर्ति [।\*] दीविय वेदेनदेविकिनव्वेलं<sup>२</sup> दन मनोवस्त्रभि वनजनेत्रि [।\*]  
दीविय वेदें बद्धावतियुन्-
- 22 २[ना] चोणीनशश्वलु गलयंतकुन मुदमुन [॥\*] गगनभूमिचंद्रखरकरोदक-  
शिखि- [।\*] मारुताममूर्ति
- 23 महिषमथन<sup>३</sup> [।\*] यि[ष्टपूर्स]फलमनेक्कालंबुन [।\*] मिचुतीडं<sup>४</sup> दमकुनिचुचु-  
ण्ड] ॥ [॥\*]

## TRANSLATION.

## A.—Sanskrit portion.

(Verse 1.) There was king Rājarāja, the ornament of the kings of the **Ganga** dynasty; whose foot-stool was shining with the rays of the gems in the rows of the bold heads of kings; by whose arms, which cut hosts of rival kings, the whole orb of the earth was protected; whose splendour resembled that of (Vishnu) whose weapon is the discus; who (*like the latter*) had Rāmā (Lakshmi) on his bosom; (*and who was*) a lord of speeches (Bṛihaspati) in speech.

(V. 2 f.) The chief of the great door-keepers (*pratihārin*) hereditary in his family, he who paralysed the vigour of all the rival kings, (*was*) named **Vanapati**, the son of **Gōkarna**, the sun of a Brāhmaṇa family, praised among those of the Ātrēya gōtra, (*and*) of great repute. (*He*) excelled Prachētas (Varuṇa)<sup>4</sup> by his profundity, in heroism, (*and*) in benefactions to all the world. Seeing that his gifts in this world exceeded (*even*) desires, the *Chintāmani*<sup>5</sup> did not melt away (*only*) because of (*its*) stony nature.<sup>6</sup>

(V. 4.) This **Chalamartiganda** became in battle a conflagration to the great forest (*which was*) the army of the **Chōda** king, teeming with beasts (*which were*) horses, (*and*) full of<sup>7</sup> tall trees (*which were*) mast elephants.

(V. 5.) By him—the fire to the forest of the army of the **Chōda**, whose flames were arrows, darts, knives and swords,—the trees (*which were*) the commanders of the troops of elephants and horses of the **Utkala**, were entirely burnt in battle, their roots broken, their heads struck down, (*and*) their branches (*which were*) arms and thighs, cut off. Even now they are recognised, like a heap of ashes, by (*their*) white bones, the flesh of which is withered.

(V. 6.) Having often defeated the king of **Vēngi**, he took away the whole heap of his property. **Daddārnava** was sent by him to Yama (*the god of death*) as an envoy to report (*his*) conquest of the whole world.

<sup>1</sup> Read °नथ्वल् or °मद्वल.

<sup>2</sup> Here the metre requires some alteration, perhaps साङ्गिनशश्वलः?

<sup>3</sup> Read °मध्यनि.

<sup>4</sup> Vanapati literally means 'the lord of water' and is also an epithet of Varuṇa, the regent of the ocean.

<sup>5</sup> The *Chintāmani* is a fabulous gem which is supposed to yield to its possessor all he desires.

<sup>6</sup> If it were not a stone, it would have melted away out of shame.

<sup>7</sup> Literally 'moving to and fro with.'

(V. 7.) Having thus conquered the kings on earth, the prosperous **Vanapati**, who possessed the valour of (Viṣṇu) the lord of Śrī,— in the Śāka year formed by the hills (7), the Brahmās (9), and the treasures (9),— (*i.e.* 997),— planted, as an ornament to the temple of **Durgā** in the town of **Dirgharasi**, in front (*of it*), the great creeper of his fame which overspread the ten directions, in the guise of a hall for dancing.

(V. 8.) In the same year this provincial chief (*manḍalika*), who possessed very fierce club-like arms, granted a perpetual lamp to the same goddess, who is worthy of being adored by (Indra) the lord of the gods.

*B.—Telugu portion.*

(V. 9.) When the prosperous Śaka years reigned on earth the number of the hills (7), the Nandas (9), and the Brahmās (9),— (*i.e.* 997),— the *manḍalika* **Bañapati**, (*who came*) of a Brāhmaṇa family, who resembled Indra in (*his*) enjoyments, who possessed the virtue of kindness, (*and*) who was celebrated as **Chalamartiganda**, defeated in battle the kings of the Vēngi country, **Kimidi**, **Kōsala**, the Gidrisingi country and the **Odḍa** country, (*and*) caused a *mandapa* to be built with great splendour in front of the temple of the goddess **Bhagavatī** (Durgā) in **Dirghāsi**. He, the **Bhaṇḍanavijaya**, the **Gandagopāla**, gave a perpetual lamp to the same goddess; and his wife, the lotus-eyed **Padmavatī**, joyfully placed a lamp on the other side,<sup>1</sup> to last as long as the earth,<sup>2</sup> the sun and the moon. Let (*the goddess*) **Mahishamathanī** (Durgā), who is the embodiment of the sky, the earth, the moon, the sun, the water, the fire and the air, be pleased to grant them for ever the fruits of the performance of charitable deeds (*ishtāpūrta*).<sup>3</sup>!

NO. 46.—TOTTARAMUDI PLATES OF KATAYA-VEMA;  
SAKA-SAMVAT 1333.

BY J. RAMAYYA, B.A., B.L.

These copper-plates are said to have been discovered more than thirty years ago by one Mokkapatla Rājappa of Tottaramudi in the Amalāpuram tāluk of the Gōdāvarī district, while digging for earth on the site of a ruined house. I obtained them in 1892 through the kindness of a friend, and published the inscription in the Telugu paper *Chintāmani* for August 1893 at Rajahmundry. The plates are now deposited in the Madras Museum.

The grant is inscribed on three copper-plates, measuring  $9\frac{1}{4}$  by 5 inches each, and weighing in all  $3lb\ 7\frac{1}{2}oz.$ <sup>4</sup> The plates are numbered, and were held together by a (now broken) copper ring, passed through circular holes on the left-hand side, and surmounted by the figure of a couchant bull, the vehicle of Śiva, which rests on a plain pedestal. The sun and the crescent of the moon are soldered on the ring behind and in front of the pedestal. The diameter of the ring is about  $3\frac{3}{4}$ "; its thickness about  $\frac{3}{8}$ "; the height of the bull  $1\frac{1}{4}$ "; and the length and breadth of the pedestal  $1\frac{1}{8}$ " by  $\frac{3}{4}$ ". The plates are in a fair state of preservation. Each of them bears writing on both sides. There are thirteen lines on each side except the last, which has only six lines. The letters are deeply cut and clear.

The characters used are of the old Telugu type. The following are some of the instances in which they differ from the modern Telugu characters. The *talakattu* or secondary form

<sup>1</sup> Or, 'on that day.'

<sup>2</sup> If my emendation on p. 317, note 2, is correct, the word 'witnesses' should be substituted for 'earth.'

<sup>3</sup> वार्षीकृपतडागादि देवतायतनानि च । अद्रपदानमारामाः पूर्तमार्याः प्रचक्षते ॥

<sup>4</sup> This is exclusive of the weight of the ring, and of a piece of the third plate which has unfortunately been mislaid; see p. 324, note 9.

of *a* is like the lower half, and the *gudi* or secondary form of *i* like the upper half, of a circle. To denote *î*, the tip of the left leg of *i* is slightly curved inwards. The secondary form of *e* is like a sickle, and no distinction is made between that and the secondary form of *ê*, nor between those of *o* and *ô*.<sup>1</sup> These vowel signs are generally detached from the consonants to which they appertain, except in the case of *bh*, *v*, *n*, *ch*, etc. The use of the perpendicular line at the bottom, to distinguish the aspirated from the unaspirated forms of consonants, is not met with. *Bh* is distinguished from *b* by the *talakattu*, which is absent in *bhi*, *bho* and *bhau*; these forms are, therefore, similar in appearance to the corresponding forms of *b*. *D* resembles the modern *d*, and *dh* the modern *d*.

The following **orthographical** peculiarities may be noticed. When *r* happens to be the initial letter of a compound *akshara*, it is generally represented by its secondary form, called *velapalagilapa* (ll. 5, 8, 17, 27, 32), although the more usual form is also sometimes used (in *karma* and *saurya*, ll. 7, 11). *G* is sometimes unnecessarily doubled after *r*, as in *Bhārygacca* for *Bhārgava* (ll. 17, 30), and the *anusvāra* is used in certain places instead of *n*, as in *yasmīm-nissīmā*<sup>2</sup> (l. 16) and *punar=Āmnarōtā*<sup>3</sup> (l. 35). The inscription is composed throughout in **Sanskrit** verse, except the description of the boundaries of Mallavaram (ll. 51-57) and the last line of the inscription, which are in **Telugu** prose.

The inscription opens with invocations of the Boar-incarnation of Vishnu (verse 1), of Ganapati (v. 2), and of the Moon on the head of Siva (v. 3), as in the case of the Vānapalli plates of Anna-Vēma.<sup>4</sup> It then refers to **Vishnu**, "the first of the gods," from the lotus of whose navel was born the **Creator** of the three worlds, from whose mouth, arms, thighs and feet emanated the castes (v. 4). One of the branches of the fourth caste (v. 5) was the **Pāñtakula** (v. 6). To this belonged king **Vēma**, surnamed **Jaganobbagaṇḍa**, the builder of a flight of steps on the bank of the **Pāṭalagaṅgā** at the foot of the **Śrīsaila** hill (v. 7 f.). His son was **Anavōta**<sup>5</sup> (v. 10). The younger brother of the latter, named **Annavēma** or **Anavēma**, was also known as **Vasantarāya**, 'the king of spring,' and **Kshurikāsahāya**, 'one whose chief weapon is a dagger' (v. 12).<sup>6</sup> The epithet **Vasantarāya**<sup>7</sup> appears to have been earned by Anavēma by the prominent part he took in the annual *vasantotsava* or spring festival, which is alluded to in verse 14.<sup>8</sup> Anavōta had a son named **Kumāragiri**, who ruled the country a long time from his ancestral capital **Kondavidū** (v. 15 f.).

Kumāragiri's minister was **Kātaya-Vēma**, who excelled Brihaspati and Śukra in intelligence,<sup>9</sup> and Paraśurāma and Arjuna in valour (v. 18). Kātaya-Vēma rendered great help to Kumāragiri in obtaining possession of and governing his ancestral territory, even as Kṛishṇa did to Yudhiṣṭhīra (v. 19). In return for these services he received from his sovereign the gift of the "eastern country," of which **Rājamahendranagari** (the modern Rajahmundry) was the capital (v. 20). Verse 21 traces the descent of Kātaya-Vēma from **Kāta** (I.), whose son was **Māra**. Māra's son was **Kāta** (II.), whose son was Kātaya-Vēma, who issued the grant (v. 23). We are also informed incidentally that Kātaya-Vēma was the son-in-law (*jāmātri*) of **Anavōta** and the son of the daughter (*dauhitra*) of **Vēma**, and that his mother's name was **Doddāmbikā** (v. 21).<sup>10</sup> His wife was **Mallāmbikā**, who got the Siva temple of **Markandēya**

<sup>1</sup> For the use of the secondary forms of short *e* and *o* see the Telugu portion on pages ii. b and iii. a of the plates.

<sup>2</sup> Above, Vol. III. p. 59.

<sup>3</sup> This name stands for *Ana-Pōta*. According to Telugu grammar *p* becomes *v* under certain circumstances.

<sup>4</sup> See the Vānapalli grant, where the same epithets are applied to Anavēma.

<sup>5</sup> Compare above, Vol. III. p. 65, note 6, and p. 286.

<sup>6</sup> See Śrinātha's *Kāśikhaṇḍamu*, where a similar festival at Rajahmundry is described.

<sup>7</sup> Kātaya-Vēma was the author of a learned commentary on Kālidāsa's three dramas.

<sup>8</sup> This relationship is made clearer in the extract from the *Kumāragirīrājyam* appended to this paper, which states that Kātaya II. begot Kātaya-Vēma by Doddāmbikā, the daughter of Vēma (verse 10), and that Kātaya-Vēma was *hhāgīnēya* (sister's son) and *jāmātri* (son-in-law) to Anavōta (v. 12).

on the Gôdâvari at Râjamahêndranagara (Rajahmundry) covered with gold and gems and performed several other charities (v. 24 f.). The inscription then proceeds to state that, on the full-moon day of Kârttika (**Kârttiki**) in the cyclic year **Khara**, corresponding to the (expired) Sâka year counted by the *guṇas* (3), Râmas (3) and Viśvas (13),—i.e. 1333, or A.D. 1411-12,—Kâtaya-Vêma granted the village of **Mallavaram**, which was named after his wife **Mallâmbikâ** (v. 26) and which was situated on the bank of the **Vriddha-Gautami** in the vicinity of **Muktiśvara** in the **Kônadêśa** (v. 27), to Nrisinîha, who was the son of Ahôbala and the grandson of Appayârya. The donee belonged to the Kâsyapa *gôtra* (v. 28) and the Kânya *sâkhâ* (vv. 26 and 29). He divided the village with his relations (v. 29). Then follows a description, in Telugu prose, of the boundaries of Mallavaram (ll. 51-57). This village was bounded in the north-east by **Tottadimûndi**, in the south-east by **Mallâyammaṅgâri-Komaragiripuram**,<sup>1</sup> and in the west by the **Vriddha-Gautami**. Then follow seven imprecatory verses (30-36) in Sanskrit. The concluding verse (37) tells us that this edict (*śâsanâ*) was composed by Śrivallabha of the Kanya *gôtra*, the son of Lakshmi and Śrivallabhârya. The grant bears at the end the signature (*vrilu*) of **Vêmu** (i.e. Kâtaya-Vêma).

Of the localities mentioned in this inscription, **Kondavidu** (l. 27) and **Râjamahêndri** (Rajahmundry) (ll. 33 and 42) are well known. The term **Kôna** (l. 48) as the name of a tract of country is not unfrequently met with in inscriptions. The Piṭhâpuram inscription of Mallidêva<sup>2</sup> gives a list of the chiefs of Kônamandala, and the Naḍupûrû grant of Anavêma<sup>3</sup> refers to Kôpasthala as being situated in the Gôdâvari delta. The term **Konasima** is in common use in the Gôdâvari district, where it is now applied to a portion of the Amalâpuram taluka, which, being watered by several branches of the Gôdâvari, is as fertile as a *kôna* or valley. The village of **Muktiśvaram** (l. 49) is situated in this Konasima on the right bank of the Gautamî, right opposite to Kôtipalli on the other side. It contains an ancient and celebrated temple, an account of which is given in the *Gautami-Mâhâtmya*.<sup>4</sup> The **Vriddha-Gautami** (ll. 48, 54, 55), one of the seven branches of the Gôdâvari, runs close by Muktiśvaram on the south and is entirely dry, except perhaps when the Gôdâvari receives heavy floods. **Mallavaram**, which is said to have been situated on the bank of this river, has long since ceased to exist as a separate village and now forms part of **Tottaramûndi**, which is mentioned as **Tottadimûndi** among the boundaries of Mallavaram (ll. 52 and 56); but the Mallavaram lands are identified to this day. When Mallavaram was a separate village, the Kappangantula family possessed the *mîrdsî* right to the village, and this family belongs to the Kâsyapa *gôtra*, as did the family of the original grantee (l. 49).

Historically this inscription is important as giving a list of the **Kondavidu** chiefs down to **Kumâragiri**, and as showing when and under what circumstances the **Râjamahêndri** portion of the Kondavidu territory became detached from the rest of it. As has been seen, the inscription traces the Reddi line from Vêma, who had two sons, Anavôta and Anavêma, Anavôta's son being Kumâragiri. This genealogy is, in the main, supported by the introduction to Kâtaya-Vêma's commentary on Kâlidâsa's *Šâkuntala*, called *Kumâragirîrâjîyam* (after Kumâragiri Reddi), an extract<sup>5</sup> from which is appended to this paper. That book mentions the same names as this grant, with the exception of that of Anavêma. Both the Vânapalli<sup>6</sup> and Naḍupûru<sup>7</sup> grants of Anavêma trace the line from Vêma's father Prôla, the earliest member of

<sup>1</sup> [This village, which is not found on the *Maras Surrey Map* of the Amalâpuram taluka, must have been an *agrahâra* founded by Mallâmbâ, the wife of Kâtaya-Vêma, and named after her brother Kumâragiri.—E. H.]

<sup>2</sup> Above, p. 84.

<sup>3</sup> Above, Vol. III p. 287.

<sup>4</sup> See also Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 32.

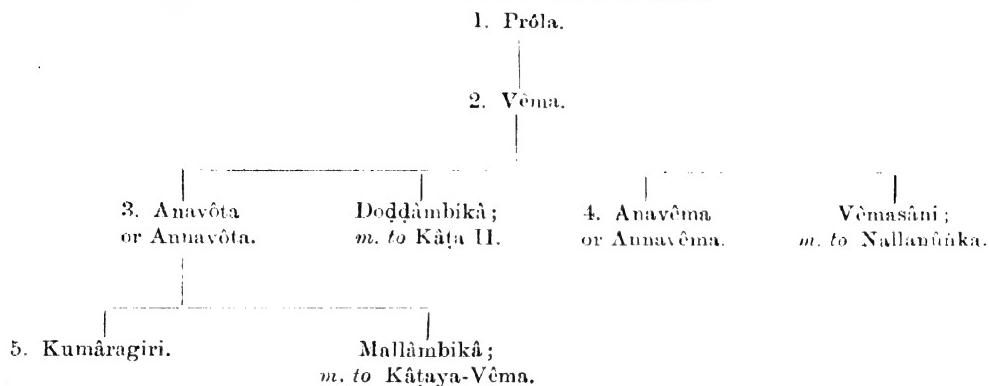
<sup>5</sup> I am indebted for this to the late Paravastu Jagannâtha Ayyavaru Gâru of Vizagapatam.

<sup>6</sup> Above, Vol. III. p. 59.

<sup>7</sup> *Ibid.* p. 286.

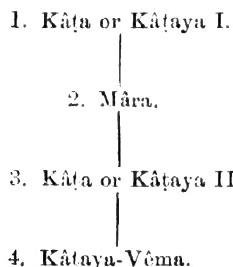
the dynasty mentioned in any published genealogy, and conclude with Anavôta and Anavêma. Putting all these accounts together, we get the following genealogy of this dynasty.<sup>1</sup>

### THE REDDIS OF KONDAVIDU.



All these accounts agree in ascribing to Vêma (No. 2) the construction of a flight of steps connecting the Pâtalîngangâ with the temple on the Srîsaila hill, and to Anavêma (No. 4) the epithet of Vasantarâya. This genealogy differs from that given by Mr. Sewell,<sup>2</sup> which seems to have been based partly on local traditions.

The following genealogy of Kâtaya-Vêma of Râjamahendri is given in this grant and in the *Kumâragirirâjâlyam*:—



Kâtaya II. married Doddâmbâ, the daughter of Vêma of Kondavidu and sister of Anavôta and Anavêma; and Kâtaya-Vêma married Mallâmbâ, the daughter of his maternal uncle Anavôta and sister of Kumâragiri.

### TEXT.<sup>3</sup>

*First Plate ; First Side.*

- 1 विश्वंभरीव्याङ्गदारः केलिपल्लितांबुधिः । विश्वंभराभवत्सापि ये-
- 2 नीहाङ्गमवाष्य भूः ॥ [१\*] भवतां भवतां नागः शक्तिः शंकरोन्वहं ।
- 3 दानेन सुरभिः\* स्वस्य दानेन सुरभिष्य यः ॥ [२\*] शिरोरङ्गं शंभीः  
शशधरकिशोरः क-

<sup>1</sup> For further confirmation of this list see the passage beginning with *Appunya-vâmsâmba Kâmasisura-dhramsi* in Sriâtha's *Bhimakhandamu*, Âsvâsanu 1.—[See also the two genealogical accounts in my *Reports on Sanskrit MSS.* No. I, pp. x. and 88 f. and No. II, pp. xii. and 91 ff.—E. H.]

<sup>2</sup> *Lists of Antiquities*, Vol. II, p. 187.

<sup>3</sup> From the original plates.

- 4 लयताद्विकारे गौर्या मुकुरति रते दीपति च यः बिसांकूरभान्त्या<sup>1</sup> ग-  
 5 गनतटिनीहंसपठलीमुहुचूघर्षाद्विमलविमलस्तेजित इव ॥ [३\*] अस्ति स्त-  
 स्तिम-
- 6 दाद्यमध्रभुजामंभोजनामं महस्तनाभीकमलादभू[४\*]तिजगतां नि-  
 7 मर्णाकर्मच्चमः । सुख्यो विश्वस्त्रजां चिरंतनगिरां विश्वामधं<sup>2</sup>  
 8 <sup>३</sup>टापधस्तस्यासन्मुखबाहुसविधपदतो वर्णः क्रमेणोदिताः ॥ [४\*] पुं<sup>4</sup>  
 9 सस्तस्य पुरातनस्य चरणाभोजातजातं कुलं स्वत्याचारविधानतोपि विमलं<sup>5</sup>  
 10 <sup>६</sup>शुभ्रस्वभावादिदं । आसीक्षिंच कलौ युगे नृपतयः प्रायेण यत्रोदिता-  
 स्तेज-
- 11 :श्रीयवदान्यताप्रभृतिभिर्युक्ता गुणैः प्राभवन् ॥ [५\*] तत्र पंटकुलं नाम  
 प्रस्तुतं
- 12 बहुशाखिनि । तराविव फलं रम्यवृत्तं सरसमुज्ज्वलं<sup>7</sup> ॥ [६\*] तत्रासीद्वेम-  
 भूपालः
- 13 कुले विबुधरंजकः । पयोधाविव संतानो राजरब्बोद्धवाकरे ॥ [७\*] श्री-  
 मान्वेम-

*First Plate ; Second Side.*

- 14 महीपतिस्थ विदधे पातालगंगातटे श्रीशैले जगनोब्बगंडविरुद्धस्तीपान-  
 15 वीधीं<sup>8</sup> शुभां । यासौ दीव्यति दिव्यसीमनगरारोहीद्यतानां नृणां नि-  
 श्रेणि-
- 16 : परिकल्पितेष नितरामाब्रह्मकल्पस्थिरा ॥ [८\*] यस्मिन्निस्तीमभूदानस्याति-  
 सौभा-
- 17 ग्यशालिनि । हिजैर्न बहु मन्यते वलिभौवनभार्गवाः ॥ [९\*] अनवोत-  
 प्रभुस्तस्माद-
- 18 जायत भुजायतः । महासेनो महादेवादिवारातिकुलांतकः ॥ [१०\*]  
 अनवोत-
- 19 मही[प]तौ धरित्रीं परितो विभ्रति पंगंद्रमुख्याः । चिरमुचूसिता<sup>9</sup>  
 लघूका-
- 20 ते स्वे भरणे जीवनमस्य संस्तुवंति ॥ [११\*] तस्यानुजसुजननोस्ति  
 वसं-<sup>10</sup>

<sup>1</sup> Read भान्त्या.

<sup>2</sup> The *anusvāra* stands at the beginning of the next line.

<sup>3</sup> Read °पथः.

<sup>4</sup> The *anusvāra* stands at the beginning of the next line.

<sup>5</sup> The *anusvāra* stands at the beginning of the next line.

<sup>6</sup> Read शुजः.

<sup>7</sup> Read °मुञ्ज्जलम्.

<sup>8</sup> Read वौष्ठीः.

<sup>9</sup> Read °मुञ्ज्जसिता

<sup>10</sup> The *anustāra* stands at the beginning of the next line.

- 21 तरायो वीरांनवेमनृपतिः चुरिकासहायः । यस्मिन् मही-  
 22 मवति सार्थमभूच्चिराय नामावनौ सुमनसां बहुशो वदान्ये ॥ [१२\*] च-  
 23 [म]द्रिदाननिरते यस्मिन्नवेमभूपतौ सुदितान् । अवलोक्य भूमिदेवान्  
 24 [देव] सृज्जयंति भूमिवासाय ॥ [१३\*] यस्मिन् किरति वसते दिशि  
     दिशि कामोत्स-  
 25 वेषु कर्पूरं । अ[धि]वासितपरिधानानुभवज्ञोभूच्चिराय गिरिशोपि ॥  
     [१४\*] कु-  
 26 मारगिरिभूपीभूदनवीतविभीष्मुतः । जयंती वासवस्येव प्रद्युम्न इ-

*Second Plate; First Side.*

- 27 व शार्ङ्गिणः<sup>१</sup> ॥ [१५\*] कोऽडवीडुरिति स्याते पुरे स्थित्वा कुलागते ।  
     कुमारगिरिभूपी-  
 28 यं [वि]रं भूमिमपालयत् ॥ [१६\*] तुला पुरुषरक्षस्य श्रीकुमारगिरिः  
     कुतः ।  
 29 तुलापुरुषसुख्यानि महादानानि योतनोत् ॥ [१७\*] आसोदमाल्यरक्ष-  
     काट-  
 30 यवेमप्रभुस्तस्य । अतिसुरगुरुभार्गवमतिरतिभार्गव\*[व\*]विजयविजयविद्या-  
 31 तिः ॥ [१८\*] सिंह[१]सने निधायासौ कुमारगिरिभूवरं । अतेजयमहाते-  
     जा[.\*] श्रीकृ-  
 32 एष इव धर्मजं ॥ [१९\*] कुमारगिरिभूनाधो<sup>२</sup> यस्मै विक्रमतोषितः  
     प्रादात्  
 33 प्राचीं भुवं राजमहेद्रनगरीमुखां ॥ [२०\*] नसा<sup>३</sup> काटमही-  
 34 भुजो गुणगणीदारस्य मारप्रभोः पौत्रः काटयवेमभू-  
 35 मिरमणः श्रीवेमपृष्ठीपते:<sup>४</sup> । दौहित्रः पुनरंनवीतनृपतेष्वांत्रीशचूडा-<sup>५</sup>  
 36 मणेर्जामाता जयति ह्यतिं चिरमध्यन् दोऽडांबिकानंदनः ॥ [२१\*] काटय-  
 37 वेमकटाचे प्रभवति सदये च निर्दये च (निर्दये च) तथा । गजपति-  
     मुखनृपतो-  
 38 नां चित्रं मुक्तातपत्रता भवति ॥ [२२\*] भूपालान्नमयन् प्रजा नियमयन्  
 39 कांताजनं<sup>६</sup> कामयन् भूदेवान्नमयवरीन्विरमयन् मित्राणि विश्वामयन् । कीर्ति-  
     स्तां<sup>७</sup>

<sup>१</sup> Read शार्ङ्गिणः.<sup>२</sup> Read नसी.<sup>३</sup> See below, p. 329, note 2.<sup>४</sup> Read पृष्ठी.<sup>५</sup> Read "पतेष्वांत्रीश".<sup>६</sup> The syllabls. *aśījanām* *kd* are entered below the line, and the place in which they are to be inserted, is marked by a cross over the line.<sup>७</sup> The *anusāra* stands at the beginning of the next line.

*Second Plate; Second Side.*



*Third Plate ; First Side.*

- 53 डलु मोदलुगां बोयि मळ्यायमंगारिकोम[रगिरिपुरपु पोळमेर]<sup>१०</sup>  
 54 पुंत मोचेनु ॥ दक्षिणा । आ कोमरगिरिपुरपु पोळ[मेरवुंडे वृङ्गौत-  
     मि]  
 55 मोचेनु । पडुमटनु <sup>१०</sup>वृङ्गौतमि । उत्तराननु । विद्या[रखतीर्थमनि  
     वृङ्गौत]-

<sup>1</sup> Read संपर्क.

<sup>2</sup> Read यह,

<sup>8</sup> Read कायवडिजा.

#### 4 Read वड.

<sup>5</sup> Read यथा<sup>c</sup>

"Read शाखाधा (?)

7 Read भड़की.

<sup>8</sup> The *anusvara* stands at the beginning of the next line.

- That piece of the third plate, which contains the bracketed passage at the ends of lines 53—56, is now lost.

### 10 Read वस्तु.

- 56 मिलोनि गुमि मीदलुगा वच्चिन तीक्ष्णिमूङ्डि पील[भर पुत बन्नुलसु]-  
 57 प्पडिर्टीटमामिंड्लु मीचेनु । ३५ पालनसुक्षतस्य चापहरण्दोषस्य च [प्र]-  
 58 काशनाय केचन पुरातना[\*] श्लोका लिख्यते ॥ दानपालनयोर्मध्ये  
     दानात<sup>1</sup>  
 59 श्रेयोनुपालनं । दानात् सर्गमवाप्नोति पालनादच्युतं प-  
 60 (प)दं ॥ [३०\*] शत्रुणापि कृतो धर्मः पालनीयः प्रयत्नतः । शत्रुं वि-  
     हि  
 61 शत्रु[\*] स्याभर्मः<sup>2</sup> शत्रुन् कस्यचित् ॥ [३१\*] शत्रुं परदत्तां वा  
     यो हरेत वसुंधरां  
 62 । पष्ठिवर्षसहस्राणि विष्णायां जायते क्रिमिः ॥ [३२\*] तटाकानां सह-  
     स्रेण चाश्व-  
 63 मेधशतेन च(ः) । गवां कोटिप्रदानेन भूमिहर्ता न शुद्धति ॥ [३३\*]  
     न विषं विषमि-  
 64 त्याहुर्ब्रह्मस्त्रं विषमुच्यते । विषमेकाकिनं हंति ब्रह्मस्त्रं पुत्रपौ-  
 65 चकं ॥ [३४\*] किंचैतद्वातुवचनं ॥ कतेव्यवित्काटयवेमभूपः कृतांजलिः

*Third Plate ; Second Side.*

- 66 प्रार्थयते नृपालान् । एथान् भवद्विः परिपालनीयो धर्मो समायं दय-  
 67 या धिया वा ॥ [३५\*] श्रीरामचंद्रेणाप्येवमेवीक्षं ॥ सामान्योयं धर्मसेतु-  
 68 नृपाणां काले काले पालनीयो भवद्विः । सर्वानेव भाविनः पार्थिवै-  
     द्रान् भू-
- 69 यो भूयो याचते रामचंद्रः ॥ [३६\*] कृतं श्रोवल्लभेनदृ शासनं सहिका-  
     सनं ।
- 70 करवगोत्रेण पुत्रेण लक्ष्मीश्रीवल्लभार्ययोः । [३७\*] श्रीवराहो रक्षतु ।  
     मंगलमहाश्री
- 71 श्री श्रीं जैयन् [॥\*] वेसु व्रालु [॥\*]

**APPENDIX.**

*Extract from the Preface to Kātaya-Vēma's Kumāragirirājīyam.*

कौर्तिंप्रतापसौभाग्यागभीगविभूतिभिः ।

एक एष कलौ शाश्वः कुमारगिरिभूतिः ॥ [१\*] ॥

<sup>1</sup> Read दानाक्षयी.

<sup>2</sup> Read स्याहर्मः.

वौरः श्रीरमणीविषाससुकुरी ईतियह्यामणी-  
सर्वथासविष्टुतदः सितयशःपुष्पाभिवर्षी घनः ।  
दत्ता शासनपत्रिका वसुमतीरक्षाविधौ शंभुना  
खड्डो दिग्बिजयौ कुमारगिरिभूर्तुः ससज्जृभृते ॥ [२\*]

अयति महिमा लीकासीतः कुमारगिरिप्रभीः  
सदसि लकुमादेवौ यस्य शिया सदृशी प्रिया ।  
नवमभिनयं नायार्थाना तनीति सहस्रधा  
वितरति बहूनर्थानर्थिव्रजाय सहस्रशः ॥ [३\*]

राजवेश्याभुजंगः श्रीकुमारगिरिभूपतिः ।  
शस्त्रो काटयवेमस्य प्रगल्भा तत्र दूतिका ॥ [४\*]

पादारविन्दात्परमस्य पुंसो वर्णशतर्थोजनि विश्वव्यात् ।  
पुनाति निवं भुवनानि सिम्यः पुष्पैः प्रवाहैः सहजा यदीया ॥ [५\*]  
वंशेच्छिन्नुदिती महीयसि मनीर्वशे जगत्यावने  
धीरीदात्तगुणीकरी रघुरिव श्रीकाटयाख्यी नृपः ।  
दत्तनक्षात्रपरेण वेन विदधे भूदेवसंतर्पणं  
भूधिष्ठैः परिपश्यपार्थिवजयव्याज्ञिन उर्भर्धनैः ॥ [६\*]

तथादभद्रिष्ठिकर्मविदां वरेण्यो  
मारक्षमाधिपतिरप्रतिमप्रभावाः ।  
अन्यानपास्य नृपतीनभिरुपसुच्ये-  
वंत्रे स्वयं यमत्रमिन्दुमतीव कौर्तिः ॥ [७\*]

तथाज्ञां तनयौ समयविनयौ विष्वातदीर्घिकसौ  
काटक्षीणिपतिश्च मारनृपतिः कान्तौ नितान्तौजसा ।  
लक्ष्मीकौर्तिवसुधराभिरभजल्लीभाग्यमायक्षयीः  
कौसल्यादिवधूजन्देशरथः शोभां प्रपेदे यथा ॥ [८\*]

असहायशूर इति काटयप्रभुं प्रषदन्ति मारनृपतेसनूभवस् ।  
भुवनादिदुर्गजयसाहस्रेण श्री जलदुर्गमस्त्रविरुदः प्रशस्यते ॥ [९\*]

पृथ्वौ ब्राह्मणसाकार विदधे हेमाद्रिदानानि यः  
सोपानाविलमातसान विषमे पाताळगङ्गापथे ।  
दोष्डान्तासुप्रयम्य तस्य तनयां वेमप्रभीः काटयः  
पुंवं वौरमस्त्रं रामसदृशं वेन विभूये भुवः ॥ [१०\*]

गुणानां पुण्यानां वसतिरनपीतचिनिपतेः  
खसा श्रीदीज्ज्वाला समभवद्मायाः प्रतिनिधिः ।  
पिता भूमत्रायः पतिरपि मर्हेष्वः प्रियसुसी  
महेनो यस्ताः अथमद्य यदार्थति कथिता ॥ [११\*]

मारक्कारमणः पितामहतया मातामहत्वम् च  
श्रीवेमचितिनायकः प्रथयते यस्याभिजात्यश्रियम् ।  
धन्यः काटयवेमभूपतिरसौ यज्ञागितेयस्तो  
जामाता स्वयमन्तपीतदृपतेः तीर्थीश्चुडामणेः ॥ [१२\*]

श्रीकृष्णेन समः कुमारगिरिभूपाली दृपालीत्तमः  
स्वामी यस्य वसन्तराजविरुद्धी वीरावपीताम्बजः ।  
संयामार्शनमामननि सुधियस्तं भीमसेनान्वितं  
भूमी काटयवेमभूपतरमही कर्णप्रियास्तद्वाणाः ॥ [१३\*]

पल्ललपचकमकरीत्प्रधने निर्जित्य वैरिणी रामः ।  
वैरिकुलपरशुरामः काटयवेमकु तीर्तिवार्धिशतम् ॥ [१४\*]

धाटीघीटीखुरायचुटितगिरितटे यत्र माहेटिदुर्ग  
दुर्गँ किञ्चारसंक्षं दलितरिपुबलं दुर्गम् बेंडपूडिम् ।  
दुर्भेदं बजकूटं जितवति रमसा रामगिर्याख्यदुर्ग  
विष्वातं वीरघोटं गलितमसुहृदां वीरसंनाहधार्षम् ॥ [१५\*]

सुरीणा भरतादीनां भोजादीनां च भूमजाम् ।  
शास्त्राणि सम्यगालीच्य नायवेदार्थवेदिनाम् ॥ [१६\*]

प्रीतं वसन्तराजेन कुमारगिरिभूमजा ।  
नामा वसन्तराजोयै नायवेदार्थवेदिनाम् ॥ [१७\*]

तत्रोक्तेनैव सार्गेण दर्शिताश्रियलक्षणम् ।  
कवौनामाश्रयो मन्त्रिकाटभूपतन्त्रूवः ॥ [१८\*]

सीधे वेमविभुः कुमारगिरिषा राजा नियुक्तः लक्ष्मी  
नायानां वितयं कृतं कृतधिया श्रीकालिदासेन यत् ।  
तत्त्वोदीर्णरसार्थवय रसिकः आकृत्यादिः स्वयं  
व्याख्यानं कृते कुमारगिरिराजीयाख्यमणे हितम् ॥ [१९\*]

#### POSTSCRIPT.

[Of the nineteen verses now published by Mr. Ramayya, only five are found at the beginning of a MS. of the *Kumāragirīrājīya*, as printed in Dr. Burnell's *Tanjore Catalogue*, p. 173. While Mr. Ramayya's copy reads in verse 1 *Kumāragiri-bhūpatrī*, the Tanjore MS. and an India Office MS. (Professor Pischel's *Dissertatio de Grammaticis Præteriticis*, p. 17) have *Kumāragiri-jō nrīpah*. This erroneous reading has naturally enough led to the statement that the *Vasantarājīya Nātyāśāstra* was composed by 'Vasantarāja, king of Kumāragiri, a place on the frontiers of the Nizam's country' (see Wilson's *Mackenzie Collection*, Madras reprint, p. 157; Professor Pischel, *l. c.* p. 18; Professor Aufrecht's *Catalogus Catalogorum*, p. 556). It is now clear that the author of the work was Kumāragiri, king of Konḍavidū, who bore the surname (*biruda*) *Vasantarāja* (abovo, verse 13), which he had inherited from his uncle *Anavēma*; see p. 319 above.—E. H.]

No. 47.—THREE INSCRIPTIONS OF KATAYA-VEMA;  
SAKA-SAMVAT 1313, 1336 AND 1338.

BY E. HULTZSCH, PH.D.

The first of the three snjoined inscriptions (A.) is the last of the four inscriptions on the pillar at the entrance of the **Kuntimādhava** temple at **Piṭhāpuram**.<sup>1</sup> It is engraved on the north face of the pillar. The two others (B. and C.) are engraved on two pillars in the **Bhimēśvara** temple at **Drākshārāma**. All three are well preserved, are written in the Telugu alphabet, and consist of one Sanskrit verse in the Gīti metre and a passage in Telugu prose.

The Sanskrit verse at the beginning of the three inscriptions confirms the genealogy of **Kāṭaya-Vēma** of **Rājamahēndri**, which Mr. Ramayya has derived from the Tottaramūḍi plates,<sup>2</sup> in stating that (**Kāṭaya**)-**Vēma** was the great-grandson of **Kāṭaya** (I.), the grandson of **Māra**, the son of **Kāṭa** (II.), and the son-in-law of **Annavōta** (of **Koṇḍavīḍu**). In the Telugu portions **Kāṭaya**-**Vēma** is called **Kāṭamareddi**-**Vēmireddi**, -**Vēmāreddi**, or -**Vēmāyareddi**. His father **Kāṭa** II. and his mother **Doddāmbā** are mentioned in A. as **Kāṭamareddi** and **Doddasānīamma**. B. and C. mention his son **Komaragirireddi**, who was evidently named after **Kumāragiri** of **Koṇḍavīḍu**, the brother-in-law of **Kāṭaya**-**Vēma**.

A. records the building of an enclosure for the **Kuntimādhava** temple at **Piṭhāpuram** by **Kāṭaya**-**Vēma** himself; B. the building of a *mandapa* by an officer of **Kāṭaya**-**Vēma**; and C. the building of an enclosure for the **Bhimēśvara** temple at **Dākshārāma**<sup>3</sup> by the wife of the same officer.

A. is dated at the *Makara-saṅkrānti* on Thursday, *Pushya* śu 2 in Śaka-Samvat 1313 (expired), the *Prajāpati-saṃvatsara*; B. on Sunday, *Kārttika* śu 15 in Śaka-Samvat 1336 (expired), the *Jaya-saṃvatsara*; and C. on Monday, *Chaitra* śu 11 in Śaka-Samvat 1328 (for 1338, expired), the *Durmukha-saṃvatsara*. Professor Kielhorn kindly contributes the following remarks on these three dates:—

“A.—In Śaka-Samvat 1313 expired = *Prajāpati*, the *Makara-saṅkrānti* took place (by the *Ārya-Siddhānta*) 12 h. 0 m. after mean sunrise of the 27th December A.D. 1391, during the second *tithi* of the bright half, which ended 3 h. 54 m. after mean sunrise of **Thursday, the 28th December A.D. 1391**, which is the proper equivalent of the date.

“B.—The date regularly corresponds for *Jaya* = Śaka-Samvat 1336 expired to **Sunday, the 28th October A.D. 1414**, when the full-moon *tithi* ended about 16 h. 46 m. after mean sunrise.

“C.—The date is incorrect for Śaka-Samvat 1328, both current and expired. For the year *Durmukha* = Śaka-Samvat 1338 expired, it regularly corresponds to **Monday, the 9th March A.D. 1416**, when the 11th *tithi* of the bright half ended about 22 h. after mean sunrise.”

**A.—Piṭhāpuram Pillar Inscription.**

**TEXT.<sup>4</sup>**

1	Naptā	Kāṭaya-Śaurēḥ	pautrō	Mārasya	Kā-
2	ṭa-vibhu-sūnūḥ			vīr-Āmnāvōta-	
3	nṛipatēr=jāmātā		jayatu		Vēma-
4	bhūpālalī		śrī [†*]	Śaka-varshaṁbulu	
5	1313	agunēñti		Prajāpati-saṃvvatsa-	

<sup>1</sup> See above, p. 226.

<sup>2</sup> See above, p. 321.

<sup>3</sup> This is the ancient name of Drākshārāma; see above, p. 37, note 3.

<sup>4</sup> From inked estampages.

6 ra-Pushya-su 2 Gu<sup>1</sup> | nām̄ti Makara-samkrānti-[pu]-  
 7 nya-kālānaīndu Kāṭamareddi-Vēmireddimgā-  
 8 ru tama tamdrī Kāṭamareddimgārikīmni tama talli  
 9 Doddasāni-ammaṁgārikīmni akshaya-[su]kri-  
 10 tamngānu Piṭhāpuramāndu śrī-Kūmītī[mā]-  
 11 dhava-dēvaraku silā-prākāramu ā-chāindr-ārk[k]a-  
 12 mugānu chēyimcheliri | Dēvāchāri-likhitām [||\*]

## TRANSLATION.

(Line 1.) Let prince Vēma be victorious,— the great-grandson<sup>2</sup> of Kāṭaya (*who resembled*) Śauri (Krishṇa),<sup>3</sup> the grandson of Māra, the son of the lord Kāṭa, (*and*) the son-in-law of the heroic prince Annavōta!

(L. 4.) Hail! Prosperity! On Thursday, the 2nd (*tithi*) of the bright (*fortnight*) of Pushya in the Prajāpati-sāṁvatśara, which was the Śaka year 1313,— at the auspicious time of the Makara-samkrānti,— Kāṭamareddi-Vēmireddi caused to be made,— for the perpetual merit of his father Kāṭamareddi and of his mother Doddasāni-amma,— an enclosure of stone. (*which is to last*) as long as the moon and the sun, for the holy temple of Kuntimādhava at Piṭhāpuram.

(L. 12.) Written by Dēvāchāri.

B.—First Drākshārama Pillar Inscription.<sup>4</sup>

## TEXT.

## First Face.

1 Naptā Kāṭaya-Śaurēh pautrō Mārasya Kāṭa-nṛipā-sūnūḥ |  
 2 vīr-Ānnavōta-nṛipatēr jāmātā jayatā Vēma-bhūpālāḥ [||\*]  
 3 Yituvām̄ti Kāṭamareddi-Vēmāredđimgārki nijsa-bhrityun-<sup>b</sup>  
 4 d̄-aina Kaḍiyamu Māchinēningāru tanaku svāmī ayi-  
 5 na Kāṭamareddi-Vēmāyaredđimgārikinni vāri dēvulakunnu  
 6 Kāṭamareddi-Vēmāredđimgārī kumārunīndu Komara-  
 7 girireddimgārikīmni vāri dēvulakunnu akshaya-su-  
 8 kritam=avunatṭgānu Dākshāra-mā-śrī-Bhīmēśvara-  
 9 śriman-Mahādēvaraku asthāna-śilā-māmūḍapamu  
 10 kaṭīmchi | Śaka-varshamābulu 1336 agunēm̄ti Jaya-saṁvā-  
 11 tsara-Kārtika-su 15 Bhā<sup>c</sup> | nām̄du samarpāṇa chēsenu | Pedda[n]ā-

## Second Face.

12 chāryya-liκhi[ta]m̄ | śrī śrī śrim jeyun ||

<sup>1</sup> This is an abbreviation of Gururāra.

<sup>2</sup> The word *gnāptri* generally means 'a grandson,' but is also used for 'a great grandson' if it occurs together with *pautra*; see above, p. 323, verse 21, and my *Reports on Sanskrit Manuscripts*, No. I, p. 73, No. 332; and No. II, p. 74, No. 682; p. 94, line 12; and p. 144, line 6 from below.

<sup>3</sup> This comparison rests on the fact that the son of Kāṭaya I. bore the name Māra, which is also used for Krishna's son Pralvumā.

<sup>4</sup> No. 422 of 1893.

<sup>b</sup> Read bhrityum̄.

<sup>c</sup> This is an abbreviation of Bhīmūvāra.

## TRANSLATION.

(Line 1.) [The same verse as at the beginning of A.]

(L. 3.) Kādiyamu Māchinēni, the servant of this Kātamareddi-Vēmāroddi, caused to be built,— for the perpetual merit of his master Kātamareddi-Vēmāreddi, and of his queen, and of Kātamareddi-Vēmāreddi's son Komaragirireddi, and of his queen,— an āsthānamandapa of stone for the god Mahādēva of the Bhimēśvara temple at Dākshārāma, and presented (*it to the god*) on Sunday, the 15th (*tithi*) of the bright (*fortnight*) of Kārttika in the Jaya-sāṁvatsara, which was the Śaka year 1336.

(L. 11.) Written by Peddanāchārya.

C.— Second Drākshārāma Pillar Inscription.<sup>1</sup>

## TEXT.

*First Face.*

1	Naptā	Kātaya-Śaurēh	pautrō	Mārasya	Kā[ta]-
2	nṛipa-sūnuḥ			vīr-Ānnavōta-nṛipatēr-jāmā-	
3	tā	jayati	Vēma-bhūpālah		Itu-
4	vaiṇī		Kātamareddi-Vēmāreddiṁgāri[ki]		
5	nija-bhrityumāṇīna <sup>2</sup>		Kādiyam Māchinēni[m  g[ā]-		
6	ri	dēvulu	Pōtasānīngā[ru]		Kādiyam
7	Māchinēniṅgārīki		svāmī	aīna	[Kā]-
8	tamaroddi-Vēmāreddiṁgārikinni				vā-
9	ri	dēvulakunnu	Kātamareddi-Vēmāreddiṁ-		
10	gāri	kumāruṇḍu		Komaragirireddiṁg[a]-	

*Second Face.*

11	rikinni	vāri	dēvulakunnu	akshaya-sukrita-		
12	m-avunaṭṭingānu			Dākshārāma-śrī-Bhī-		
13	mēśvara-śīmaṇ-Mahādēvaraku			śīlāma-		
14	ya[m=aīna]		tirchnuṭṭumālikā	kattimēchhi		
15	svast[i]	śrī	Śaka-varshānībnu	1328	[a]gu-	
16	nēṇīt[i]		Durmukha-sāṁvatsara-Chaitra-[śu]		11	
17	Sō <sup>3</sup>		nāṇḍu	samarppāṇa	ehēśnu	
18	Peddanāchārya-likhitaru			śrī	śrī	śrī-
19	m jēyūn [  *]					

## TRANSLATION.

(Line 1.) [The same verse as at the beginning of A.]

(L. 3.) Pōtasānī, the wife of Kādiyam Māchinēni, who was the servant of this Kātamareddi-Vēmāroddi, caused to be built,— for the perpetual merit of Kātamareddi-Vēmāreddi, who was the master of Kādiyam Māchinēni, and of his queen, and of Kātamareddi-Vēmāreddi's son Komaragirireddi, and of his queen,— an enclosure of stone for the god Mahādēva of the Bhimēśvara temple at Dākshārāma, and presented (*it to the god*) on Monday, the 11th (*tithi*) of the bright (*fortnight*) of Chaitra in the Durmukha-sāṁvatsara, which was the Śaka year 1328.<sup>4</sup>

(L. 18.) Written by Peddanāchārya.

<sup>1</sup> No. 443 of 1893.<sup>2</sup> This is an abbreviation of Sāmarāra.<sup>3</sup> Read bhrityund=.<sup>4</sup> This is a mistake for 1338.

## No. 48.—KARIKAL INSCRIPTION OF MADHURANTAKA.

By E. HULTZSCH, PH.D.

According to the large Leyden grant, six Chōla kings ruled between Parāntaka I. and Rājarāja I. But while the inscriptions of the two latter are found scattered over the whole Tamil country, no records of those six intermediate kings had so far turned up, except two inscriptions of Āditya II.<sup>1</sup> and the mere mention of Gañḍarāditya, the second son of Parāntaka I., in an inscription of his father.<sup>2</sup> This break in the continuity of the Chōla records is probably due to the conquest of their dominions by the Rāshṭrakūṭa king Kṛishṇa III., whose vassal Būtunga killed Rājāditya, the eldest son of Parāntaka I., at Takkōlam<sup>3</sup> before A.D. 949-50.<sup>4</sup>

The village of Karikal<sup>5</sup> between Sholinghur and Bāṇavaram contains a small temple of the goddess Ponnī-Ammaṇ. The slab which forms the roof of this temple, bears the subjoined inscription of “Rājakesari-varman, the conqueror of Madirai (Madhurā).” Madirai kongu is known to have been a surname of Parāntaka I.<sup>6</sup> and the Sanskrit synonym *Madhurantaka* is applied to Rājendra-Chōla I. in the large Leyden grant.<sup>7</sup> These two kings, however, had the title Parakēśari-varman and not Rājakēśari-varman. Consequently the subjoined inscription of “Rājakesari-varman, the conqueror of Madirai,” may be attributed to another Madhurantaka who, according to the large Leyden grant, was the son of Gañḍarāditya and ruled between Āditya II. and Rājarāja I.<sup>8</sup> This identification would suit the alphabet of the subjoined inscription, which resembles that of the Tamil inscriptions of the Rāshṭrakūṭa king Kṛishṇa III.<sup>9</sup>

The alphabet is Tamil, with the exception of the two Grautha words *surasti* śrī at the beginning. It is worth noting that, in *mīyātti* (l. 3) and *Vennāyi* (l. 4), the syllable *ṇā* is expressed by two separate symbols and not, as usual, by a conjunct character. The language of the inscription is vulgar Tamil.

The inscription records that a temple of Piḍāri<sup>10</sup>—which must be the present temple of Ponnī-Ammaṇ—was built by a woman named Vennāyi-Nāngai.

TEXT.<sup>11</sup>

1	Suvasti <sup>12</sup>	śri(śri) [  *]	Madirai	konda	kōv-Irāśakośari-pa-
2	ñmar[k*]k=iyāñdu			añjāvadu	Pulivala-nātu
3	Mariyādi	Vi(vi)ra-Vaļañjiyañ		miyātti	Kilār-kū-
4	rratu	Ērupādi	Āchchan		Vennāyi-Na-
5	ñgaiy-ēñ	ſe[yy]ichcha	Piḍāri	kōyil [  *]	

<sup>1</sup> *South-Ind. Inscr.* Vol. III. p. 21 and note 1.<sup>2</sup> *ibid.* Vol. II. p. 374.<sup>3</sup> Takkōlam (No. 237 on the *Madras Survey Map* of the Wālājāpēt tāluka of the North Arcot district) is a village 6 miles south-east of Arkonam Junction. The temple at Takkōlam contains an inscription of Kṛishṇa III.<sup>4</sup> *Ep. Ind.* Vol. II. p. 168.<sup>5</sup> No. 40 on the *Madras Survey Map* of the Wālājāpēt tāluka. In Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 162, the name is, owing to an error, given as Karikālu. The village of Karikal must not be confounded with the French settlement of Karikal, the proper Tamil name of which is Kāraikkāl; see *Ind. Ant.* Vol. XXI. p. 327.<sup>6</sup> See above, p. 178 and note 11.<sup>7</sup> *South-Ind. Inscr.* Vol. I. p. 111 f. and Vol. II. p. 139, note 1.<sup>8</sup> See the Table, *ibid.* Vol. I. p. 112.<sup>9</sup> Above, Vol. III. p. 285, and Vol. IV. p. 82.<sup>10</sup> This is the Tamil name of a village goddess; compare *South-Ind. Inscr.* Vol. II. p. 48, note 10, and Vol. III. p. 9.<sup>11</sup> From two inked estampages, prepared by Mr. T. P. Krishnaswami Sastri, M.A.<sup>12</sup> Read *svasti*.

## TRANSLATION.

Hail ! Prosperity ! In the fifth year (*of the reign*) of king Rājakēsarivarman who conquered Madirai,— I, Venṇāyi-Nāngai, (*the daughter of*) Āchchāṇ of Ērūpādi in Kīlārkūram<sup>1</sup> (*and*) the wife<sup>2</sup> of Vīra-Vaṭāñjiyan<sup>3</sup> of Māriyādi in Pulivala-nāḍu,<sup>4</sup> caused to be made (*this*) temple of Pidāri.

No. 49.—KADABA PLATES OF PRABHUTAVARSHI ;  
SAKA-SAMVAT 735.

By H. LÜDERS, PH.D.; OXFORD.

The copper-plates which contain this inscription, were found at Kāḍaba in the Tumkūr district of the Mysore State. They are now preserved in the Mysore Government Museum, Bangalore. The inscription has been previously published, with a photo-lithograph, by Mr. Rice in the *Indian Antiquary*, Vol. XII, p. 11 ff. A reprint of this edition, with some corrections of obvious errors, will be found in the *Prāchinalākhamālā* of the *Kāryamālā*, Vol. I, p. 47 ff. The impressions which I have used for this new edition, were supplied by Dr. Hultzsch, who obtained the original plates from Mr. J. Cameron, Superintendent, Mysore Government Museum, Bangalore, and were made over to me through Professor Kielhorn.

**The plates are five** in number, each measuring about  $9\frac{1}{2}$ " long by about  $5\frac{3}{8}$ " broad at the ends and about  $4\frac{5}{8}$ " in the middle. They all have raised rims. The first and the last plate are engraved on one side only, the latter containing altogether only twelve *aksharas*. The ring on which the plates are strung, is now cut. Its diameter is 4" to  $4\frac{1}{2}$ ". It holds a circular seal,  $1\frac{7}{8}$ " in diameter. The seal bears, in relief on a countersunk surface, a figure of Garṇa, facing to the full front, and squatting on a lotus. The wings, which do not appear in the drawing in the *Indian Antiquary*, are, as Dr. Hultzsch states, distinctly visible in the original. The figure differs only in details from those on the seals of other Rāshtrakūṭa grants.<sup>5</sup> The average size of the letters is  $\frac{3}{16}$ ". In lines 76, 77 and 79 blanks were originally left by the engraver for the name of the founder of the grantee's *anraya*, and the names of the grantee's teacher's teacher and teacher. These were filled in afterwards by a second hand in a very rude manner.<sup>6</sup> The words *pā[la]-puṇu[se] era[r]ile ante pōgīe*, in the description of the boundaries in l. 90, have been written by the same hand, the original text being effaced here. Other corrections have been occasionally made by the engraver himself. The characters belong to the southern class of alphabets. Details will be discussed below.—The language is Sanskrit, but the description of the boundaries and witnesses in ll. 88-98 is in Kanarese. The text and translation of the Kanarese portion have been contributed by Mr. H. Krishna Sastri, B.A. The Sanskrit portion of this inscription is of special interest on account of its form. Being mixed of prose and verse, in an exceedingly rich and flowery language, it belongs to that kind of literary composition which is styled *Champū*.—The orthography calls for a few remarks.

<sup>1</sup> The same district is mentioned in the Taṭṭavāḍ inscriptions; *South-Ind. Inscr.* Vol. II, pp. 74, 76, 222 and 229.

<sup>2</sup> *Minnitti* is probably a corruption of *māṇiyatti*.

<sup>3</sup> On the *Vaṭāñjiyar* see above, p. 296, note 2.

<sup>4</sup> This division is probably named after Pulivalam (No. 42 on the *Madras Survey Map* of the Wālājāpēṭtālāka) near Sholinghur.

<sup>5</sup> Compare e.g. above, Vol. III, p. 104; *Ind. Ant.* Vol. XI, pp. 112, 126, and 161, Plates.

<sup>6</sup> L. 76, *Srikirti* for *Śrikṛty-ā(chādrya-ānayā)*; l. 77, *Kāli-ā(chādryyā)* (Mr. Rice reads *Kāvīlā*, but the last *akshara* is distinctly *d*; for the second *akshara*, which I consider to be *ti*, compare the *ti* in *kali* in a temple inscription at Pāṭṭadakal, *Ind. Ant.* Vol. XI, p. 125, Plate, l. 2); l. 79, *Vijayakirti*, or, perhaps, originally *Vijayikirti* for *Vijayakirtir*.

The vowel *ri* is employed instead of *ri* in *namas-kriyamāṇam*, l. 30, whereas *ri* is written for *ri* in *vistrīta*, *krita*, l. 1, *dhrīta*, l. 60, and *parama-rishi*, l. 9, where the usual spelling would be *parama-rshi*. The sibilant *ś* is used for *s* in *avataṁśa*, l. 1, *pāṁśu*, l. 52, and *s* for *ś* in *rīśha*, l. 3, *yasa(s)*, l. 16, and *as̄ha*, l. 74. Twice the sonant non-aspirate is found instead of the sonant aspirate, in *sāṅgāta*, l. 17, and *stamba*, l. 16. The rules of *sāṁḍhi* have been frequently disregarded. Three times, in ll. 22, 71 and 75, the *upa-thmāṇya* occurs before *p*. Consonants after *r* are doubled, with the exception of *k* (except in *arkka*, l. 13), *th*, *bh*, and the sibilants. The doubling of the first consonant of a group occurs only in *nikkrama*, l. 17. A double muto before a consonant, on the other hand, is represented by a single muto in *jagatraga*, l. 19, and *ujvala*, l. 25.—As regards lexicography, it may be pointed out that *chervi* in l. 3 and *sudhā* in l. 16 are used in meanings known hitherto from dictionaries only.<sup>1</sup> In l. 24 a denominative *bhāryati* seems to be used in the sense of ‘*bharishyati*’; and *chaturdikāra* occurs in l. 48, in a pun, in the meaning of ‘square.’ Regarding the word *pāti* in l. 50, I refer to the note on that passage.

The inscription records that the king **Prabhūtavarsha**, (*i.e.* Gōvinda III.), residing in his victorious camp at **Mayūrakhanḍi**, on the application of **Chakirāja**, in Śaka-Sanvat 735 presented the village of **Jālamaṅgala** to the Jaina *muni* **Arkakirti**, on behalf of the temple of Jinēndra at **Silāgrāma**, in remuneration for his having warded off the evil influence of Saturn from **Vimalāditya**, the governor of the **Kunuṅgil** district.

Before giving a more detailed account of the contents, it will be expedient to determine, as far as can be done from external points of evidence, whether the inscription is a genuine one or a forgery. Doubts about its genuineness have been already expressed by Dr. Fleet,<sup>2</sup> and we shall see that his suspicion certainly cannot be called unjustified.

I shall begin with the paleography. In his examination of the paleography of the spurious copper-plates of the Western Gaṅgas,<sup>3</sup> Dr. Fleet has used, as levelling tests, the letters *kh* and *b*. Of these, *kh* in the present inscription appears generally in the later form; but in *sakha*, l. 15, *likhita* (for *likhīta*), l. 16, and, probably, in *mukha*, l. 7, and *vikhyāta*, l. 10, the old type is followed. For *b* the older form is used throughout. Dr. Fleet states that the later form of *kh* appears first in an inscription of Amōghavarsha I. at Mantrawāḍi near Baṅkapur, dated in A.D. 865,<sup>4</sup> and that it does not seem at all possible that it can be carried back to before A.D. 804, as the Kanarese grant of Gōvinda III., dated in that year,<sup>5</sup> and earlier inscriptions contain the older form only. Our inscription, being dated in A.D. 812, lies within these limits, and, accordingly, the occurrence of the later form cannot prove its spuriousness. Nevertheless, I consider it a little suspicious; for, though the later form actually is used in A.D. 865, the older form alone appears, according to Dr. Fleet, in the Śirūr inscription of Amōghavarsha I., dated in A.D. 866,<sup>6</sup> and it appears therefore that at that time the later form was not yet generally employed, but rather on the point of coming into use. Such, however, being the case, it does not seem likely that it was used altogether already more than fifty years before that time.

The remaining letters call for no remarks, with the exception of the dental *t*. For this two signs are used: the subscript sign in the stretched form, which appears already in older inscriptions, and the full sign in the later form, which seems to have been introduced into this alphabet in the second half of the eighth century A.D.; for, though in the Wokkalēri grant of Kīrtivarman II., dated in A.D. 757,<sup>7</sup> the full sign appears still in the old form of the Cave-

<sup>1</sup> *Chervi* ‘diptan’; *Sabdārthāvitt* in *Sibtakalpadruma*; *sudhā*, ‘earth’ in von Boettlingk’s *Dictionary*, quoted from a *Dictionary* of Galumos.

<sup>2</sup> *Dynasties of the Kanarese Districts*, 2nd ed., p. 399.

<sup>3</sup> Above Vol. III. p. 161 ff.

<sup>4</sup> It has not been published yet.

<sup>5</sup> *Ind. Ant.* Vol. XI. p. 126, Plate.

<sup>6</sup> *Ind. Ant.* Vol. XII. p. 215. A lithograph of this inscription has not been published yet.

<sup>7</sup> *Ind. Ant.* Vol. VIII. p. 23 ff., and lithograph.

characters, with the curve attached to the right vertical stroke ending at the base-line,<sup>1</sup> the later form is used throughout in Gōvinda's Kanarese grant of A.D. 804, mentioned above.<sup>2</sup> There is nothing remarkable, therefore, as to the forms of the *l* in the present inscription, but what is quite peculiar is the manner in which the two signs are employed. According to older inscriptions, we should expect to find the subscript sign in combination with *i*, *ī*, *ē*, *ō*, *ai* and *au* and as second letter of a ligature, and the full sign everywhere else. But this is not the case. Perfectly regular is only the use of the subscript sign as second letter of a ligature (12 times), and of the full sign in combination with the *virdma* (5 times in the Kanarese portion). Nearly regular is also the use of the full sign as first letter of a ligature (14 times), the subscript sign appearing here only once (l. 39), and of the subscript sign in *lō* (13 times), the full sign appearing here twice (ll. 69, 70). In *li* the subscript sign is employed 6 times, the full sign once, in *pulpadiya* (l. 91), which is a mistake for *pul-padiya*. In *li* the subscript sign occurs 5 times, the full sign 5 times.<sup>3</sup> In *lī* the full sign is used 13 times,<sup>4</sup> the subscript sign 9 times. *La* is expressed by the full sign 33 times, by the subscript sign 23 times. The full sign is used in *lu*, and the subscript sign in *lē*; but this is irrelevant, as neither of them occurs more than once; *lā*, *lai* and *lau* do not occur at all. I have not been able to find an analogy to this almost indiscriminate use of the two signs in another inscription written in the same alphabet, but am inclined to look at it as a characteristic feature of the writing in the ninth century A.D. The Wokkalēri grant referred to above proves that, in the middle of the eighth century A.D., there was a tendency to generalize the use of the subscript sign; for in that inscription the subscript sign appears everywhere, except in combination with *a*. That this tendency was only temporary, is shown by the later development of the alphabet; in inscriptions of the tenth century A.D. the full sign again is generally used, the subscript sign appearing only as second letter of a ligature. Secondly we have the curious fact that at the same time the same mixing of the two signs took place in that variety of the southern alphabet which was used in Gujarat and the adjacent districts. In the Törkhēdē copper-plates of Gōvindarāja,<sup>5</sup> dated in A.D. 812, we find the full sign in *la* 13 times, *li* 5 times, *li* twice, *lu* twice, *lō* twice, and the subscript sign in *la* twice, *lā* 3 times, *li* twice, *lē* once. Of ligatures only *lla* occurs; this is expressed by the combination of the full and the subscript sign 4 times, by two subscript signs twice.<sup>6</sup>

The next point that commands attention is the orthography. Badness of orthography is a common badge of almost all forged grants, and it cannot be denied that our inscription shows a want of accuracy in this respect. I do not attach too much importance to the misspellings quoted above, and the numerous minor slips, as they are either commonly found in records of this time, or may be due merely to the carelessness of the engraver. But there are some passages which seem to have been corrupt already in the original copy,<sup>7</sup> and, in addition to this, we find twice (l. 19 ff. and l. 64) faulty constructions.

Nor is the form of the record much in favour of its genuineness. I have already stated above that the inscription is composed in the style of the *Champās*, and I have only to add here that it is quite original, and has not one line in common with any of the other Rāshtrakūṭa grants. I admit, however, that this may be accounted for by assuming that it was not issued from

<sup>1</sup> Compare the *l* in *lāñchhana*, ll. 4, 5, *palāyamānair*, l. 28, etc.

<sup>2</sup> Compare *vallabha*, l. 4, *kāladol*, l. 6, *goñal-bandalli*, ll. 7, 8, *irigalbandallit(lī)*, l. 10. The subscript sign appears in *modadol*, l. 9, and *lkkhitaḥ* (for *likhitāḥ*), l. 19. Both the older and the later form of the full sign appear in the temple inscription at Patñadakal of the time of Dhruva (between A.D. 783 and 794; *Ind. Ant.* Vol. XI. p. 125 and lithograph), but the later form used here has a somewhat peculiar shape (compare *ballahan*, l. 2, *d̄gulada*, ll. 3, 4, and *vallabha*, l. 1, *kāli*, l. 2).

<sup>3</sup> Of these, however, four cases are misspellings for *li*.

<sup>4</sup> In three cases of these, *lī* is a misspelling for *la*.

<sup>5</sup> Which form is used in *mudgala*, l. 39, I cannot decide.

<sup>6</sup> Above, Vol. III. p. 53 ff.

<sup>7</sup> Compare e.g. ll. 11, 12, 26, 50, 57.

the office of the Rāshtrakūṭa king directly, but that, the sanction of the sovereign having been obtained, it was drawn up by somebody in the service of the governor of the Kunungil district or of the viceroy of the Gaṅga province in whose territory the granted village was situated.

Finally we have to examine the date. It runs (line 83) : *Śakanripa-samvatsarōśhu śatāśiki-munishu vyatītēśhu J[y\*] jyotiṣṭhamāsu-śakalipaksha-dasamyām Pushyanakshitrē Chandravṝcī*. The year being taken as current,<sup>1</sup> the date would correspond, as pointed out by Professor Kielhorn,<sup>2</sup> to Monday, the 24th May A.D. 812, and this would be a perfectly possible date for Gōvinda III. Prabhūtavarsha, as we know from the stone inscription at Sirur that his successor Śārya or Amoghavarsha I. came to the throne in A.D. 814 or 815.<sup>3</sup> But the date offers two difficulties which cannot be overlooked. Firstly, the *nakshatra* is wrong. On the 24th May A.D. 812 the moon was, as shown by Professor Kielhorn, in Hasta (No. 13) and Chitṛ (No. 14), not in Pushya (No. 8). This, however, may perhaps be considered as being of little importance, as such and even graver mistakes will be found in doubtlessly genuine records. Of much greater consequence is the second point, the expressing of the Saka year by numerical words. The earliest epigraphic instance of this in India proper is the stone inscription of Chandramahācēna at Dhōlpur, dated in Vikrama-Saṁvat 898,<sup>4</sup> and the earliest instance in Mysore is a stone inscription at Śravana-Belgola, which gives Saka 904 as the year of the death of the Rāshtrakūṭa Indra IV., and probably was engraved not much after that time.<sup>5</sup> The present inscription would therefore furnish the earliest example of the use of numerical words not only in this part of the country, but in India altogether. Of course, even this does not prove with absolute certainty that the inscription is a forgery. It may be alleged that it precedes the Dhōlpur inscription only by thirty years, and that in Cambodia and Java numerical words appear already in

<sup>1</sup> That current years are called "expired" is not unusual; compare Professor Kielhorn's list, *Ind. Ant.* Vol. XXIII. p. 127 ff.—[Without wishing to decide—what, indeed, at present I cannot do—whether the inscription is a forgery or not, I would, with Dr. Lüders' permission, offer the following additional remarks on the date:—1. The phrase *Śakanripa-samvatsarōśhu . . . vyatītēśhu* is foreign to the inscriptions of the Rāshtrakūṭas, in which the regular phrase is *Śakanripa-kāl-ātīta-samvatsara*. On the other hand, we have the similar phrases *Śakanripa-dashāśhu . . . . . vyatītēśhu* in the British Museum forged copper-plate inscription of the Western Chalukya Pulikēśin I. of Saka-Saṁvat 111 (to be taken, like the year of the Kadamba plates, as a current year); *Śakanripa-tati-samvatsara . . . . . atītēśhu* in the Haidarabād plates of the Western Chalukya Pulikēśin II. of Saka-Saṁvat 534; and *Śakanripa-samvatsarōśhu . . . . . gatēśhu* in the Nilgund inscription of the Western Chalukya Taila II. of Saka-Saṁvat 904. Considering that these dates belong to Chalukya inscriptions, attention may be drawn to the fact that the family of the Vimalāditya of the present inscription claimed to belong to the Chalukyas.—2. Genuine dates with current years, before Saka-Saṁvat 1000, are indeed very rare; but, supposing the date to be a forgery, one would expect the forger to have been anxious to give it some appearance of probability, while, in quoting the *nakshatra* Pushya with Jyēṣṭha-sudi 10, he would have decidedly failed to do so. The *nakshatra* on Jyēṣṭha-sudi 10 usually is Hasta, in whatever year, and this the writer of the date may reasonably be assumed to have known. Of 12 ordinary Hindu calendars for different years, which I have examined, no less than 10 give Hasta for Jyēṣṭha-sudi 10.—3. It may also be argued that the circumstance of the inscription being a *kātya* of some sort, sufficiently accounts for the fact that the year of the date is expressed by numerical words, with the use of which the people of India proper undoubtedly were well acquainted in A.D. 812. The dates from Cambodia, in which numerical words are used as early as Saka-Saṁvat 526 and 546, are in verse; and so is the date of Saka-Saṁvat 654 from Java. The same is the case with all the Indian Saka dates of the published inscriptions that give numerical words, down to at least Saka-Saṁvat 1001 (of S. 867, 904, 944, 991, 999, and 1001), and with all the Vikrama dates down to at least Vikrama-Saṁvat 1240 (of V. 898, 973, 1008, 1010, and 1240).—F. Kielhorn.]

<sup>2</sup> *Ind. Ant.* Vol. XXIV. p. 9.

<sup>3</sup> *ibid.* Vol. XII. p. 219. The inscription is dated in Śaka 788 expired, Vyaya, while the fifty-second year of the reign of Amoghavarsha-Nṛpatunga was current.

<sup>4</sup> *Zeitschrift der Deutschen Morg. Ges.* Vol. XL. p. 38. The stone inscription of Dhavalı of Hastikundi at Bijapur (*Journ. Beng. As. Soc.* Vol. LXII. Part I. p. 314) contains the date Vikrama-Saṁvat 973 in numerical words, but the inscription itself belongs to Vikrama-Saṁvat 1053. These and the following dates were kindly pointed out to me by Professor Kielhorn.

<sup>5</sup> L. Rice, *Inscriptions at Śravana-Belgoṭa*, No. 57, p. 55.

Sanskrit inscriptions of the seventh and eighth century A.D.<sup>1</sup> But I should think that by the fact that the use of the numerical words is combined with a series of other suspicious circumstances: the mistake in the date, the unusual form of the record, the incorrectness of the orthography, and the doubts attaching to the palmography, we are entitled to declare the genuineness of the present inscription as somewhat doubtful.

We shall now consider the contents. The first part of the inscription (ll. 1-64) consists of a eulogy of the Rāshtrakūṭa kings. The genealogy is given as follows: Gōvinda; his son Kakka; his son Inda; his son Vairamēgha; his paternal uncle Akālavarsha; his son Prabhūtavarsha; his younger brother Dhārāvarsha Śri-Prithvivallabha Mahārājāddhīrja Paramēśvara, called also Vallabha; and his son Prabhūtavarsha Śri-Prithvivallabha Rājāddhīrja<sup>2</sup> Paramēśvara, afterwards (l. 82) called Vallabhēndra. Six of these names can be identified at once: Gōvinda is Gōvinda I.; Kakka is Karka I. whose name appears in the present form also in the Sāmangāḍ and Bharōch grants;<sup>3</sup> Inda is Indra II., the form of the name occurring here being either the Prākṛit form or a mere mistake of the engraver; and Akālavarsha, Dhārāvarsha, and the second Prabhūtavarsha are, respectively, Krishṇa I., Dhruva, and Gōvinda III., called here by their *birudas* which are known also from other grants. Of the remaining two kings, therefore, Vairamēgha would correspond to Dantidurga or Dantivarman II., and the first Prabhūtavarsha to Gōvinda II. These *birudas*, however, do not occur in any other inscription. For Gōvinda II. we know no individual *biruda* at all, and Dantidurga is stated in the Sāmangāḍ grant to have been called Khadgāvalōka.<sup>4</sup> But as almost all the Rāshtrakūṭa kings bore more than one *biruda*, it does not seem quite improbable that Dantidurga had a *biruda* Vairamēgha in addition to that of Khadgāvalōka; and as regards Prabhūtavarsha, a strong argument in favour of its correctness lies in the fact that in the Rāshtrakūṭa family certain *birudas* are constantly combined with the same name, and that Prabhūtavarsha was the *biruda* of Gōvinda III. and Gōvinda IV. of the main branch, and of Gōvinda I. of the second Gujarat branch, and of these only.<sup>5</sup> Unfortunately, there is another point to render it somewhat doubtful again whether the composer of the grant was sufficiently acquainted with the names of the dynasty to deserve credit for his statements in this respect. In line 34 Akālavarsha is said to have erected a temple which was styled after his own name Kanṇēśvara. As the combination of a dental and lingual *n* in the interior of a word is absolutely impossible, this must be a mistake for either Kannēśvara or Kanṇēśvara, and the name of the king would therefore be either Kanna or Kanṇa. As far as I know, neither of these forms can be considered as derived from Sanskrit Krishṇa, the common Prākṛit form being Kaṇha, and the Kamarēse equivalent Kannara, whereas both Kanna and Kanṇa

<sup>1</sup> Barth, *Inscriptions Sanscrites du Cambodge*, p. 36 ff. (Śaka 526, 546, etc.); *Ind. Ant.* Vol. XXI. p. 48.

<sup>2</sup> Rājāddhīrja is perhaps only a mistake of the engraver, who omitted *mahā*.

<sup>3</sup> *Ind. Ant.* Vol. XI. p. 111; Vol. XII. p. 182.

<sup>4</sup> I have not overlooked the fact that Gōvinda II. is called Vallabha, and Dantidurga, besides Khadgāvalōka, Vallabharāja and Prithvivallabha. But these are the common titles borne by all the Rāshtrakūṭas, beginning from Dantidurga, and not individual *birudas* which here alone are the matter in question.

<sup>5</sup> That the relations between the *birudas* and the names in the Rāshtrakūṭa family were constant, was first pointed out by Mr. Rice in his introduction to the present inscription. And though they are not constant in all cases (compare e.g. Amōghavarsha in combination with Sarva, Baddiga and Kakka II.), it is a fact that Prabhūtavarsha, Nirupama Dhārāvarsha, and Śubhatuṅga Akālavarsha are found as the *birudas* of, respectively, Gōvinda, Dhruva, and Krishṇa only. But in using this fact for the identification of an Akālavarsha mentioned in the Merkara plates with a Krishṇa supposed to have lived in the fifth century A.D.,—the impossibility of which, for other reasons, has been shown by Dr. Fleet (above, Vol. III. p. 168),—Mr. Rice has overlooked the second fact that no *biruda* at all has turned up until now for the predecessors of Dantidurga. I do not consider this to be merely accidental, but infer from it that Dantidurga, the first king who acquired supreme sovereignty, was also the first who adopted the custom of *birudas*. It will be observed that also in the present inscription the predecessors of Dantidurga are called by their real names, whereas for all the following kings the *birudas* only are used. This too supports to a certain extent the assumption that the names, as given in the present inscription, are correct.

represent the Sanskrit Karpa. We have to assume, therefore, either that the real names of the king and of the temple were unknown to the author, and that the name he gives is a product of his own imagination, or that Kannēśvara is a misspelling or a clerical error for Kāñhēśvara or Kannarēśvara. But even if the latter opinion should be the correct one, it would be still questionable whether the temple really had that name. In ll. 29-30 it is said that the sun, reflected in its jewel-paved floor, seemed to have descended from heaven to show reverence to Paramēśvara. This and the form of the name<sup>1</sup> indicate that the temple was dedicated to Śiva. And it must have been an uncommonly magnificent building; for nearly the sixth part of the whole inscription is devoted to its description, and its erection is the only deed of the king which the author has thought worth mentioning. The temple spoken of here must therefore necessarily be that splendid Śiva temple which, according to the Baroda grant, was built by Krishṇa on the hill of Elāpura, the modern Elārā.<sup>2</sup> None of the temples at Elārā, however, bears, as far as I can ascertain, the name of Krishnēśvara or a similar name, and, to reconcile the statement of the inscription with the facts, we have to assume again that either that temple itself has entirely disappeared, or, at least, that its original name was in course of time forgotten, and exchanged for another. But all these suppositions are very vague, and as long as the reality of that name is not established by other facts, it would be hardly advisable to rely on it.

The building of that temple is almost the only historical event related in this portion of the inscription. As was pointed out already by Mr. Rice, king Dhruva Dharavarsha is mentioned in verse 7 as having fought some battle on the banks of some river; but no particulars are given, and the text, moreover, seems to be corrupt.<sup>3</sup> I will add here, as it is a matter of some interest in connection with the Rāshtrakūtas, that afterwards, in l. 81, Gōvinda III. is stated to have resided at the time of the grant in his victorious camp at Mayūrakhandī.<sup>4</sup> This is the same place from which the Vani-Dindōri and Rādhanpur grants of Gōvinda III. are dated,<sup>5</sup> and it has long ago been identified by Professor Bühler with the modern Mōrkhandī, a hill-fort in the Nasik territory. But those two grants leave it doubtful whether Mayūrakhandī was the capital of the dynasty. Professor Bühler thought it not likely, because "Indian princes do not usually govern their dominions from lonely forts;"<sup>6</sup> and as the statement of the present inscription that it was only a place of encampment coincides with his opinion, they may be considered as mutually supporting each other.

In ll. 65-75 the inscription gives the genealogy of Vimalāditya. His father was the rājan Yasōvarman, and his grandfather the prince (*narmara*) Balavarman. The family claimed to belong to the Chālukyas; but to the present time we are unable to connect them in any way either with the earlier or the later dynasty of this name, and Professor Bhandarkar therefore considers them an independent branch.<sup>7</sup> Vimalāditya apparently was a petty chief under the Rāshtrakūtas; he governed, as mentioned above, the district (*lēśi*) called Kunūgil.<sup>8</sup> Mr. Rice has suggested that this might be the modern Kunigal, but he has added himself that this is only a conjecture, and that he has taken the same Kunigal to be the Konikal-vishaya of the Hosur grant of Ambārā, which, though a palpable forgery, cannot on palaeographical grounds be placed later than the present inscription. Taking for granted that the second identification is

<sup>1</sup> Names ending in *īvara* always refer to buildings consecrated to Śiva. In the present case, it may be noted that Śiva is actually mentioned; under the name *Bhava*, in v. 4.

<sup>2</sup> *Ind. Ant.* Vol. XIII. p. 159 and p. 228 ff. Professor Bhandarkar supposed the temple to be the famous Kailāsa.

<sup>3</sup> That really a battle near some river is spoken of in that verse, is proved by the mentioning of elephants and boats, which is in accordance with Manu, vii. 192.

<sup>4</sup> In the present inscription the name is written with a short i. But as i and ī are often confounded, this may be only a clerical error.

<sup>5</sup> *Ind. Ant.* Vol. XI. p. 159; Vol. VI. p. 67.

<sup>6</sup> *Ind. Ant.* Vol. VI. p. 64.

<sup>7</sup> *History of the Dekkan*, 2nd ed., p. 79.

<sup>8</sup> In line 96 the name is spelled with a lingual p.

correct,—and it seems to me much more probable,—it is hardly possible to connect Kunigal at the same time with Kunungil.

Vimalāditya is stated to have been the sister's son of Chākirāja who is called the ruler of the entire province of the Gaṅgas (*asēsha-Gaṅgamandal-ādhirāja*), and on whose application the grant was made. As for this prince, our knowledge is confined to what we learn of him from the present inscription. From his title and the fact that he applied to Gōvinda, we must infer that he was a vassal of the Rāshtrakūṭa king, and governed the Western Gaṅga kingdom in his name.<sup>1</sup> And this is indeed the state of things that we should expect for the time of our grant. All that can be ascertained with respect to the relations between the Rāshtrakūṭas and the Gaṅgas in the second half of the eighth and the beginning of the ninth century A.D. is this. In the Paiṭhan plates<sup>2</sup> the Gaṅga is mentioned among the princes who were called to assistance by Gōvinda II. against his brother Dhruva. The Vani-Dīpḍōri and Rādhanpur plates relate that Gaṅga—who is described as a powerful monarch—was imprisoned by Dhruva. He must therefore have been conquered and taken prisoner between A.D. 783, when Gōvinda II. was still on the throne,<sup>3</sup> and A.D. 794, when Dhruva's son, Gōvinda III., was already reigning.<sup>4</sup> We are further told, in the same plates, that Gōvinda III. released him from his long captivity; but as soon as Gaṅga had returned to his country, he revolted against his benefactor. Gōvinda then defeated and imprisoned him again. This must have taken place before A.D. 807, the two plates being dated in this year.<sup>5</sup> It would therefore be quite natural to find a viceroy appointed by the Rāshtrakūṭa king in A.D. 812.

Here the historical portion of the inscription ends. As far as I see, it does not contain anything that would decide the question of the genuineness of the record; for the incorrectness of the name of the temple—the only thing that can be proved to be actually wrong—may after all be accounted for as I have tried to show above. I can therefore only repeat here what I have said before, that this inscription, though there is not sufficient evidence to establish its spuriousness beyond all doubt, is subject to a slight suspicion of being a forgery. Such being the case, those statements which are not supported by other records must, of course, be taken for what they are worth.

In ll. 75-80 the inscription gives a detailed account of the grantee. He was called **Arkakirti**, and was the disciple of **Vijayakirti**, who again was the disciple of **Kūli-āchārya**.<sup>6</sup> This person is said to have belonged to the family (*anvaya*) of **Śrikirti-āchārya**<sup>7</sup> in the **Punnāgavrikshamūlagāṇa** of the **Nandisamgha** of the venerable **Yāpaniyas**, and in l. 77 he is given the epithet *vrata-samiti-gupti-gupti-muni-vrinda-vandita-churapāḥ*. Comparatively little is known hitherto about the Yāpaniyas. In the *Bhudrabhūcharita*<sup>8</sup> we are told that king Bhūpāla of Karahāṭa, at the request of his wife Nṛikuladēvā, invited the Śvētāmbara monks of Valabhī to come to his city. But beholding them dressed in white garments, he

<sup>1</sup> Mr. Rice thinks it possible that Chākirāja was a supreme king. But neither is *ādhirāja* ever applied to an independent sovereign, nor *mandala* to an independent state. I would remark that the term *Gaṅga-mandala* is quite analogous to the term *Lāṭesvara-mandala*, occurring in the Baroda, Tōrkhēḍ and Kāvī plates as the name of the province of Gujurāt.

<sup>2</sup> Above, Vol. III. p. 107.

<sup>3</sup> Bhandarkar, *History of the Dekkan*, 2nd ed., p. 65.

<sup>4</sup> The Paiṭhan grant of Gōvinda III. was issued in this year.

<sup>5</sup> The account of these facts given by Mr. Rice in his *Epigraphia Carnatica*, p. 3, is very inaccurate. Besides, he says that it must have been during the reign of Sivamāra that the Rāshtrakūṭa king Dhāravarsha or Nirupama is said to have defeated and imprisoned Gaṅga. For this Sivamāra he fixes (*ibid.*) A.D. 804 as the year of his accession to the throne. The dates given above show that these statements are incompatible.

<sup>6</sup> See above, p. 332, note 6.

<sup>7</sup> I consider *śrī* here to be a constituent of the name partly on account of the analogy to Arkakirti and Vijayakirti, and partly because the person who inserted these names has not added a honorific prefix in any other case.

<sup>8</sup> Chapter iv. verse 133 ff.; *Zeitschrift für Deutschen Morgenl. Ges.* Vol. XXXVIII. p. 39 ff.

turned away from them in disgust, and did not receive them before they had yielded to the queen's entreaties to cast off their clothes. This was the origin of the Yāpaniyasaṅgha, the members of which "had the appearance of Digambaras, but the observances of Śvētāmbaras" (verse 151). A similar account is given in the *Pāñchamārgotpatti*,<sup>1</sup> a work in Tamil mixed with Sanskrit, propounding the origin of the five unorthodox sects of the Jainas. According to the statements of Mr. Taylor, it is related here that "out of them (the Śvētāmbaras) proceeded a class termed Yavaniyama, who were unclothed ascetics: they taught some oposito tenets, relative to prescribed fasts, and to prohibited periods of journeying." In a *Pattānall* of the Digambaras, published by Dr. Hoernle,<sup>2</sup> it is stated, on the authority of the *Nitisīra*, that the Yāpaniyasaṅgha was one of the five false Jaina sects, and though no details are given, the passage is of some interest as probably containing a second name of the sect, the Yāpuligachchha or Yāpuliyas.<sup>3</sup> Epigraphical records show that the sect existed from about the fifth to the twelfth century A.D. in the western part of the Dekkan, from Kōlhāpur in the North to Mysore in the South.<sup>4</sup> There are, as far as I know, four inscriptions, in addition to the present one, containing references to the Yāpaniyas. Three are copper charters of the early Kadamba kings, found in the districts of Belgaum and Dhāravād. In a grant of Ravivarman,<sup>5</sup> the revenues of a village are allotted to some Jaina sāris who are called Yāpaniyas tapasvinah. In a grant of Ravivarman's father Mṛigēśa,<sup>6</sup> the king is said to have presented some land to the Yāpaniyas, Nirgranthas and Kūrachakas. And in a grant of Kṛishṇavarman,<sup>7</sup> the king is stated to have given a field to the Yāpaniyasaṅghas (Yāpaniyas[sa]jughéhlyah). To these we may add a stone inscription of Gāndarāditya at Honur in the Kōlhāpur State.<sup>8</sup> For though it seems that the name of the Yāpaniyas does not actually occur here, and though the name of the saṅgha cannot be made out from the facsimile, there can be no doubt that the *gāya* referred to is the Punnāgavṛikshamūlagaya, the very *gāya* that is found in the present inscription.

Lastly we have to consider the epithet given in full above. In his paper on *Bhūrābīhu*, *Chandragupta* and *Śravāna-Belgoa*,<sup>9</sup> and again in his remarks on the Śravāna-Belgoa epitaph of Prabhūchandra,<sup>10</sup> Dr. Fleet has called attention to this passage as containing the name of the Jaina teacher Guptigupta. Dr. Fleet quotes only the words *guptiguptamunivinda*, and translates them by 'the body of saints (*i.e.* community) of Guptigupta.' But the preceding words *vratasamīti* cannot possibly be taken separately, and the whole, from *vratā* to *charanā*, must be taken as one compound: 'he whose feet were revered by crowds of *munis*, protected by observance of the rules, good conduct, and guard from sins.' The five *vratas*, the five *sūmitis* and the three *grutis* are the three requisites of a Jaina monk.<sup>11</sup> Though it must therefore be denied that the name of Guptigupta is found in the present inscription, I need hardly say that this is of very small importance as regards the question discussed by Dr. Fleet in his two articles.

As regards the formal part of the inscription (II. 80-98), the main points have been mentioned already above, and I have to add only a few remarks on some details. The Jaina temple at Śilāgrāma-- which I cannot identify-- is said to have adorned the western side of the excellent Mānyapura. Mr. Rice remarks that this would naturally suggest Mānyakhēta, the modern Mālkhēl in the Nizān's territory. The identification of these places, if correct, would imply

<sup>1</sup> Taylor, *Catalogue Raisonné*, Vol. III, pp. 78, 79. See also *Ind. Stud.*, Vol. XVII, p. 133.

<sup>2</sup> *Ind. Ant.*, Vol. XXI, p. 67 ff., §§ 16, 17.

<sup>3</sup> As was pointed out by Dr. Hoernle, these paragraphs seem to be a little confused.

<sup>4</sup> This may be considered as to a certain extent confirming the tradition on the origin of the sect at Karāṭāṭe, the modern Karhāḍ in the Sātāra district.

<sup>5</sup> *Ind. Ant.*, Vol. VI, p. 26.

<sup>6</sup> *Ibid.* p. 24.

<sup>7</sup> *Ibid.*, Vol. VII, p. 34; compare Dr. Fleet's note.

<sup>8</sup> Major Graham's *Statistical Report on the Principality of Kolhapoor*, p. 466; No. 22, Facsimile.

<sup>9</sup> *Ind. Ant.*, Vol. XXI, p. 159, note.

<sup>10</sup> Above, p. 24, note.

<sup>11</sup> Compare the *Uttarādhyayasaṅgraha*, translated by Professor Jacobi, p. 50, and Professor Bhāskararāja's *Report on the Search for Sanskrit MSS. for 1893-94*, p. 98, notes, and p. 100, note.

that the inscription is considerably later than it pretends to be; for we know from the Dæolt plates that Mânyakhêta was founded by Gôvinda's successor, Nripatunga Amoghavarsha I., and therefore did not exist at all or, at any rate, was not a city deserving the predicate *pura-vara* in 812 A.D. But in addition to the fact pointed out by Mr. Rice himself that it does not appear that Mânyakhêta is ever described as Mânyapura,<sup>1</sup> I cannot see any reason whatever for that identification, and Mr. Rice's second suggestion that it might be the old Mânyapura, "situated near Châmrâjnagar in the south of Mysore, the site of which is known on the spot as Manipura," seems to me far preferable. According to ll. 82, 83, 85-88, Jâlamañgala, the granted village, was situated in the Idigûr-vishaya, and surrounded by the villages Svastimañgala on the east, Bellinda on the south, Guddanûr on the west, and Taripâl on the north, and a more detailed description of the boundaries is added in ll. 88-96. I am not able to identify any of these localities. The inscription concludes with the names of the witnesses (ll. 97-98), and four of the usual imprecatory verses (ll. 99-103).

TEXT.<sup>2</sup>

## First Plate.

1 Om<sup>3</sup> svasti [ll\*] Vistri(stri)ta-viśada-yasô-vitâna-viśudîkri(kri)t-âśa-chakravâla[h\*]  
karavâla-prav[4\*]!-Avatainsha(su)-virâji(ji)ta-Jayalakshmi-samâli[m](linh)-<sup>4</sup>  
2 gita-daksha-dakshina-bhûri-bhuj-ârggalah<sup>5</sup> galita-sâra-sauryya-rasa-visara-vi[sa\*]-  
khalikrit-ôgr-â-  
3 ri-varggah vargga-traya-varggan-aika-nipupô=chal-âchâra-chârvvi(rvvi)-visê(sê)sha-  
nirjjit-ôrvvi(rvvi)-mañdal-ôtsav-ôtpâdana-para[h\*]  
4 para-bhûpâla-mauli-mâlî-lîdh-âmgâri-dvandy-Aravindô Gôvindarâja[h\*] Tasya sú-  
5 nuh sutaranya-bhâv-ôdaya-dayâ-dâna-dînetara-guna-gana-samarppita-<sup>6</sup>bandhu-janah saka-  
6 la-kal-âgama-jaladhi-Kalaśayânih Manu-darisita-mârgg-ânugâmî Rashtarakûta-kul-â-  
7 mala-gagana-mfigalâmehhanah budha-jana-mukha-kamal-â[m]sumâli manôha-  
8 ra-guna-gan-âlankâra-bhârah Kakkarâja-nâmadhêyah [ll\*] Tasya putrah svâ-  
vamî-ânêka-nri-  
9 pa-sainghâta-parainpar-âbhuyudaya-kâranah parama-rishi-<sup>7</sup>brâhmaṇa-bhakti-tâtpraya ya-  
10 kuśalah samasta-guna-gan-âdhivvônô<sup>8</sup> vikhyâta-sarvva-lôka-nirupama-sthira-bhâva-  
ni(vi)jit-â-  
11 ri-mañdalah yasy=aimam<sup>9</sup>=âsît || <sup>10</sup>Jitvâ bhûp-âri-varggan=naya-kuśalatayâ yêna râ-  
12 jyâm kritaih yah kashṭe Manm(nv)<sup>11</sup>-âdi-mârggô stuta-dhavala-yaśâ na  
kvachid=yâga-pûrvvah<sup>12</sup> [\*\*] saimgr[â]mô yasya sêshâ

<sup>1</sup> The Mânapura mentioned in a grant of some Râshtrakûta prince Abhimanyu (*Journ. Bo. Br. As. Soc.* Vol. XVI. p. 91) stands certainly in no connection with Mânyakhêta, as the editor thinks. The name rather seems to indicate that it was founded by Mânanâka, one of the ancestors of Abhimanyu, as it is a common custom to form the name of a town by compounding the first element of the founder's name with *pura*.

<sup>2</sup> From impressions supplied by Dr. Hultzsch.

<sup>3</sup> Expressed by a symbol.

<sup>4</sup> Instead of *sa* two *aksharas*, the first of which was *ni*, were originally engraved.

<sup>5</sup> Here and in other places below, the rules of *samâhi* have not been observed.

<sup>6</sup> Read -*santarppita*.

<sup>7</sup> Read *parama-rishi*.

<sup>8</sup> Mr. Rice reads -*gan-ddhi-dhvânî*, but this is impossible. There can be only a doubt whether the last but one *akshara* is *vvô* or *dhvô*. The editors of the *Kiryangâla* read -*gan-ddhi-dhvânô*, the meaning of which I fail to see. As the signs for *vvô* and *shthâ* do not differ very much (compare *shthânô*, l. 63), I propose to read -*gan-adhi-shthânô*.

<sup>9</sup> This passage is corrupt. I cannot suggest any satisfactory correction.

<sup>10</sup> Metre : Sragdharâ.

<sup>11</sup> Perhaps this correction was made by the engraver himself.

<sup>12</sup> This *pâda* seems to be corrupt; perhaps we have to read *yâtra-pârvat*. For this suggestion and the right interpretation of vv. 4 and 6 my thanks are due to Professor Kielhorn.

- 13 sva-bhuja<sup>1</sup>-kara-bala-pr[<sup>1\*</sup>]pitā yā Jayaśrī[r=\*]yasmin=<sup>2</sup>jātō sva-vamīśo=bhyudaya-dhavalatām yātavān=arkka-tējāḥ [|| 1\*] ॥(a)-  
14 sāv=Indarāja-nāmadhēyah [||\*] Tasya putrah sva-kula-lalāmīyamānō māna-dhanō dīn-ānā-

*Second Plate; First Side.*

- 15 tha-jan-āhlādanakara-dāna-nirata-manō-vṛittih hima-kara iva sukhakara-karaḥ kul-āchala-samu-  
16 dāya iva sudh-Ādhāra-guṇa-nipuṇah Himaśaila-kūṭa-taṭa-sthāpita-yasa(śa)stambān(mbha)-lī(lī)khī(khi)t-ā-  
17 nō(nō)ka-vikkrama-guṇa[<sup>3</sup>] \*Agha-saṅgā(ghā)ta-vināśaka-surāpagū yasya<sup>5</sup> sad-yaśō viśadām<sup>6</sup> [1\*] gāyant-īva tarazinga-prabhava-  
18 ravinī=vvahati jana-mahitā l(||) [2\*] asau Vairamēgha-nāmadhēyah [||\*] Tasya pitṛivyah hrīdaya-padm-ā-  
19 sanēsthā-Paramēśvara<sup>7</sup>-śīraś-siśirakara-[kara-\*]nikara - n i r ā k ḍ i t a - t a m ḍ - v ṣ i t t i h  
saviśeshasya<sup>8</sup> jagā[t\*]-trayā<sup>9</sup>  
20 sār-ōchchayēn<sup>10</sup>=ēva virachitasya chaturtha-lōk-ōdaya-samānasya Kṛitayuga-śatai=īva nirmmi-  
21 tasya yasya yaśasah pumjam=iva virājamānah<sup>11</sup> || <sup>12</sup>Pradagdha-kālāgaru-dhūpa-  
22 dhūmaiḥ pravardhamān-ōpachayāḥ=payōdāḥ [1\*] yasy=ājirām svachchha-sugandha-tōyai[<sup>13</sup>]  
23 siñchanti Siddh-ōdita-kūṭa-bhāgāḥ || [3\*] Na ch=ēdriśam prāpyam=iti pralōbhāt Bhav-ōdbhavō<sup>14</sup> bhāvi-[yu]g-ā-  
24 vatārē [1\*] avaimi yasya sthitayō svayan=tat kalp-āntaram n=aiva cha bhāvyat=ti || [4\*] Tārā-ga-  
25 pēsh=ūnnata-kūṭa-kōti-tat-ārppitās=ū[j\*]jvala-dīpikāsu [1\*] mōmuhyatō rātri-vi[bhēda-bhā]-  
26 vah<sup>15</sup> niś-ātyayah paura-janair=nniśāyām<sup>16</sup> || [5\*] Ādhāra-bhūt=āham=idam vyattya mā[m] vārddhatē  
27 ch=āyam=atiprasāṅgah [1\*] yasy=āvakāśārtham=it=īva prithvī prithvī=īva<sup>16</sup> bhūt=ti  
cha mē vi(vi)-  
28 tarkah || [6\*] vichitra-patākā-sahasra-saṁchhāditam upari-paricharaṇa-bhayāt lōk-ai-  
29 ka-chūḍāmaninā maṇi-kuṭṭima-sa[m]krānta-pratibimba-vyājēna svayam=avatīryya

*Second Plate; Second Side.*

- 30 Paramēśvara-bhakti-yuktēna namaskṛi(skri)yamāṇam=iva vi(vi)rājamānam prahata-pushkara-mandra-nī(nī)nād-ā-

<sup>1</sup> It would seem that originally *kara* was engraved instead of *bhuja*.<sup>2</sup> Read *yasmin*=.<sup>3</sup> -gāṇah would be a preferable reading.<sup>4</sup> Metre : Āryā.<sup>5</sup> Originally *yasyā* was engraved, but it seems to have been corrected to *yasya* by effacing the *ā*-stroke.<sup>6</sup> Originally *ea* was engraved, but the engraver corrected the error by beating it down and engraving *vi* a little more to the right.<sup>7</sup> Originally another *akṣara* was engraved before *ea*, but it has been struck out.<sup>8</sup> From here to line 21 the construction is faulty. Instead of the genitives *saviśeshasya*, *virachitasya*, *samānasya*, *nirmmitasya* the respective nominatives *saviśesham* etc. are required.<sup>9</sup> Perhaps *trayā* was engraved. <sup>10</sup> The first *ā* looks like *o*.<sup>11</sup> Read *pumja* iva virājamānam.<sup>12</sup> Metre : Upātīti ; also of the next three verses.<sup>13</sup> Read *pralōbhād=Bhāv-ōdbhāvō*.<sup>14</sup> Read -bhāvō.<sup>15</sup> I consider the second half of the verse to be corrupt, without being able to offer a plausible conjecture.<sup>16</sup> *prithvī=ēta* would be a preferable reading.

- 31 karṇṇan-ōdit-ānurāgaiḥ prāvṛpiḍ-Ārāmbha-kāla-janit-ōtsav-Ārāmbhaiḥ<sup>1</sup> mayūraih  
prārabdbha-vṛitta-nṛi-
- 32 tītāntam<sup>2</sup> dhūma-vēlā-lilā-gata-vilāsinī-janānām kara-tala-kisalaya-rasa-bhāva-sad-  
bhāva-praka-
- 33 ṭāna-kuśala-sasīvadan-āṅganā-narttan-āhṛita-paura-yuvati-jana-chitt-Āntaram samasta-  
siddhānta-sāga-
- 34 mā-pārāgu-muni-sata-sāmkulam dēvakulam=āśit Kāṇṇē(ṇṇē)śvaran-nāma  
sva-nāmadvdhy-āmukita[m\*] asā-
- 35 v-Ākālavarsha iti vikhyātah [||\*] Tasya sūnūḥ ānata-nṛipa-makuta-maṇi-gaṇa-  
kirāja-jāla-rañjita-
- 36 pada-yugala-naklu-mayūkha-prabhā-bhāsita-sinūhāsan-ōhā(pā)ntah kānta-jana-kaṭaka-  
khachi-
- 37 ta-padmarāga-di(dī)dhiti-visara-śuñbhat-kusumābha- rasa - rām jita - nija - dha va! a-  
vi(vī)jyamāna-chāru-chā-
- 38 mara-nichaya-vikhyāta(m)(ta)-prājya-rājy-ābhishēk-Āntar-aikaiśvaryya-sukha-sāmanubhava-  
sthī-
- 39 tīlū nija-tuka(rūh)gam-aika-vijay-ānīta-rājulakshmī-sanāthō mahī-nāthō yah  
kalpāṅghni(ghri)pah sakhvah<sup>4</sup>
- 40 chintāmāṇir-iti dhruvām yam vadanty=arthinā[h]<sup>5</sup> nī(ni)tya[m] prītyā prāpt-  
ārtha-sāmpad=asau Prabhūtavarsha iti vi-
- 41 khyātō bhūpa-chakra-chūḍāmāṇih [||\*] Tasy=ānujah Dhārāvarsha-  
Śrī-Prīthuvi(thvi)vallabha-mahārājādhi-
- 42 rāja-paramēśverah khaṇḍit-ārī-māṇḍal-āsi-bhāsita-dōr-ddandah Pūṇḍarīkā<sup>6</sup> iva bali-  
ripu-mardan-ā-
- 43 krānta-sakala-bhuvana-talah sukrit-ānēka-rājya-bhāra-bhār-ōdvahana-samarthah  
Himāśaila-vi-
- 44 śāl-ōra-sthalēna rājalakshmī-viharaṇa-maṇi-kuṭṭimēna chatur-āṅgan-ālingana-tuṅga-  
kucha-

*Third Plate; First Side.*

- 45 sa[in]ga<sup>7</sup>-sukh-ōdrēk-ōdīta-rōmāñcha-yōjītōna sva-bhuj-āsi-dhārā-dalita-samasta-<sup>8</sup>galita-  
muktāphala-vi-
- 46 sara-virūjīt-ārī-bala-hasti-hast-āspfālana-danta-kōṭī-ghatītā-ghanīkṛitēna virājamānah  
Tripura-
- 47 hara-vrishabha-kakud-ākār-ōnnata-vikat-āinsa-taṭa-nikāṭa-dōlhūyamāna-chāru-chām a ra-  
chayah phēna-piṇḍa-
- 48 pāṇḍara-prabhāv-ōdīta-echchhavinā vṛittēn=āpi chatur-ākārēṇa sit-ātāpatrēṇ=  
āchchhādīta-samasta-dig-viva-

<sup>1</sup> After this we should expect *iva*.<sup>2</sup> Read -*vrīttā-vrīttāntam*, as suggested in the *Kāryamāla*.<sup>3</sup> Originally another *akshara* seems to have been engraved instead of *ri*.<sup>4</sup> The second *akshara* of this word, which I have read *kha*, is very uncertain; it is apparently a later correction. Mr. Rice reads *sas̄eva*, but the *visarga* at the end of the line is distinctly visible in the impression. I fail to see which word was meant by the author. The editors of the *Kāryamāla* suggest *satyam=eva*.<sup>5</sup> Evidently the author has endeavoured here, in imitation of a well-known practice of writers of artificial prose works, to impart a certain rhythmical flow to the words. The sentence ends like a *pāda* of the *Sragvīñi* metre: -*ti dhruvām yam vadanty arthināh*. Similarly we find twice periods ending like *Nandana*: *ma svāndmadhvdyākitam* (l. 34) and *bhūpachakrachūḍāmāṇih* (l. 41).<sup>6</sup> Read *Pūṇḍarīkākṣa*.<sup>7</sup> It is possible that before this another *akshara*, perhaps *saṁ*, was engraved. But it is entirely effaced.<sup>8</sup> Read -*dalita-masta..*

- 49 rô ripu-jana-hṛidaya-vidāraṇa-dāruṇēna      sakala-bhû-tal-ādhipatyā-lakshmî-lilâma-  
utpâdayatâ prâ-
- 50 hata-pada-ḍhak[k\*]â-gam̄bhîra-dhvânêna      ghanâghâna-garjjan-ânukâriṇâ asyâchitô-  
vinôda-nirggunaḥ sva-
- 51 [k]lyâ[m] sañchalatâm para-nripa-chôlô-vrittishu dâtum=iv=ôchehair=âvilôla-  
prakañita-râjya-chi-
- 52 hnâh taraingama-khara-khur-ôttitha-pâniṣu(su)-paṭala-masriñita-jalada-sañchaya[h\*]
- 53 aneka-mitta-dvipa-karaṭa-tata-galita-dâna-dhârâ-p r a t â n a - p r a s a m i t a - m a h i -
- 54 pa-râgah || <sup>3</sup>Yasya śî[s=]\*]chopal-ôdayâ <sup>4</sup>khura-taraing-âlt-sama(mâ)sphâlanât  
nirbhinna-dvipa-yânapâ-
- 55 tragatayô yê sañchalach-chetâsaḥ<sup>6</sup> [!\*] tasmînn ēva samâtya sâra-vibhavañ  
sa[in\*]tyajya râjyañ ran̄e
- 56 bhagnâ móha-vasât svayamî khalu diśam antam bhajantे-rayah || [7\*] 7ldam  
kiyad=bhû-talam-atra
- 57 samyak sthâtum=mahat=samîkaṭam=ity udagrañi [!\*] svasy=âvakâśam na<sup>8</sup> karôti  
yasya yaśo
- 58 diśam bhitti-vibhêdanâni || [8\*] anavarata-dâna-dhârâvarsh-âgamêna tripta-  
janatâyâh Dhâ-
- 59 râvarsha iti jagati vikhyâtas=sarvva-lôka-vallabhatayâ Vallabha iti || Tasy-  
âtmajâ(jô) nija-bhu-

*Third Plate; Second Side.*

- 60 ja-bala-sumânta-para-nripa-lakshmî-kara-dhri(dhri)ta-dhaval-ātapatra-nâlî[h\*] pratikûla-  
ripu-kû(ku)la-charaṇa-nibaddha-
- 61 khala[kh]âyamâna-dhaya[la]-śrinâkhalâ-rava-badhîśkrita-[pa]ryyanta-janô nirupama-  
guṇa-gaṇ-âkarâṇâna-samâ-
- 62 blâdita-manasâ sâdhu-janêna sadâ sannî(ingi)yamâna-śâsi-viśuda-yaśo-râsik(r)-âś-  
âvashṭabdha-ja-
- 63 na-manâḥ-parikalpana-trigupûkṛita-svakâty-ânnashthânô nishthita-karttavyâh(vyah)  
Prabhûtavarsha-Śrî-Pri-
- 64 thuvi(thvi)vallabha-râjadhirâja-paramêśvarasya<sup>9</sup> pravarddlhamâna-śrî-râjyâ<sup>10</sup>vijaya-  
saṁvatsarâshu vaha-
- 65 tsu | chârû-Châluky-ânvaya-gagana-tala-harinâlâ[n]chhanâyi(ya)mâna-<sup>11</sup>śrî-  
Balavarmma-narêndra-

<sup>1</sup> The editors of the *Kîryamîlâ* have corrected this word to *pâṭha*; but, though this would be correct Sanskrit, I would retain the word as it stands, as it occurs in the same form in the inscription of Kirtivarman II (*Ind. Ant. Vol. VIII*, p. 23 ff., Plat., l. 27 : *pada-ḍhakkâ*). *Pâṭha* and *ḍhukkâ* are mentioned together also in the *Srayambhûpurâṇa*, p. 297; compare *Amarakôśa*, i. 7, 6.

<sup>2</sup> This passage is corrupt. Something like *kîrit-ârî-chetô*- seems to be intended.

<sup>3</sup> Metre: Sârdûlavîkridita.

<sup>4</sup> I would read *Khara*; but it is possible that *Khura* is the name of some river, though, in this case, we should expect to find a feminine form.

<sup>5</sup> Read -samâspâlanân=nirbhinna-.

<sup>6</sup> The text is here apparently corrupt. Considering that *tasmîn ran̄e* in the second half of the verse implies a relative pronoun in the first half, we have perhaps to read *nirbhinnadvipayânapâtrakatayâ yasmîm=châlîch-  
hetâsaḥ*. This, at least, yields a tolerable meaning.

<sup>7</sup> Metre: Upajâti.

<sup>8</sup> I would read : *svâsy=âvakâśina*, though the dative *âvakâśida* would be preferable.

<sup>9</sup> The construction is here confused. The correct reading would be -paramêśvarah || *tasva*.

<sup>10</sup> Read -*râjya*. Perhaps the sign for the long vowel has been struck out again by the engraver.

<sup>11</sup> This word seems to have been corrected.

66 sya su(sū)nu sva-vikram-āva[r]jjita-sakala-ripu-nṛipa-śiraś-śekhar-ā[r\*]chchita-  
 charaga-yuga-  
 67 lō Yasōvarmma-nāmadhēyō rājā vyarājata<sup>1</sup> [||\*] Tasya putras=suputraḥ kula-  
 dīpaka  
 68 iti purāṇa-vachanam=avitatham=iha kurvann=atitarāṁ virājamānō Manōjāta iva  
 mānini-  
 69 jana-māna-sthalī-[sa]ñcharana<sup>2</sup>-chaturag(ś)=chatura-jan-āśrayaḥ śrī-samālin(lim)gita-  
 viśālā(la)-vaksha-sthalō ni-  
 70 tarām=aśōbhata asau mahātmā || <sup>3</sup>Kamal-ōchita-sad-bhujāntara śrī-  
 Vimalādityā(tya) i-  
 71 ti pratita-nāmā [!\*] kamanṣya-vapur=vvilāsininā[m] bhramad-akshi-bhramar-āli-  
 vakra-padmah !(!) [9\*] yaḥ=pra-  
 72 chandatara-karavālā(la)-da!ita-ripu-nṛipara-<sup>4</sup>kari-ghaṭā-kumbha-munkta-m u k [t] ā p h a ! a -  
 vira[ch]ita-ruchi-  
 73 ra-kaṇṭhik-Ātiruchira<sup>5</sup>-parīta-nī(ni)ja-ka]atra<sup>6</sup>-kaṇṭhaḥ Śī(Sī)tikaṇṭha iva ma[h]ita-  
 ma[hi]m[ā] pra]thyā[mā]na-7ruchira-

*Fourth Plate ; First Side.*

74 <sup>8</sup>kirttir=asē(sē)sha-Gaṅga-māndal-ādhirāja-śri-Chākīrājasya bhāgīnēyaḥ bhūvi  
 pr[ā\*]kāṣata [!\*] yas[m]i(smin) Ku-  
 75 nūmgil-nāma dēśam=ayaśaḥ-parāṇmu(nmu)khō Manu-mārggēṇa pālā(la)yati sati  
 ◎ śrī-Yāpaniya-  
 76 Nandi(ndi)sam̄gha-Punnāgavṛikshamūlaganē Śrikirty-āchāryy-ānvayē bahushv=āchāryyō(ryyē)shv=atikrā-  
 77 ntōshu vrata-samiti<sup>10</sup>-gupti-gupta-muni-vṛinda-vandita-charaṇa[b\*] Kūli-āchāryyō  
 nām=āsi(sī)t [||\*]  
 78 tasy=āntcīvāśi samupanata-jana-parīrama-haraḥ sva-dāna-santarppita-samasta-vidvajjanō  
 79 janita-mah-ōdayah Vijayakirti<sup>11</sup> nāma muni-prabhur=abhāvan<sup>12</sup> || <sup>13</sup>Arkakirttir=iti  
 khyātīm=ātānva-  
 80 n=muni-sattama[h] [!\*] tasya śishyatvam=āyātō na yātō vaśam=ēnasā[m\*] ||  
 [10\*] tasmē(smāi) muni-varāya  
 81 tasya Vima[lā]dityā(tya)sya Śānaiśchara-pīḍ-āpanōdāya Mayūrakhandī(ṇḍi)m-adhivasati  
 82 vijaya-skandhāvārē Chākīrājēna vijñāpitō Vallabhēndraḥ Idigūr-vvishaya-  
 madhya-vartti-  
 83 na[in] Jālama[m]gala-nāmadhēya-grāma[in] Śaka-nṛipa-sainvatsarēshu śara-  
 śikhi-munishu vyatitē-

<sup>1</sup> ja seems to have been omitted first and inserted afterwards.

<sup>2</sup> sa is very indistinct, and apparently inserted afterwards.

<sup>3</sup> Metre : Aupachchandasikā.

<sup>4</sup> In the Kātyamālā this is corrected to -nṛipa- ; perhaps we have to read -nṛipa-paṇa-.

<sup>5</sup> The aksharas tiruchira are engraved below the line.

<sup>6</sup> Between ka and ja another ja was originally engraved, but it appears to have been effaced.

<sup>7</sup> The reading of this word is rather uncertain. Mr. Rice reads -nahim-āmōdyamna-.

<sup>8</sup> Originally -t=a- was engraved for -r=a-. <sup>9</sup> Read Śrīkṛty-.

<sup>10</sup> sa of samiti has evidently been inserted afterwards.

<sup>11</sup> Read Vijayakrti= ; perhaps Vijayi<sup>10</sup> was originally engraved.

<sup>12</sup> Read abhāvat ; the n is indistinct.

<sup>13</sup> Metre : Anushtubh.

- 84 *shu J[y\*]ēshtha-māsa-śukla-paksha-daśamīn Pushya-nakshatré Chandravare  
Mānya-puravar-āpara-*<sup>1</sup>
- 85 *dig-vibhāg-āśāmīkāra-bhūta-Śilāgrāma-Ja(Ji)nēndra-bhavaṇīya dattavān [||\*] tasya  
pūrvva-dakshi-*
- 86 *ṇ-āpar-āttara-dig-vibhāgēshu Svasti(sti)māingala-Bollinda-Guddanūr-Ttaripāl=iti  
prasi(si)ddhā grā-*
- 87 *mā[ḥ ||\*] ēvān chaturpāni grāmāṇḍūm=madhyē vyavasthitasya Jalāmāingalasy-  
āyān chatur-āghā-*

*Fourth Plate; Second Side.*

- 88 *ti-kramah [||\*] punas=tasya sīmā-vibhāgah [||\*] Iśānatah mukūḍal dakshina-dig-  
vibhāgam=avalōkya Eltaga-*
- 89 *kodala<sup>2</sup> mūḍa gareyi[m\*] bandu ippeya<sup>3</sup> komade pallad ojagana uli alariyo  
kodoyā[!i] bo-*
- 90 *luno saykano bandu po[la]-puṇu[se] eva[r]ile anto pōyie<sup>4</sup> Bi-*
- 91 *dirūr=ggerē mukudal<sup>6</sup> [!\*] Tatah paśchimatah pulipadiya<sup>7</sup> teinkāna  
pēr-o[bi]oyi[m\*] pē[r-bi]liko ela-*
- 92 *gala<sup>8</sup> koraṇḍ-āle mukudal<sup>9</sup> [\*] Ante saykano pōgi Gāymāṇi-gereya tāy-gandī  
mukudal [!\*]*
- 93 *Tatah uttaratah Baṭṭi-goreya paḍuva gaḍe goda paṭambhe puṇuseyo Ānedale-  
gereyo<sup>10</sup>*
- 94 *pul-[p]adiye uela-gallo Puli(li)[v]ārada gero mukudal [\*] Tatah pūrvvatah  
niduvilimko*
- 95 *kadavi[na] pul-pādiye<sup>12</sup> ka[ñeha]gāra-gallo pola-elle-puṇusee<sup>13</sup> baṭṭa-puṇu-*
- 96 *seye belane bandu Iśānada<sup>14</sup> mukudalo[!]=k[ū]di nindattu ☺ ☺*
- 97 *Rāyamalla-Gāmūndanūnī Sīganūnī Gaṅga-Gāmūndanūnī Māreyanūnī Be[!]gorey=  
Odeyō-*
- 98 *ruin modal āgo Elpadimbarūnī Kuṇumgil=Aynūrbarūnī sākshiy-āge koṭṭattu ☺  
namah ☺*
- 99 *<sup>15</sup>Adbhīr ddatta[!n] tribhir-bhuk[t]ānī shaḍbhiś=cha parihā(pā)litām [\*] ētāni na  
nivarttanē pūrvva-rāja-kṛitāni cha ||*
- 100 *Svan=dātu[m] suma[ha\*]ch=chhakyānī duḥkhām=anyasya pālā(la)nam [\*]  
dānām(nam) vā pālānam chētti<sup>16</sup> dānāch=chhreyō-*
- 101 *nupālānam || Sva-datt[ā\*]m para-dutt[ā\*]m vā yō harēti(ta) vasundharām [\*]  
shash̄hīm(shīm) vr̄sha-sahasrāṇi vi-*
- 102 *shthāyām jāyatē krimi[h] || Dēva-svām [hi\*] vishām ghōraṇī kālakūṭa-suma-  
prabham [\*] visham=ekā-*

*Fifth Plate.*

- 103 kinam hanti dēva-svām putra-pautri(trā)kam ||

<sup>1</sup> Properly this should be *Mānyapura-puravar-āpara*, but *purā* is frequently omitted in this case; compare the title of *Krishṇa-Kandūlā, Kandhārapuravar-ādhīśvara*, *Ind. Ant.* Vol. XII. p. 220, etc.

<sup>2</sup> Read *kolada* (?).

<sup>3</sup> Read *ippeya*.

<sup>4</sup> The words from *pola* to *pōyie* are written on an erasure and in a larger hand.

<sup>6</sup> Read *mukudal*.

<sup>7</sup> Read *pul-padiya*.

<sup>8</sup> Read *elle-gallo*.

<sup>9</sup> Read *mukudal*.

<sup>10</sup> Read *-goreye*.

<sup>11</sup> Read *elle*.

<sup>12</sup> Read *-padiye*.

<sup>13</sup> Read *-puṇuseyo*.

<sup>14</sup> Read *mukudal*.

<sup>15</sup> Metre: *Anuṣṭubh*; also of the following verses.

<sup>16</sup> Read *v=di*; *ch* is indistinct.

## TRANSLATION.

(Line 1.) Om. Hail ! (*A king*) who brightened the circle of the quarters by the expansion of his profuse brilliant fame ; whose strong, bar-like right arm was accustomed to the embraces<sup>1</sup> of the goddess of victory, shining with a garland of sprout-like swords ; the crushed host of whose formidable enemies resembled lotus-fibres, the abundant juice of which had lost its flavour, as (*out of fear of him*) their great valour had lost its strength ; who was skilled only in multiplying the three objects of life ; who was intent upon causing jubilation on the globe of the earth, conquered by the excellent splendour of his firm conduct ; (*and*) whose two lotus-feet were touched by rows of crowns of hostile princes,— was Gôvindarâja.

(L. 4.) His son, who rejoiced his relatives by the multitude of his virtues, (*viz.*) his tenderness, prosperity, clemency, liberality and high spirits ; a real Agastya<sup>2</sup> to the ocean of all arts and sciences ; following the way pointed out by Manu ; the moon in the spotless firmament of the race of the Râshtrakûtas ; the sun to the lotus-faces of the learned ; wearing as ornament the multitude of his captivating virtues,— was called Kakkarâja.

(L. 8.) His son, who caused the prosperity of an uninterrupted series of numerous kings of his own lineage ; who was filled with deepest devotion to great sages and Brâhmaṇas ; who was an abode of the multitude of all virtues ; who by his famous firmness, unequalled in all the world, conquered the circle of his enemies ; to whom the following stanza refers (?)<sup>3</sup> :—

(Verse 1.) Who, having conquered the host of hostile kings with experience in policy, exercised the government ; who, his bright fame being praised, (*walked*) in the difficult path (*pointed out*) by Manu and others, which had never been followed before ;<sup>4</sup> whose garland was the goddess of victory, gained in battle by the strength of the hand of his arm ;<sup>5</sup> at whose birth his sun-like race assumed the brightness of the rising sun,—

he was called Indarâja.

(L. 14.) His son, the ornament of his family ; endowed with pride ; whose thoughts incessantly were occupied with gifts that gladdened the poor and helpless ; who, causing joy with his (*lavish*) hands, was like the moon that causes pleasure by its beams ; who, being skilled in protecting the earth, was like the group of the principal mountains that are accustomed to support the earth ; who engraved his many heroic virtues<sup>6</sup> on the memorial pillars set up on the slopes of the summit of the Himâlaya ;—

(V. 2.) Singing, as it were, his excellent pure fame with the murmur of its waves, the Gaṅgâ is running along, annihilating the multitude of sins and extolled by men ;—

he was called Vairamégha.

(L. 18.) His paternal uncle, who dispelled the darkness by the cluster of the rays of the moon on the head of Paramâśvara<sup>7</sup> who dwelt in the lotus of his heart ; whose bright fame was embodied, as it were, in the excellent temple<sup>8</sup> which seemed to have been constructed by accumulating the quintessence of the three worlds, which resembled the rising of a fourth world, which seemed to have been created during hundreds of Kritayugas ;—

(V. 3.) The clouds, their masses increasing by the smoke of the burnt aloe incense, and their summits being mounted by the Siddhas, besprinkle its court with their pure, fragrant waters.

<sup>1</sup> I take *samâlingita* in the sense of *samâlingana*.

<sup>2</sup> In the text *Kalâsayâni*,— ‘born in a water-jar.’

<sup>3</sup> The text is corrupt here.

<sup>4</sup> I have translated *yâla-pûrvâ* instead of *yâga-pûrvâ*.

<sup>5</sup> This seems to mean that the goddess of victory, embracing his chest, clung to him like a garland of flowers.

For *śekhâ* in the sense of ‘garland’ see the *Subhîshthârâli*, ver. e 2556.

<sup>6</sup> Or, reading *-ganâh* for *-gunâh* : ‘the series of his numerous exploits.’

<sup>7</sup> i.e. Siva.

<sup>8</sup> Literally : ‘shining like a cluster of whose fame, a temple,’ etc.

(V. 4.) Bhava<sup>1</sup> will not be allured to be born again in a future age by the prospect of getting such (*a temple*) ;<sup>2</sup> nay, in order that this (*temple*) may be permanent, that now period, I fancy, will not come (*at all*).<sup>3</sup>

(V. 5.) When at night the blazing lamps have been fixed on the outsides of the pinnacles and battlements that touch the groups of the stars, the division of the night is in great disorder, the citizens thinking that the morning has come (?).<sup>4</sup>

(V. 6.) 'I am (*its*) seat, and it is growing beyond me ; this is an *atiprasaṅga* ;'<sup>5</sup> with such and similar thoughts, in order to make room for it, the earth has grown wide I suppose.—

(*This temple*) which, covered with thousands of coloured banners, shone honoured, as it were, through devotion to Paramēśvara, by the one crest-jewel of the world (*the sun*) which, out of fear of moving above (*in the sky*), had descended of its own accord, in the guise of its image that was reflected in the jewel-paved floor ; where the peacocks, their passion being roused by hearing the deep sounds of the beaten drums, commenced to perform their dances, as if the beginning of the rainy season had caused their exultation ; where the minds of the citizens' young women were enchanted by the dances of moon-faced girls that were skilled in manifesting by (*the gestures of*) their sprout-like hands the true state of the sentiments and affections of lovely maidens engaged in wanton sport at the time of the smoke ;<sup>6</sup> which was filled by hundreds of sages who had crossed the ocean of all Siddhāntas ; which, being marked with his own name, bore the name of **Kāññeśvara**,— he was renowned as **Akālavarsha**.

(L. 35.) His son, the neighbourhood of whose throne was illuminated by the splendour of the rays of his foot-nails that were coloured by clusters of beams from the jewel-groups in the diadems of kings bowing down (*before him*) ; who, at his numerous royal inaugurations, by the multitude of the beautiful, white fanning *chaurés*, coloured with safflower-juice and irradiated by thick flashes from the rubies sparkling in the bracelets of the (*fanning*) women, showed that he permanently enjoyed the pleasure of supreme sovereignty ;<sup>7</sup> who possessed the goddess of regal fortune, won by a single victory of his horse ; the lord of the earth ; whom supplicants in truth called the tree of desires, . . . . .<sup>8</sup> the gem of wishes ; who only by peaceable means had acquired a store of riches,— he was known as **Prabhūtavarsha**, the crest-jewel of the circle of kings.

(L. 41.) His younger brother, **Dhārāvarsha** **Śrī-Prithvivallabha** **Mahārājāllābhāraja** **Paramēśvara**, whose strong arm shone with his sword that had cut into pieces the hosts of his enemies ; who, having conquered the whole earth by destroying his mighty foes, was like Pundarikāksha<sup>9</sup> who stepped over the whole world to defeat the hostile demon Bali ; who was able to bear the heavy burden of (*the government of*) numerous well-ruled kingdoms ; who was adorned by a chest as broad as the Himālaya mountain,— a jewelled floor for the promenades of the royal Lakshmi,— the hair on which, in the embraces of lovely women, used to thrill with ecstasy from the contact with their high bosoms, (*and*) which had grown hard by the strokes

<sup>1</sup> i.e. Śiva.

<sup>2</sup> The meaning is that there will never be again a temple of Śiva like this one.

<sup>3</sup> Before the beginning of a new *Kalpa* the world is destroyed. The rise of a new *Kalpa* would therefore imply the destruction of the temple.

<sup>4</sup> This seems to be the meaning of the second half of the verse, which apparently is corrupt.

<sup>5</sup> *Atiprasaṅga* is a grammatical term. It takes place in case of a rule exceeding its sphere, that is, if it should be applicable beyond its proper sphere. *Avakdā* also, in the second half of the verse, is apparently used with an allusion to the special meaning attached to the word in grammatical literature, 'the opportunity for the taking effect of some rule.'

<sup>6</sup> *Dhūmavēḍā* may have a special meaning unknown to me. Mr. Rico seems to render it by 'south-east.' Can it mean 'the time when the smoke of the evening-fires arises, the evening-time'?

<sup>7</sup> I think that this is what the author intended to say, though it implies the supposition that the words *priyā-rājy-dbhishēk-āntara* are not in their proper place in the compound.

<sup>8</sup> Regarding this blank see p. 342, note 4.

<sup>9</sup> i.e. Vishṇu.

with the trunks and the blows with the points of the tusks of the violent hostile elephants that were covered with clusters of pearls which had dropped out of their skulls cleft by the edge of the sword of his arm; who had groups of beautiful *chauris* fanned near his shoulders which, being high and broad, resembled the hump of the bull of the destroyer of Tripura;<sup>1</sup> who overshadowed all the quarters by his white parasol, the lustre of which rose like the white splendour of a ball of foam, and which, though being round, yet offered a charming aspect;<sup>2</sup> who, by the deep sounds of the beaten *pataha*<sup>3</sup> and *dhakkā* drums, which imitated the rumbling of thick rainy clouds, made his enemies give up their diversions<sup>4</sup>— for, cruelly they pierced the hearts of his foes and caused sport to his own Lakshmi that held the supremacy over the whole of the earth;— who displayed his royal emblems waving aloft, intent, as it were, to confer their vacillation upon the hearts of the hostile kings; who by the dust rising under the hard hoofs of his steeds made round the banks of clouds; who cooled the rage of (*foreign*) princes by the streams of juice running down from the temples of his numerous rutting elephants;—

(V. 7.) When once in battle his fortune was fickle, his heart trembling on account of the destruction of his elephants and ships by the crushing of the rough waves,<sup>5</sup>— even then his enemies, though united, and their power being unshaken, forsook the kingdom, and, bewildered by delusion, fled themselves to the remotest regions.

(V. 8.) ‘How small this earth is! The space is much too confined to rest here comfortably!’ Having thus reflected, his lofty fame, in order to get room, breaks down the walls of the quarters.

Being used to gladden people by incessant showers of gifts, he was known in the world by the name of **Dhāravarsha**, and, being everybody’s favourite, by that of **Vallabha**.

(L. 59.) His son, who had the rod of his white parasol carried by the hands of the Lakshmis of hostile kings, gathered by the valour of his arm; who, by the noise of the rattling polished chains bound to the feet of hosts of hostile kings, deafened the people that were near; whose clustering fame, as white as the moon, was continually sung by the good whose hearts were delighted with hearing of his unequalled numerous virtues; who trebled his incumbencies by accomplishing even the thoughts of those who were hoping (*for the fulfilment of their desires*);<sup>6</sup> who performed his duties,— was **Prabhūtavarsha Śri-Prithvivallabha Rājādhīrīja Paramēśvara**.

(L. 64.) While the years of his glorious and victorious reign were running on:—

(L. 65.) There was ruling a king called **Yaśōvarman**, the son of the glorious king **Balavarman**, the moon in the sky of the excellent race of the **Chālukyas**, whose feet were revered by the crest-diadems of all the hostile kings that were humbled by his valour. His son, making true here the old saying “a good son is a light to his family,” exceedingly brilliant, like **Manōjāta**<sup>7</sup> accustomed to abide in the hearts of enamoured women, the support of clever people, having his broad chest embraced by **Śrī**,— he shone bright with his lofty mind.

(V. 9.) His excellent chest being cherished by Kamala,<sup>8</sup> his face, on account of his charming beauty, being sought for by the embarrassed glances of the fair, as the lotus is sought for by swarms of buzzing bees, he was renowned by the name of glorious **Vimalāditya**.

<sup>1</sup> i.e. Śiva.

<sup>2</sup> Or ‘appeared square.’ There can be no doubt that *chatur-dkdra*, to work out the pun, is used here in the sense of *chatur-aśra*, though this is hardly admissible.

<sup>3</sup> The form used in the text is *pada*; see p. 343, note 1.

<sup>4</sup> I have followed the conjectural reading in translating this passage; see p. 343, note 2.

<sup>5</sup> See p. 343, note 6.

<sup>6</sup> I am not sure that my translation is correct. Perhaps the author intended to say that the king used to grant thrice as much as was expected by the supplicants.

<sup>7</sup> i.e. Kāma.

<sup>8</sup> i.e. Lakshmi.

(L. 71.) The necks of his wives being beautifully adorned with beautiful collars composed of pearls that were scattered from the frontal globes of the war-elephants of hostile kings, cleft by his terrible sword, his majesty being praised like that of Śitikanttha,<sup>1</sup> his splendid fame spreading afar, the sister's son of the glorious Chākirāja, the Adhirāja of the entire province of the Gaṅgas, was flourishing on earth.

(L. 74.) While he, averse from all that is not honourable, was ruling the district called Kunungil in accordance with the Law of Manu :—

(L. 75.) When many āchāryas in the family of Śrikirti-āchārya in the Punnāga-vrikshamūlagana of the Nandisamgha of the venerable Yāpaniyas had passed away, there was a man whose feet were revered by crowds of *munis* protected by observance of the rules, good conduct, and guard from sins, called Kūli-āchārya. His disciple, relieving the misery of people devoted (*to him*), rejoicing all learned men by his gifts, and causing great prosperity, was the lord of *munis* called Vijayakirti.

(V. 10.) The best of *munis*, who spread his famous name Arkakirti, having become his pupil, was no more subject to sin.

(L. 80.) To him, the best of the *munis*, on removing the evil influence of Saturn from that Vimalāditya,— Vallabhēndra, residing in his victorious camp at Mayurakhāṇḍi, on the application of Chākirāja, gave the village named Jālamaṅgala, situated within the district of Idigūr, when 735 years (of the era) of the Śaka king had elapsed, on the tenth of the bright fortnight of the month Jyēshṭha, in the constellation Pushya, on Monday, on behalf of the temple of Jinēndra at Śilāgrāma which adorned the western side of the excellent city of Mānyapura.

(L. 85.) On its east, south, west and north are (*respectively*) the well-known villages Svastimaṅgala, Bollinda, Guḍḍanūr and Taripāl. This is the order of the four boundaries of Jālamaṅgala, which is situated in the middle of those four villages. Again the details of its boundaries :— Looking towards the south from the north-eastern angle,<sup>2</sup> the eastern bank of the Eltaga pond ; coming thence, . . . . . of an olive tree ; . . . . . a *pīpal* tree<sup>3</sup> in a pit ; . . . . . coming straight (*thence*), a tamarind tree in a field ; . . . . . going further, the tank of Bidirūr (*forms*) the (south-eastern) angle. Thence towards the west, on the south of a grass ridge . . . . ; thence . . . . a boundary stone ; the stump of a banyan tree (*forms*) the (southern) angle. Going straight on, the head-slueice (?) of the Gāymani tank (*forms*) the (south-western) angle. Thence towards the north, on the western side of the Baṭṭi tank . . . . a tamarind tree ; the Ānedale tank ; a grass ridge ; a boundary stone ; the tank of Puli[v]āra (*forms*) the (north-western) angle. Thence towards the east, a grass ridge at the door . . . . ; the stone (*i.e.* anvil ?) of a brazier ; a tamarind tree at the boundary of a field ; a circular tamarind tree ; . . . . coming (*thence, the boundary*) joins the north-eastern angle.

(L. 97.) Given while Rāvamalla-Gāmuṇḍa, Sīra, Gaṅga-Gāmuṇḍa, Māreya, Be[!]goro Odeyōru and others of the 'Seventy,' and tho 'Five-hundred' of Kunungil were witnesses. Obeisance !

[Ll. 99-103 contain the usual imprecations.]

<sup>1</sup> *i.e.* Śiva.

<sup>2</sup> With *mukūḍal* compare *mayanikuffu*, above, p. 96, note 4, and *muchchandi*, p. 237 f.

<sup>3</sup> *Aṭari* is probably the same as *arati*.

## No. 50.—HEBBAL INSCRIPTION OF A.D. 975.

By J. F. FLEET, I.C.S., P.M.D., C.I.E.

Hobbâl<sup>1</sup> is a village about eighteen miles to the south-east of Lakshmîshwar, in an outlying portion of the Miraj State within the limits of the Dhârwar district. Its name occurs in the present record in the ancient form of Perbâl, with some prefix, partly illegible, to distinguish it from certain other villages of the same name; and the record also tells us that the place was in a circle of seventy villages in the Puligere three-hundred district. The record has been noticed by me, inaccurately, from imperfect materials, in the *Ind. Ant.* Vol. XII. p. 170. I edit it now, with some help from one of Mr. Rice's Pandits,<sup>2</sup> from better materials, obtained more recently. The original is on a stone tablet which stands against the front wall of a temple of Mârti, outside the village.

The writing covers an area about 2' 2 $\frac{1}{2}$ " broad by 4' 7" high. Almost the whole of it is very greatly damaged, and difficult to read; and neither from the ink-impression, nor from the plain estampage, can a clearly legible photolithograph or collotype be prepared. Still, with care and trouble, it has proved possible to make out practically the whole of the record; and there are, comparatively, but few letters which are so completely obliterated, or so doubtful, as to require to be shewn in square brackets.—The sculptures at the top of the tablet are in five compartments: there are small pinnacles, like those of shrines, over the outer compartment at each end; and the centre compartment is surmounted by the head of a *sînha* on three tiers of stone-work. In the centre compartment there is a *liṅga*, with the figure of a priest or worshipper kneeling to it, and with the sun and moon above it; on its proper right, in the next compartment there is apparently an image of Gaṇapati, and in the end compartment there is a figure of the bull Nandi; on its proper left, in the next compartment there is a standing figure, facing full-front, and in the end compartment there are a cow and calf.—The characters are Kanarese, of the regular type of the period to which the record refers itself; and they were boldly formed and well executed throughout. They include decimal figures in line 16, and the *upadhmâniya* in line 28. They do not appear to include the separate distinct form of the lingual *q*. The *b* appears, of course, only in the later or cursive form; so, also, the *kh*, which occurs in *sukhadîmî*, line 7. In the cases of final *t*, lines 2, 4, 11, and *l*, lines 5, 19, 21, 27, 46, we have the *virâma*, represented by its own proper sign which resembles an exaggerated superscript *r* or *e*. On the other hand, in the word *mattarn*, lines 22, 24, the *virâma* is apparently represented by the sign for the vowel *u*; at any rate, the occurrence of the other form, *mattar*, in *samdhî* in line 23, and by itself in lines 34, 35, 36, 37, suggests that, in *mattarn*, the final mark is intended to represent the *virâma* and not to be pronounced. In the cases of final *n*, line 10, and *r*, lines 34, 35, 36, 37, 39, 40, 45, we have a superscript mark resembling the *virâma*: but as it is attached to miniature forms of the *aksharas*, we seem to have final forms here, and not other instances of the use of the *virâma*. The size of the letters ranges from  $\frac{1}{2}$ " to  $\frac{3}{4}$ ".—The language is Kanarese, of the archaic type.<sup>3</sup> We have one ordinary verse in lines 45 to 47, and two of the customary benedictive and imprecatory verses in lines 27 to 29, and 32, 33.—As regards orthography, it is sufficient to note that there are some instances of confusion between the sibilants, and that the *upadhmâniya* or old form of the *visarga* before *p* and *ph*,—identical in shape with the letter *r*,—occurs in *bhâvinah=pârtthivîndrô*, line 28.

The inscription first recites the fact that, during the reign of the Râshtrakûṭa king Krishṇa II. (about A.D. 878 to 911-12), Baddegadêva,—i.e. his son Amôghavarsha-

<sup>1</sup> The 'Hebbal' of the Indian Atlas, sheet No. 42.<sup>2</sup> See p. 351 below, note 3.<sup>3</sup> Two archaic forms occur, which are apparently not to be found in Mr. Kittel's *Kannada-English Dictionary*, viz. *galde*, — *gadde*, lines 22, 24, and *kachhi*, — *kurohu*, *kachchu*, line 44; they are both found in other records also.

**Vaddiga**,—gave his own daughter **Rêvaka**, the elder sister of **Krishna III.**, in marriage to the **Ganga** prince **Permânadi-Bütayya**, and gave as her dowry the districts known as the Puligere three-hundred, the Belvola three-hundred, the Kisukâd seventy, and the Bâge seventy. Then, it says, while Amôghavarsha-Vaddiga himself was reigning (between A.D. 933 and 940), to Bütayya and Rêvaka there was born **Maruñadéva**. To him and to **Bijabbe** there was born a son, whom it perhaps names as **Rachcha-Gaṅga**. And immediately after this person had ruled, there ruled another son of Bütayya, by another wife named **Kallabbarasi**, viz. **Mârasimha**, who is well known from other records. When he was ruling, the record says, and when his grandmother **Bhujjabbarasi** was governing the village of **Pattu . . . Porbâl** in the Puligere district, Bhujjabbarasi performed an act of religion; namely, she caused to be built, apparently, the plinth of a temple of the god Śiva under the name of Bhujjabbôśvara, and a largo outlot of a tank: and **Mârasimha** granted certain lands to the said temple. The rest of the record is occupied with matters for which reference may be made to the translation; it is unnecessary to recapitulate them here, beyond noting that mention is made of a *Pergade* or chamberlain of Bhujjabbarasi, named **Kannayya** or **Kannapayya**.

The record contains the date of Thursday, coupled with the fifth *tithi* of the bright fortnight of the month Phâlguna of the Bhâva *samvatsara*, Śaka-Saṁvat 896 (expired). By the southern luni-solar system of the cycle, Bhâva coincided, as indicated, with S.-S. 897 current.<sup>1</sup> And the corresponding English date is **Thursday, 18th February A.D. 975**; on which day the given *tithi* began, by Prof. Keru Lakshman Chhatre's Tables, at about 5 h. 36 min. after mean sunrise (for Bombay). So far, the result is satisfactory. But the construction of the record requires us to take the date as the date of the acts performed by Mârasimha and Bhujjabbarasi (lines 20 to 22). And this appears inconsistent with the statement in an inscription at Môlagâni,<sup>2</sup> to the effect that the Pallava prince Pallavâditya-Noñambâdhîrâja had already heard of the death of Mârasimha in the month Åshâdha, of the same *samvatsara*, falling in June-July A.D. 974,—seven months before the date of the present record. The use, however, of the past participle *ildu*, in respect of the rule of Mârasimha and the government of Bhujjabbarasi, shews that the record was not written contemporaneously with the performance of the acts first registered in it. And it would seem, therefore, that the date is the date,—inserted in a wrong place,—either of the preparation of the record, or of the performance of one or other of the acts mentioned in the subsequent portion of it, viz. the apportionment of the lands among the staff of the temple (lines 24 to 37), and the granting of the property to Gôkarñarâsi by Bhujjabbarasi and Kannayya (lines 42 to 44).

#### TEXT.<sup>3</sup>

1 Om<sup>4</sup> Svasty-Akâlavarshadéva śripriñhvivallabha mahârâjâdhîrâja paramâśvara  
para-

<sup>1</sup> By the mean-sign system, the Bhâva *samvatsara* began on the 24th June A.D. 972, in Śaka-Saṁvat 895 current, and ended on the 20th June A.D. 973, in S.-S. 896 current. And the month Phâlguna of this *samvatsara* fell in the early part of A.D. 973, at the end of S.-S. 895 current, and cannot be connected with the figures 896 at all. Moreover, in that Phâlguna, the given *tithi* cannot be coupled with a Thursday, either for its beginning or for its end.

<sup>2</sup> Unless, indeed, the Môlagâni inscription embodies a false rumour; of which, however, there is no indication in the published portion of the text.—For the Môlagâni inscription, see Mr. Rice's *Inscriptions at Śravanabelgole*, Introd. p. 18, note 7.

<sup>3</sup> From an ink-impression and an estampage.—In 1894, I sent both the materials, with my reading as far as line 17, to Mr. Rice, in the hope of obtaining a satisfactory solution of a difficult passage in line 5. He sent me back a transcription of the whole record, made by one of his Pandits. I am indebted to his Pandit for some improved readings in the first seventeen lines; and the transcription further gave me great help in making out the remainder of the record, which I had left untouched till then.

<sup>4</sup> Represented by an ornate symbol.

2	mabhaṭṭārakam	chalake-nallātarām	śrimat	Kannaradēvamī <sup>1</sup> -ā-samudra-
	paryyā(ryy)n̄taṁ	saka-		
3	lāvani-maṇḍalāmaṁ	pratipāṭisuttam-īldu [!*]	Svasti	Satyavākyā-Koṅguṇi-
	varmma	dharma-		
4	mahārājādhirāja	Kōṭāla-puravar-śvara	Nandagiri-nātha	[ś]r̄[i]mat Permānadi-
5	Būtayyaṁgo	Baddegadēvam	Kannaradēvanīm	p[i]riyo! Rēvakani(na)m <sup>2</sup>
	[m]a[d]iyol <sup>3</sup>	vivā-		
6	ham-mādi	Puligere-mūnūrumām	Belvola-mūnūgumām	Kisukād-e[pattu-
7	Bāgey-e[pattumām	bal[i]vali-goṭṭu	sukhadīm	rājya[m]-geyyuttum-ire [!*]
8	Avārgge	puṭṭida[m]	Maruḍēvan-ātamāgaṁ	Bijabbegam puṭṭidau [Rachcha] <sup>4</sup>
			Gāmgām	ava-
9	ra rājyada	tadanā(na)ntaradīm	baliyam=arasu-geydātam	Būtayyaṁga[m] Kalla-
10	bba[r]s[i]ga[m] <sup>5</sup>	puṭṭidom <sup>6</sup>	Svasti	Satyavākyā-Koṅguṇivarmma dharmma-
	māhā[rā]jādhirāja			
11	Kōṭāla-purava[r]-śvara	Nandagiri-nātha	chalaḍ-uttaraṛuga	juga[d-ē]ka-vīru <sup>7</sup>
			śīmat	
12	Noḷambā-kuṭ-Āntakad[ē]va	Gāmgara-simga <sup>8</sup>	Gāmgā-Kandarpa	Gāmgā-
	chūḍūmaṇi	Gutti-		
13	ya-Gāmgā	Mārasimgaḍēva[m] <sup>9</sup>	Noḷambavāḍi-[mūva]tti[rchchāsiramām]	Gāmgā-
				vāḍi-tombha(mba)-
14	tt[!]*]ru-sāyiramumāne	.....	mu[mām] <sup>10</sup>	Banava[so]-pan[n]ir-
	chchhā(rchchā)siramuma[m]			
15	Sāntaḍigo-sāyiramuma[m]	.....	.....	pe[rddo]re-
	[pa]ryyā[nṭa]yu(mn)ma-			
16	[n] <sup>11</sup> -ā[uttum-īldu [!*]	Svasti	Sa(sa)ka-nṛipa-kāl-āt[i]ta-sa[m]vatsara-śataṁga[!*]	880neya

<sup>1</sup> Read *ḍēvan*.<sup>2</sup> The second syllable of this word may possibly be *oha*, as was thought by me at first, and by Mr. Rice's Pandit. But, on the whole, it seems to be *ra*.<sup>3</sup> In the first syllable of this word, the subscript *m* is rather damaged: but it seems clearly recognisable; and, in fact, we must of necessity read either *Rēvakanim*=[m]a[d]iyol or *Rēvakani*[m] ma[d]iyol. In the second syllable, the consonant is a good deal damaged, but the superscript *i* is very distinct. I myself read *mariyol*, or *maliyol*; Mr. Rice's Pandit agreeing in respect of the first alternative. No proper sense, however, could be made with either word. And I am indebted to Mr. H. Krishna Sastri for the suggestion that the instrumental *Rēvakanim* should be altered into the accusative *Rēvakānam*, and that the following word must be *madiyol*, "in the lap," — with reference to the custom of the bride sitting in her father's lap before she is given away.<sup>4</sup> I owe this name, Rachcha, to Mr. Rice's Pandit. But the *aksharas* are both very much damaged; and it is possible that there is a three-syllable name here.<sup>5</sup> I owe this name, and the next word, to Mr. Rice's Pandit.<sup>6</sup> Read *puṭṭidom*.<sup>7</sup> I owe this epithet to Mr. Rice's Pandit.<sup>8</sup> I owe this epithet, also, to Mr. Rice's Pandit.<sup>9</sup> The fourth syllable here is distinctly *ga*; in line 18, it is distinctly *gha*.<sup>10</sup> At first, I was inclined to read here *erad-arunūrumām*, "and the two (three-hundreds of Puligere and Belvola, which together make up a) six-hundred" (compare, e.g., *Ind. Ant.* Vol. XII. p. 271, text lines 7, 8). But this is not suitable; because these two districts were included in the Banavase province, which is mentioned next.—Mr. Rice's Pandit would read *eradu-grāmamunāh*, "and two villages." But this does not give a suitable meaning.—After the *e*, we certainly seem to have *ra*; but it may be *ka*. The consonant of the next *akshara* does look very like *d* or *ṭ*; but it may be *ṭ*. In the next *akshara*, we seem to have *g* or *ṭ*, with a subscript *r*. The next *akshara*, immediately before the *mu[mām]*, looks very like *ha* or *pa*.—It is also possible that, instead of *sāyiramumāne* . . . . . *mu[mām]*, we have *sāyiramumāne* . . . . . *mu[mām]*.<sup>11</sup> I owe the reading here to Mr. Rice's Pandit; except that, in actual details, he would read *perdro-paryyantāyatān*.

- 17 Bhāva-saṁvatsarada P[ā]lguṇa suddha<sup>1</sup> paṁchami Brīhaspativārad-andu [!\*]  
Būtayyamga-
- 18 ī-abbe Mārasimghadēvāṅgal-ñ[j]i Baṭṭayyanindām Si[m]ghavarmma-  
rasarin[dan] Ch[echcha]payyani-
- 19 ndām piriyo Bhujjabbarasi<sup>2</sup> [P]u[li]gere-nād-olagāna . . . . [e]lpattaga  
Pattu-
- 20 . Perbbājan<sup>3</sup>-āluttum-i]du tamna mādiśida dharmmānā dēgula-[k]at̄tañ<sup>4</sup> kege  
hiri-
- 21 [yu] bilam<sup>5</sup>-mādiśida Bhuj[j]abbēsvn(śva)rake Nolāmba-ku]-Āntakadēvara bit̄ta  
rāju-mā-
- 22 nañc ereya keyi nāgn mattaru galdey-ir-mmatta[en] pūvina tōñnam erañu yi-  
var-olago dēvarggo ayvattu mattar-ek[k]eyi ma[ta]ke ayvattu mattar-kkeyu-  
m[era]ñdu mattaru gal[d]e[yuni\*] gāyav āgn . . . . en̄u<sup>6</sup> mañkamā  
dēgulakan samane
- 25 parāneradu maneya [n]ēsana<sup>7</sup> sarvva-parihāra[in] dharmma[k-a]nukūlān-āgi mā-  
26 [di]sida[in] arasiya perggade Kan[n]ayya[n\*-l] dharmmānā avon-orvvanā tann-  
ālva kāla-
- 27 dol nadehyisidan atanaye dharmma || Sāmānyō-[ya]in dharmma-sētar-nnripiñ-  
28 [nām] kālē-kālē pāñmūyō bhavudbhīh sarvāñ-ētāñ<sup>8</sup> bhāvinah pārtthivēndrō<sup>11</sup> bhū-  
29 yō-bhūyō yāchātē Rāmabhadrah [II] ī dharmmānāmā kādatāñ<sup>12</sup>-ēl-kōj-i-tapō-  
30 dhanamu(ru)māmā kavileyumāmā Bāparāsiyamāñ<sup>13</sup> kādon idan avon-orvva-  
31 n-ñjdom Bāparāsiyo]-ēl-kōj-i-tapōdhanamu(ru)māmā kavileyumāmā brāhma-  
32 ñarman=alida pañchea-mahāpātakau=ak[k\*]urā I(II) Sva<sup>14</sup>-datt[ā\*]in para-datt[ā\*]in  
vā yō harē-
- 33 ta vasuñndharā<sup>15</sup> shash̄i-varisha-sahaśrāñi<sup>16</sup> [vi]shthāyāñ jāyatē krimih ||
- 34 Dēvargge bit̄ta keyy-olage parey-oy[ñ]ainge hadinālkū mattar ayvar-  
ssūleya[r]gg[e]

<sup>1</sup> Read Phālguna śuddha.

<sup>2</sup> This name is here distinctly written with a double *j* in the second syllable; and perhaps in line 21, as part of the god's name. In lines 43 and 45, it is written with a single *j*. But line 45 is in verse; and the metre shews that the second *j* has to be supplied.

<sup>3</sup> Mr. Rice's Pandit would here read Bhujjabberasiya — — gere — — lologaya — — rwmā — — repallaga pat̄tudu Peñjera<sup>9</sup>; in which Mr. Rice finds a reference to Peñjera, = Hēñjera, a place which he has identified (see the Introduction, p. 2, of his *Inscriptions in the Mysore District*, Part I.) with Hēmāvatī, somewhere in Mysore. But that is not the reading. — In the second syllable of Perbbājan, the second *b*, subscript, seems to have been omitted at first and then to have been inserted in a crampèd and not easily distinguishable form. The rest of the word, however, is quite clear. The preceding word,— as to the third syllable of which I cannot satisfy myself at all (but it may possibly be the *tu* of *pañtu* repeated by mistake),— must be some prefix of the name of this village, to distinguish it from the other seven villages named Hebbāl which exist in the Belgaum and Bijapur districts and the Kōläpur, Mudhōl, and Rāndurg States. The distinctness of the vowel *u* in the second syllable prevents our reading *pañtada* on the analogy of the well-known Pat̄tuda-Kisuvolāl.

<sup>4</sup> We might perhaps read d̄gula[m] [ka]ttāñ.

<sup>5</sup> Mr. Rice's Pandit would read hiriyābidham. But I cannot make sense of this; and the last syllable seems distinctly to be *ta*, not *dha*.

<sup>6</sup> Mr. Rice's Pandit would read gāyavāyārigerāye, which I do not understand. The *gāyavā*=āru and *eyu* seem quite clear. The intermediate *aksharas* look like *ligeyal* or *tigeyal*; but I cannot make a recognisable word out of them.

<sup>7</sup> The consonant of the first syllable of this word is illegible. I owe the reading to Mr. H. Krishna Sastry, who points out that the same word, nēsana, = nivśāna, occurs in one of the inscriptions on the Sālōtgī pillar (above, p. 64, text line 24).

<sup>8</sup> This name appears in the same form in line 43 below. In line 47, a *pa* is inserted, — Kannapayya.

<sup>9</sup> Metre: Śālinī.

<sup>10</sup> Read clān.

<sup>11</sup> Read pārtthivēndrān.

<sup>12</sup> Read kādatān.

<sup>13</sup> Read Bāparāsiyo.

<sup>14</sup> Metre: Ślōka (Anushṭubh).

<sup>15</sup> Read vasuñndharām.

<sup>16</sup> Read varsha-sahasrāñi.

35 irppattu mattar . . nduvâdu(?du)vâtainge<sup>g</sup> ś̄tu mattar pâtrakko ondu mattar  
 36 kâleyâtainge e[ra]du mattar dégulamain besageyda bînumâpi<sup>2</sup>-Polla-  
 37 mainge parineradu ma[ttar]r [||\*] Bûta-gâvunḍanuñ Râjayanum Gu-  
 38 l[1]ugayyanuñ |<sup>3</sup> Nâgavarmmayyanuñ[m] |<sup>4</sup> Kabbilayyanuñ[m] int-iy=ayva-  
 39 r-eggâvunḍugalum=i dharmamaina kâdu nađeyisuvar kâla-kâ-  
 40 l-ântarado]-ivara sanitati go(?)riļarava]avañte<sup>5</sup> pratipâlisuvar  
 41 pâpumain bageyad=âvan-orbhâ[n⁹-ida]n=añidođe ta[nna] dharmmad-odane ki-  
 42 duv[on] || Svasti Yama-niyama-svâdhâya-dhyâna-dhâraṇa-samâdhi-sampân[n\*]a-  
 43 r-appa śri-Gôkarñparâsi(sî)-bhat[â]rargg[e] Bhuj[j\*]jabbarasiyum perggade  
     Kan[n\*]jayyanu-  
 44 m-i sthânamain kâla[m] kaļchi kottar=Ivara śishya-pratîsipy(a(shya)-kram-ânavaya-  
 45 r=i sthâname aruhar || Bhuj[j\*]jabbarasiy<sup>7</sup> matado=Bhuj[j\*]abbêsva(śva)ra-tatâ-  
 46 [ka] vâpi-suhitam ramjisi sa[le] nila mâdisidoñ jagadol  
 47 Kannapayyan-ēm puti-hitanô || Mangala-mahâ-śrî [||\*]  
 48 Kammaga-Kêtôjago sadi(?li)vâla keyi mattar=erađu [||\* ]

## TRANSLATION.

Om ! Hail ! When<sup>8</sup> Akâlavarshadêva, the favourite of fortune and of the earth, the *Mahârâjâddhirdja*, the *Paramîśvara*, the *Paramabhaṭṭâraka*, he who excelled in firmness of character, the glorious **Kannaradêva-(Krîṣṇa II.)**, was protecting the whole circuit of the earth as far as the oceans :—

(Line 3)—Hail ! **Badddegadêva**, (*holding her*) in (*his*) lap, gave Rêvaka, the elder sister<sup>9</sup> of **Kannaradêva-(Krîṣṇa III.)** in marriage to **Satyavâkyâ-Koṅguñivarman**, the pious *Mahârâjâddhirdja*, the lord of **Kôlâla** the best of towns, the lord of the mountain *Nandagiri*, the illustrious *Pormânađi-Bûtayya*, and gave, as (*her*) dowry, the *Puligoro* three-hundred, the *Beļvola* three-hundred, the *Kisukâđ* seventy, and the *Bâge* soventy ; (*and then*) while<sup>10</sup> he (*Baddegadêva*) was reigning happily :—

(L. 8)—To them (*viz.* to *Bûtayya* and *Rêvaka*) there was born **Maruļadêva**. To him and to **Bijabbe** there was born [*Rachcha*] **Gâṅga**. Immediately after his reign, there reigned he who was born to **Bûtayya** and **Kallabbarasi** ; (*viz.*)—

(L. 10)—Hail ! **Satyavâkyâ-Koṅguñivarman**, the pious *Mahârâjâddhirdja*, the lord of **Kôlâla** the best of towns, the lord of the mountain *Nandagiri*, the lintel of firmness of character, the sole hero of the world, the illustrious **Nolamba-kuļ-Ântakadêva** (“a very Death to the family of the *Nolambas*, *i.e.* the *Pallavas*”), the lion of the *Gâṅgas*, the *Gâṅga-Kandarpa* (god of love), the crest-jewel of the *Gâṅgas*, the *Gâṅga* of *Guṭti*,<sup>11</sup> **Mârasingadêva** ;

<sup>1</sup> Mr. Rice's Pandit would read *yendurâduvâtainge*. But in the first *akshara* there seems to be a subscript *y*.

<sup>2</sup> Read *binnâni*.

<sup>3</sup> \* These marks of punctuation are unnecessary.

<sup>4</sup> Mr. Rice's Pandit would read *rōri* — — *ravaruvante*. But I cannot find any meaning for that, any more than I can for what I take to be the reading.

<sup>5</sup> Read *dvon-orven*, as in lines 26, 30, above.

<sup>7</sup> Metre: Kanda.

<sup>6</sup> “ When \* \* Kannaradêva \* \* was protecting ;” here we have the past participle, *idu*.

<sup>9</sup> *Piriyol* seems to be equivalent to *piriyavañu*, nom. sing. fem. (if such a form is permissible), rather than to be the locative singular of *pirî*. So also in line 19.—Mr. Rice suggested the alternative possibility of reading *Kannaradêvan-impariyol*, and translating “ in the gracious man. r, or after the good example, of Kannaradêva-(Krîṣṇa II.) ”. But, *impari*,—supposed to be compounded, I think, from *impu*, ‘sweetness, agreeableness, pleasantness, charm,’ and *ari*, for *ari*, ‘to know,’—does not seem to me a very practical word.

<sup>10</sup> Here we have the present (or synchronistic) participle, *ire*, which places the birth of **Maruļadêva** in the reign of *Amôghavarsha-Vaddiga*.

<sup>11</sup> *Guttiya-Gâṅga*. But, taking *rtti* as a corruption of *gupti*, we might render this epithet by “ the secret or reticent *Gâṅga*”—on the analogy of *manniya-Gâṅga*, “the truthful *Gâṅga*,” which occurs in other records.

(L. 16)—Hail! On Thursday (coupled with) the fifth tithi of the bright fortnight of (the month) Phâlguna of the Bhâva sâmvatsara, which was the 896th (year of) the centuries of years that have gone by from the time of the Śaka king:—

(L. 17)—When<sup>3</sup> Bhujjabbarasi, the mother of Bütayya, the grand-mother of Mārasinghadēva, the elder sister of Baṭṭayya and Singhavarmarasa and Ch[eechha]payya, was governing (the village of) Patṭu . . Porbāl of the . . . . . seventy in the Puligere district, the act of religion which she herself caused to be performed (*was this*) ; she caused to be made the plinth of the temple (*and*) a large outlet (*of*) the tank. (*And*), to the temple of (the god) Bhujjabbeśvara, Nolamba-kuṭ-Āntakadēva allotted one hundred *mattars* of cultivable black-soil land, of the king's measure, (*and*) two *mattars* of rice-land, (*and*) two flower-gardens. Among these, (*there were apportioned*) fifty *mattars* of the cultivable land to the god, and, to the *maṭa*,<sup>4</sup> fifty *mattars* of the cultivable land, and the two *mattars* of rice-land, (*with*) six oil-mills (*and*) eight . . . . . . . . . . To the *maṭa* and the temple, equally, (*there were given*) twelve sites for houses, with complete exemption from taxes. (*And*) the queen's Pergade, Kannayya, consenting to (*this*) act of religion, caused (*it*) to be carried out.

(L. 26)— Whosoever shall continue this act of religion in the time when he himself is governing, to him, indeed, belongs (*the merit of this*) act of religion! “This general bridge of piety of kings should at all times be preserved by you;” thus does Rāmabhadra again and again make a request to all these future kings! He who protects this act of religion, is (*as meritorious as*) he who preserves seven crores of devotees, and (*as many*) tawny-coloured cows, at Bāparāsi; whosoever destroys this, he shall incur the guilt of the five great sins of slaying seven crores of devotees, and (*as many*) tawny-coloured cows and Brāhmaṇas, at Bāparāsi! Whosoever confiscates land that has been given, whether by himself or by another, he is born as a worm in ordure for the duration of sixty thousand years!

(L. 34)—In the cultivable land allotted to the god, (*there were apportioned*)—fourteen *mattars* to the drummer, twenty *mattars* to the five harlots (*of the temple*), six *mattars* to . . . . .<sup>6</sup> one *mattar* for the sacrificial vessel, two *mattars* to the horn-blower, (*and*) twelve *mattars* to the skilful Pollama who built the temple. Bütagàvanya, and Rájaya, and Gullugayya, and Nágavarmayya, and Kabbilayya,—these five village-headmen shall continue this act of religion; (*and*), from time to time, their lineage shall protect it like . . . . .<sup>6</sup> If any one destroys it, (*even*) though he does not intentionally contemplate a sinful act, he (*will be exactly like*) the destroyer of an act of religion of his own!

(L. 42)—Hail! To the holy Gôkarparâsibhâtarâ, who was endowed with self-control, the observance of restraint, the repetition of the scriptures to himself, meditation, immovable abstraction of the mind, and deep contemplation, Bhujjabbarasi and the *Pergade* Kannayya, having laved (*his*) feet, gave this estate. Those who belong to the lineage of the succession of his disciples, and their successors, are entitled to this estate.

<sup>1</sup> Here we have again the past participle, *ildu*.

<sup>2</sup> Mr. Rice has identified the *perdore* or "great river" with the Krishnā (*Inscriptions in the Mysore District*, Part I. Introd. p. 19).

<sup>3</sup> Here we have again the past participle, *ildu*.

\* i.e. *mashā*,—the college attached to the temple.

\* The meaning of . . . *nduvādūvātāmge* (or *yenduvādūvātāmge*), line 35, is not known.

(L. 45)—In (*accordance with*) the intention of **Bhujjabbarasi, Kannapayya**, with pleasure (*and*) in a very proper manner, caused to be made, so as to endure, the tank of (*the god*) Bhujjabbarasi, together with a reservoir; was he not indeed devoted to (*his*) mistress? (*May there be*) auspicious and great good fortune! Two *mattars* of . . . . .<sup>1</sup> cultivable land (*were given*) to Kammaga-Kêtôja.

No. 51.—DONEPUNDI GRANT OF NAMAYA-NAYAKA;  
SAKA-SAMVAT 1259.

BY F. KIELHORN, PH.D., LL.D., C.I.E.; GOTTINGEN.

The plates which contain this inscription were received by Dr. Hultzsch from the Collector of the Gôdâvâri district, and are deposited now in the Madras Museum. There is no information as to where or by whom they were discovered. I edit the inscription from excellent impressions, supplied to me by Dr. Hultzsch.

These are **five copper-plates**, the first and last of which are inscribed on one side only, and each of which measures  $8\frac{3}{4}$ " broad by 4" high. They are numbered in Telugu figures, which are engraved near the proper right margin of the first inscribed side of each plate. The plates have raised rims, and are strung on a plain, unsoldered **ring**, which is  $\frac{3}{8}$ " thick and from 4 to  $4\frac{1}{2}$ " in diameter.—The writing is boldly and carefully engraved, and is well preserved throughout. The **characters** are Telugu. As regards individual letters, *bh* is distinguished from *b* only by the top-stroke (*talakattnu*), except when (as in *bhâi*, *bhi*, *bhi*, *bhô*, and *bhyô*) a following vowel leaves no room for it. Where this is the case, *bh* sometimes is distinguished from *b* by a small opening in the lower part of the sign for *bh*, but just as often there is no difference at all between the two letters. The sign for *d*, also, differs from that for *dh* only by a slight opening on the right side, and the latter, in consequence, is several times employed by the writer instead of the former.<sup>2</sup> Similarly, there often is very little, if any, difference between the signs for the medial *i* and *î*. The size of the letters is about  $\frac{1}{8}$ ".—The **language** is Sanskrit, except in the description of the boundaries of the village which was granted by this inscription, and in the signature of the donor,<sup>3</sup> in lines 42-54, where it is Telugu.<sup>4</sup> The Sanskrit portion, with the exception of the first words in line 1, is entirely in verse. In line 34 it contains, as an epithet of the donee, the compound *praśnîshâtaka-vîd*, about the meaning of the first part of which I am doubtful;<sup>5</sup> and in line 28 the Telugu *birulu Pagamechchuganđa*, the meaning of which is expressed in Sanskrit by *pratyarthi-gare-âpaha*.<sup>6</sup> As regards **orthography**, the vowel *ri*, which is correctly used in *-âkritih*, l. 14, and *u[j\*]jrimbhâtî*,<sup>7</sup> l. 16, is six times represented by the syllable *ru*, e.g. in *kruñâ*, l. 2, and *-srûñyam*, l. 9; the dental *nn* is employed instead of the lingual *ññ* in the word *karnna*, twice in line 3, and in *paurnnamdsyâñ*, l. 32, and *pn* instead of *ññ* in *nishapnu-*,

<sup>1</sup> The meaning of *sadirâla* or *salirâla*, line 48, is not known.

<sup>2</sup> Instead of *dbh* we have *dhb* in *yârvadh=bumîr=*, l. 39, and *târadh=bâydd=*, l. 40.

<sup>3</sup> In the words *Nâmi-Nêni trâlu*, 'the signature of Nâmi-Nêni (Nâmaya-Nâyaka)', in line 54, the engraver apparently has tried to imitate the actual writing of the donor.

<sup>4</sup> For a transcript and translation of the Telugu passage I am indebted to Dr. Hultzsch's Assistant, Mr. Krishna Sastri.

<sup>5</sup> The epithet perhaps has reference to the donee's knowledge of astronomy or astrology.

<sup>6</sup> The Telugu word *paga* means 'an enemy' and *eu-hchu* 'praise, applause.'

<sup>7</sup> The manner in which this word is written in the original (with *j* instead of *jj*) appears to indicate that the vowel *ri* here also was pronounced as *ru*; compare the very common *ujvala* for *ujjvala*.

1. 13; and a superfluous *anusvāra* is inserted by the writer before *nn* in *°bhyañnam* (*for °bhyañ=namah*), l. 1, *vibhūñ-ākṛitih* (*for vibhūñ-ākṛitih*), l. 14, and *śrīmūñ-Nāmaya-*, l. 30, before *mm* in *shañkāñrm̄m-* (*for shañkarm-*),<sup>1</sup> l. 35, and *Vallepakōñm̄māna*, l. 44, and before *nv* in *=āñnvaya-* (*for =ānvaya-*), l. 40.

The inscription records a grant which on Sunday, the full-moon *tithi* of Bhādrapada of the Śaka year measured by the Nandas (9), the arrows (5) and the suns (12), i.e. of Śaka-Saṁvat 1259, was made by Nāmaya-Nāyaka of Piṭhpuri. After<sup>2</sup> the words 'adoration to the holy Uमā and Mahīśvara,' and two verses invoking the protection of the gods Ganēśa and Vishnu, it glorifies (in v. 3) the Āndhrakhaṇḍa-māṇḍala,<sup>3</sup> rich in precious treasures, and extending from the banks of the Gautama river (*i.e.* the Gōdāvarī) to Kalinga; and (in vv. 4 and 5) its city of Piṭhpuri,<sup>4</sup> of which the town of the gods was as it were an image, reflected in the sky, and where the faces of the women, seated on the palaces, looked so exactly like the moon that the creator, to distinguish this luminary from them, had to mark it with a dark spot. This city was taken care of by a family of feditary chiefs (*sāmantas*, v. 6), in which, to one Koppulakāpū-Nāyaka, was born a son, named Prōlaya-Nāyaka (v. 7). To him, from Chōḍamāmbā, was born a son, full of prowess (v. 8), 'whom women called the god of love, suppliants the tree of paradise, men of learning the serpent-king, and friends the full-moon; who, powerful, gently ruled the country nourished by the Ēla river, and whom, since he was the destroyer of the pride of adversaries, people aptly called by the *biruda Pagamochehugandha*' (v. 9). This glorious Nāmaya-Nāyaka, while on the holy bank of the Gōdāvarī, on the date given above, granted the village of Donepundi, which after his father he had called Prōlōra, as an *ayrahātra*, together with the eight enjoyments (*bhoga*) and powers (*aiśvaryā*),<sup>5</sup> to one Ganapati of the Bhāradvāja *gōtra*, who knew the *prāśnashākti*, and who was an ocean of the knowledge of the Vēdas and Sāstras, and fit for the six duties enjoined on Brāhmaṇas (vv. 10-14).

(L. 42.) 'The limits of the fields which are the four boundaries of this *agrahātra* (are):— In the east the boundaries (*are*) the Vallepakommaṇa river; thence the path to Dīra[sa]lm; thence the Būrugu[v]āya river at Endapalli. In the south the boundary (*is*) the Lāṅka river; thence the path to the lands of the god Mandenāriyana. In the west the boundary (*is*) the path to the yard of Apparāju in the fields of Kondovuramu; thence the Dūsanēru (river). In the north the boundary (*is*) a path to the tamarind field of the god Kukkuṭeśvara. Ten *putti* of cultivated land in the Bodḍaladoddilāṅka (island), (*which belongs*) to the fields of Piṭhpuramu on the west of the Dūsanēru (river), were given to this *agrahātra* for the subsistence of the village.— Be it auspicious! — The signature of Nāmi-Nēni.<sup>6</sup>— Bliss! Great fortune! Fortune! Fortune!'

Piṭhpuri is the modern Piṭhpuram, the head-quarters of the Piṭhpuram zamindari in the Gōdāvarī district.<sup>7</sup> The village, granted by this record, must have been situated between the Kondevuramu and Endapalli.<sup>8</sup> Kukkuṭeśvara, which occurs in the description of the

<sup>1</sup> In the original the *anusvāra* of course is written immediately before the double *m*.

<sup>2</sup> Of lines 1-42 I consider it sufficient to give an abstract of the contents. The verses contained in them are very simple.

<sup>3</sup> I take this to be equivalent to Āndhra-māṇḍalaṁ, which we have above, p. 41, l. 55.

<sup>4</sup> In line 52 the place is called Piṭhpura; the name is also written Piṭhpura and Piṭhpura (see above, p. 37, note 12), and Piṭhpuri (*Ind. Ant.* Vol. XIX. p. 432, l. 97).

<sup>5</sup> See above, Vol. III. p. 289, l. 31, *sāshṭaiśvaryam sāshṭabhogaṁ*. The term, used in the original, may also be translated by 'together with the power over (or ownership of) the eight enjoyments.' On *ashta-bhoga* see *Ind. Ant.* Vol. XIX. l. 244, and *Ep. Carn.* Part I. pp. 19, 23, 77, etc.

<sup>6</sup> i.e. Nāmaya-Nāyaka.— [With Nāmi-Nēni compare the name Māchi-Nēni, above, p. 330.— E. H.]

<sup>7</sup> See above, p. 32; Constable's *Hand Atlas of India*, Plate 32, Cc.

<sup>8</sup> [2 miles and 4½ miles, respectively, east of Piṭhpuram.— E. H.]



boundaries, is the name of a Śiva temple at Pithāpuram itself, and Mañdenārāyaṇa the name of a Vishṇu temple at Bhīmavaram, about six miles south-west of Pithāpuram.<sup>1</sup>

The date of the inscription is irregular. In Śaka-Saṁvat 1259 current the full-moon *tithi* of Bhādrapada ended on Friday, the 23rd August A.D. 1336, and in Śaka-Saṁvat 1259 expired<sup>2</sup> on Wednesday, the 10th September A.D. 1337. Since in Śaka-Saṁvat 1260 expired the given *tithi* did end on the required weekday, *viz.* on Sunday, the 30th August A.D. 1338 (18 h. 25 m. after mean sunrise), it is not improbable that this is the day on which the grant was made, and that the Śaka year 1259 has been quoted by the writer erroneously instead of 1260.<sup>3</sup>

#### TEXT.<sup>4</sup>

##### *First Plate.*

1	४ श्री-उमामहेश्वराभ्याम्	न्नमाले ॥(1)	पायाद्-वाह	Kari-vadanaḥ
2	क्रु(क्रि)ता-निजा-दाना-स्तत्वाविष्णु-गणे ।		निनादति	मुहुर-अ-
3	पिद्धत्ते कर्नना(रुपाना) याह कर्नना(रुपाना)तालाभ्याम् ॥	[1*]		श्री-विष्णुर अस्तु
	भवा-			भवा-
4	द-इष्टा-फला-प्रदाता			वाराहा-मूर्त्ति-अखिल-आगा-
5	मा-गीता-कृतिः ।	यो	दाम्भित्रयः	स्वा-रामायिम्-अराम-अब्द्धि-
6	माग्नाम्	साम्भोगा-लाम्पाता-मनाह		क्षतिम्-उद्दद्धा-
7	रा ॥ [2*]	अस्ति प्रासादा-निधि माम्दालम्-अंध्रा-क्षम्दाम्-अराब्ध्या	गौ-	

##### *Second Plate; First Side.*

8	तमा-नदि-तातम=न्-कलिंगम् ।	लोक्या	yad-दिविशदास=सुरा-
9	सैला-शूरु(शूरु)गम=अर्थापा-श्रामा-फलाम्		कलायाम्-बाब्हु-
10	वुह ॥ [3*]	पिठापुरि जयति तत्रा	सामास्त-देवा-सक्ति-प्रयत्ना-
11	परिकल्पित-द्वारा-श्री ।		यस्यास=सुनिर्माला-नाभो-
12	मुक्त्र-अंतराले	द्धत्ते	सुरेन्द्रा-नगरि प्रतिबिम्बा-
13	ल्लाम् ॥ [4*]		यत-सौन्दर्घा-निशाचा(युपा)-वारवानिता-वक्त्रेन्दु-मा-
14	ध्या-स्थिताह	स्व[ai]राम् न=ाशा	विभव्यते हिमरुचिस-तेब्यो(भ्यो)
	विभिम्ब[n]-अकृतिः ।		विभिम्ब[n]-अकृतिः ।

##### *Second Plate; Second Side.*

15	द्यवाह चेतासि सम्कितेना रचितो धृत्राका स्फुराम् नो			
16	चेद-द्वारा(द्वा)सि निर्ममाले कथम-दामि मालिन्याम्-उ[ज*]ज्रिम्भते ॥ [5*]			
17	क्षयाताः <sup>11</sup>		विरा-सामारामा-सामारामा-ताम्-अरामंजयत [1*]	
18	पारिजाता-प्रसुना-श्रीर-िवा	नान्दना-मेदिनीम् ॥	[6*]	१२ तद-अन्वये
19	कोप्पुलाकापा-नायकाद्-	विभो(भ्यो)र=	अभृते	प्रोलया-नाया-
20	का-प्रभुह् । यासो यदियाम् विभवाम् चा विक्रमाम् ना वा-			
21	क्तुम्-इष्टे वचसाम्-अपि-स्वराह् ॥	[7*]	१३ ताम्भाज-जातो जयति विजयि	

##### *Third Plate; First Side.*

22	चोदामांभु <sup>14</sup> -कुमारास-सानुदहास्रेणि-मिलाद-अरिपुरि-साम्या-		
23	ग-अहारा-ध्वा(ध्वा)नात् । जाता-प्रति श्रयति सताताम् यत-प्रा-		

<sup>1</sup> See Dr. Hultzsch's *Annual Report* for 1893-94, p. 5.

<sup>2</sup> In Śaka-Saṁvat 1259 expired the month of Śrāvana was intercalary, and the full-moon *tithi* of the first Śrāvanya ended on Sunday, the 13th July A.D. 1337, 10 h. 50 m. after mean sunrise. I do not consider it likely that this is the day on which the grant was made.

<sup>3</sup> For similar dates see *Ind. Ant.* Vol. XXV. p. 268.

<sup>4</sup> From impressions supplied by Dr. Hultzsch.

<sup>5</sup> Read श्र्य-

<sup>6</sup> Read ऋघ्योऽनामापा or ऋघ्यानामापा.

<sup>7</sup> Metre : अर्या.

<sup>8</sup> Metre of verses 2-4 : वासुदेविलोका.

<sup>9</sup> Metre : सार्वद्विविक्रिता.

<sup>10</sup> Read विभिन्न-

<sup>11</sup> Metre : श्लोका (Anushtubhi).

<sup>12</sup> Metre : वाम्बस्था.

<sup>13</sup> Metre : मन्दाक्रूता.

<sup>14</sup> This *akshara*, ब्र, looks rather like द्वा in the original.

24 tāpañ Kru(kṛi)śānur=nnō chēch=chētas=sa dahati kathaiñ vairi-vāmēksha-  
 25 nānām || [8\*] Yam<sup>1</sup> kāntāḥ kathayamāti Pushpa-visikha-  
 26 m̄ kalpadrumam̄ yūchakā vidvāṁsaḥ phaṇi-nāyakam̄ cha  
 27 suhrudhō<sup>2</sup> Rākā-sudhādīhitim ||(1) dēśaiñ yas=sadaya-  
 28 m̄ prasāsti balavān=Ēlā-nādi-mātru(tṛi)kaṁ yaṁ prāhuḥ Paga-

*Third Plate; Second Side.*

29 mechchugam̄da-birudaiñ pratyarthi-garvv-āpaham || [9\*] Ayam<sup>3</sup> na-  
 30 ya-nidhir=vvīraḥ<sup>4</sup> śrimān<sup>5</sup> Nāmaya-nāyakah | analpām̄ phula-  
 31 m-anviechelhan̄-ā-kalpam̄ bō(bhō)ga-sādhanam || [10\*] Śak-ābde Nāmda-  
     bān-ārkka-  
 32 mitē Bhādrapadē tathā | paurnna(rñṇa)māsyām Ravēr=vvārē puṇyē  
 33 Gōdāvari-tatē || [11\*] Pavitrita-Bharadvāja-gotrāya guna-sā-  
 34 linē | prāśnāshṭaka-vidē vēda-sāstra-vijñāna-simdhavē || [12\*]  
     Gaṇapaty-a[bh]idhānā-  
 35 ya sha[ka]n(ṭka)rmm-ārh[ā]ya sādhabē | Prōlōram=iti nām=āsyā

*Fourth Plate; First Side.*

36 nirddiṣya pitur=ākhyayā || [13\*] Agrahāram=abī(bhī)sht-āshṭa-bō(bhō)g-aiśvaryya-  
 37 samāvitaiñ | Donepūm̄dim=imaiñ grāmām̄ prādād=ā-chām̄-  
 38 dra-tārakaiñ || [14\*] Ētad=dattaiñ yāvad=arkk-ēmdu-tāram̄ yā-  
 39 7vadh=būmir=yyāvad=ēshām̄ vidhātā | yāvach=chhrīmān=A-  
 40 chyutō yāvad-īsas=tāvadh=būyād=dātur=asy=ām̄nvaya<sup>9</sup>  
 41 ś=cha || [15\*] <sup>10</sup>Akhām̄d-Ākhām̄dala-śīkāh khaṇḍit-ārāti-māndalaḥ | ā-  
 42 chaṇdra-tārakaiñ bhūyād=ēsha Nāmaya-nāyakah || [16\*] ī agra-

*Fourth Plate; Second Side.*

43 h[ā]rānaku chatus-simluññ-aina pola-mēralu | Terppu<sup>11</sup>  
 44 simalu [!\*] Vallopakommmana ēgu | ā taruvātānu Dira-  
 45 [sa]m̄ puñta | ā taruvātānu Em̄ḍapalli Bürugu-  
 46 [v]aya ēgu || Dakshipānaku sima [!\*] Lam̄ka ēgu [!] ā taru-  
 47 vātānu Maiñdenūrāyan-dēvara krittula<sup>12</sup> puñta || Pa-  
 48 dumati sima [!\*] Kom̄devurapum̄ bolam̄ Apparāju doddi

*Fifth Plate.*

49 puñta | ā taruvātā Dūsanēru || Ā<sup>13</sup> uttarānakn  
 50 sima [!\*] Kukkuṭēvara-dēvara chimchali-polam̄ puñta [(!)  
 51 ī agrahārānaku grāma-grāsamugānu  
 52 Dū[sa]nēti padmañanu Piṭhāpurapu polam̄  
 53 lōnu Bodḍaladoddiñam̄kam̄ beṭtiñdi padi puñlu chē.  
 54 nu, [(!\*)] Śabham=astu [(!\*)] Nāmi-Nēni vrālu [(!\*)] Maingala[m\*] mahā-śrī śri  
 55 śrī [(!\*)]

<sup>1</sup> Metre : Śārdūlavikṛidita.<sup>2</sup> Read suhṛid. The akṣhara dhō may have been altered to dō already in the original.<sup>3</sup> Metre of verses 10-14: Ślōka (Anushṭubh). <sup>4</sup> This sign of visarga was originally omitted.<sup>5</sup> Read śrīmīn.<sup>6</sup> Metre: Śālinī.<sup>8</sup> Read tāvad=būhū.<sup>9</sup> Read =ānvaya-.<sup>11</sup> Read tārpa.<sup>12</sup> Read crittula(?).<sup>7</sup> Read vad=būhū?<sup>10</sup> Metre: Ślōka (Anushṭubh).<sup>13</sup> This d is superfluous.

## No. 52.—KIL-MUTTUGUR INSCRIPTIONS.

BY E. HULTZSCH, PH.D.

(Concluded from page 179.)

## D.—Inscription of the 3rd year of Narasimhavarman.

On page 177, above, it was stated that the fourth of the Kil-Muttugur slabs had been lost since 1887. The Collector of North Arcot has recently succeeded in recovering the missing slab, hidden in a ruined tunnel and broken in three pieces. It bears, in relief, a warrior in a defiant attitude, who holds a bow and some other weapon. At the top of the sculpture is a Tamil inscription, now broken in two pieces, but tolerably well preserved. The alphabet resembles that of the other inscription of Narasimhavarman (above, p. 177). The letter *n* looks like the modern secondary form of *ai*, with fully developed central loop. The *virima* is expressed by a vertical dash behind *t* of *nāt̄tu* in line 3. The syllable *tu* or *du* of *yāññu* (l. 2) and *Mukkut̄ur* (l. 6) resembles the *r* of *parumarku* (l. 1) and *māññāvadu* (l. 2); the *u* is attached to the lower end of *t* in *nāt̄tu* (l. 3); it is separated from *d* in *dur* (l. 4); and the *tu* of *mīt̄tu* (l. 7) resembles the *ta* of *patt̄ir* (l. 8). With the archaic form *Sāñmaduraru* (l. 6 f.) compare *arc̄arn*, which occurs twice in the Vallam cave inscription.<sup>1</sup>

The inscription is dated in the 3rd year of the reign of *kō vijaya-Narasimhavarman* and records the death of a warrior in a cattle-raid, which had been organized by a certain *Śāñmadura*.<sup>2</sup>

At my suggestion the four Kil-Muttugur slabs have now been removed to the Madras Museum. The two slabs bearing the inscriptions C. (p. 179 above) and D. (below) are figured on the accompanying Plate.

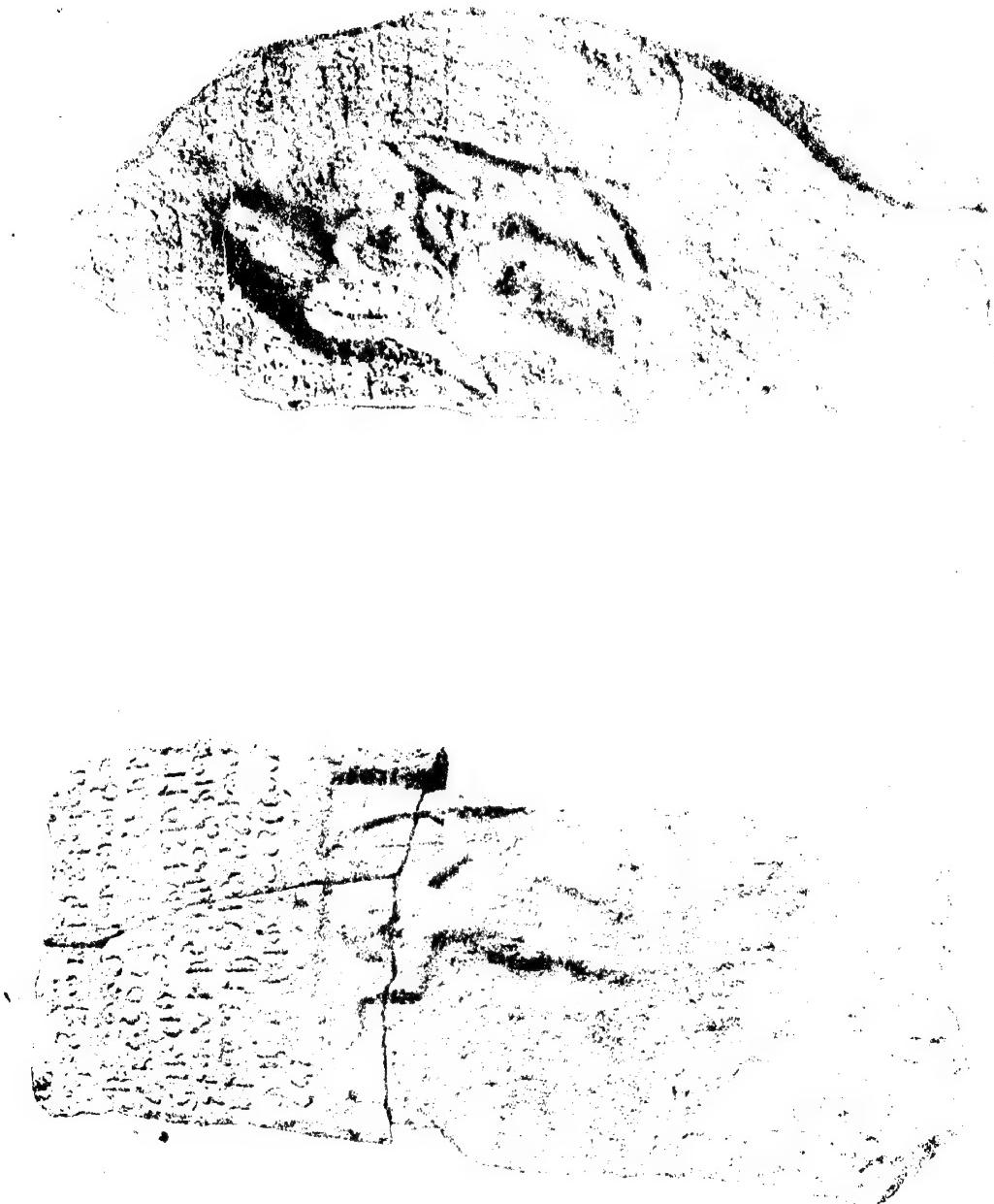
TEXT.<sup>3</sup>

1	Kō	viśe[ya]-	Naraiśi[n]gaparumar-
2	ku	yāññu	[mū]ññāvadu Vi[n]-
3	runāt̄tu	vāda-kurai	ālun-Daga-
4	durnād̄ar <sup>4</sup>	[Va]limadura-sēvagar [Pā]-	Mu-
5	kkattu-kuḍi	Atimattar	
6	ruガñ	⁹Mukkut̄ur-ttoñu	Śāñma-
7	duraru	ko[!]-a=t[to]ru	mīt̄tu-ppa-
8	!ñ̄r [!]*		

## TRANSLATION.

In the third year (of the reign) of the king, the victorious **Narasimhavarman**,—when *Śāñmadura* lifted cattle<sup>6</sup> at *Mukkut̄ur*,<sup>7</sup>—Atimattar Murugan, an inhabitant of [Pā]kkam (and) a servant of [Va]limadura, the chief of Tagaḍūrnāḍu,<sup>8</sup> who ruled over the northern bank (of the river) in *Vin̄runāḍu*, having recovered the cattle, fell.

<sup>1</sup> *South-Ind. Inscr.* Vol. II. p. 341.<sup>2</sup> The donee of the other inscription of Narasimhavarman was a servant of the same *Śāñmadura*. This name represents the Sanskrit *Sanmadhura* and not, as I formerly suggested (p. 178 above), *Shāñmātura*.<sup>3</sup> From three inked estampages, prepared by Mr. T. P. Krishnaswami Sastry, M.A.<sup>4</sup> Read *dūr*<sup>o</sup>.<sup>5</sup> See above, p. 179, note 2.<sup>6</sup> Read *Mukkut̄ur*.<sup>7</sup> Compare p. 177 above.<sup>8</sup> On Tagaḍūr, a place in the Nañjanagūḍu taluka of the Mysore district, see *Ind. Ant.* Vol. XXII. p. 66.



Wing & Gaster.



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## ADDITIONS AND CORRECTIONS.

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- Page 2, line 23 f., for "denoting the *nakshatra* under which the god Vishṇu was born," read "denoting the *nakshatra* under which Rāmānuja was born."
- ,, 4, lines 13 and 17, for Āravīti and Āgravīti, read Āravīdu and Āgravīdu.
- ,, 8, line 1.— Śarattur is a mistake of the engraver for Śurattūr; see my *Annual Report* for 1895-96, p. 4.— E. H.
- ,, 27, line 8.— Professor Leumann remarks that, as *mahātimahā*, 'great, very great,' is used elsewhere in the language of the Jainas, *Mahātimahāvīra* need not be altered, but may be considered as synonymous with *Mahāvīra*.
- ,, 30, footnote 1, for xxxi. A, read xxxii. A.
- ,, 34, line 20, cancel the sentence: "This close agreement" etc.— Dhanadapura has to be identified with Tsandavōlu, which, in two inscriptions of the Liṅgodbhava temple in this village, is called Dhanadaprōlu and Sanadavrōlu (compare p. 33).
- ,, 49, verse 22, for Vira-Chōḍa, read Vira-Chōḍa.
- ,, 54, line 17 from below, for Kharōṣṭhī, read Kharōṣṭhī.
- ,, 58, footnote 2, line 3, for Mudhol, read Mudhōḷ.
- ,, 65, text line 7, read *nora[mo]degunda*.
- ,, 68, line 10, read [sa]in[va]t[sarake].
- ,, 87, footnote 1, for Niḍadavōlu, read Niḍadavōlu.
- ,, 93, text line 131, for तार्द read तर्द.
- ,, 94, footnote 2, line 3, for Jayasimha III., read Jayasimha II.
- ,, 96, line 7 from below.— The village of Sampura is No. 9 on the *Madras Survey Map* of the Rāmachandrapuram tāluka, and is situated N.-N.-E. of Odūru (the ancient Odiyūru).
- ,, 99, line 11, for *jātakara*, read *jalakara*.
- ,, 105, footnote 1, line 2, for *snātvā*, read *snātvā*.
- ,, 118, line 13, for *jātakara*, read *jalakara*.
- ,, 120, text line 22.— The reading *jalakara* has been wrongly altered to *jātakara*. I find that the unpublished Gagahā (now British Museum) plates of Gòvindachandra have clearly *jalakara*; and this now appears to me the reading also in line 22 of the Royal As. Soc.'s plato of Vijayachandra, *Ind. Ant.* Vol. XV. p. 8.— F. Kielhorn.
- ,, 122, text line 22.— Prayāga on the Vēṇī also is the place from which the Benares plates of the Kalachuri Karṇadēva were issued; for I have now no doubt that the intended reading in *Ep. Ind.* Vol. II. p. 309, line 33, is *Praydga-samāvāsita*.— F. Kielhorn.
- ,, 139, text line 3, for *karṇpūra-*, read *karṇpūra-*.
- ,, 140, line 13, for Ponṇi, read Ponṇai.
- ,, 143, footnote 1, line 2.— Dr. Fleet informs the Editor that the Kolleru plates are *not* in the British Museum.
- ,, 146, footnote 3, line 3, for "an inscription of Rājarāja Chōla, dated in the 30th year of his reign," read "an inscription of the Chōla king Rājādhirāja near Cape Comorin, dated in the 31st year of his reign;" see my *Annual Report* for 1895-96, p. 5.— E. H.
- ,, 172, line 8<sup>2</sup> f., place "Jaitanābha, l. 88" before "[Jaitē]."
- ,, 173, " 2 from below, for "Risikēśa," read "Risikēśa or Risikēśa."
- ,, " " 1 " " " Risūkasya, read Risūkasya.
- ,, " " 20, for Siū, read Siū.

## ADDITIONS AND CORRECTIONS.

- Page 178, text line 2 f., for Śāṇm[ā]duraṇ, read Śāṇmaduraṇ.
- " 178, line 3 of Translation, for "a worshipper of Śāṇmātura (Kārttikēya)," read "a servant of Śāṇmaduraṇ."
- " 179, line 10, for Perumānadigal, read Perumānadigal.
- " " footnote 2, for Ambūr, read Āmbūr.
- " 185, line 8.—The 4th March A.D. 1058 was a Wednesday (not a Sunday). The true equivalent of the original date is Sunday, 8th February A.D. 1058.—F. Kielhorn.
- " " line 14 f. from below.—The 3rd May A.D. 1038 also was a Wednesday (not a Sunday); it was the 12th of the dark half (not the 3rd of the bright half); and the *nakshatra* was Rēvatī (not Rōhini). The original date is wrong for Ś. 960 current and expired, and also for Ś. 961 expired. It would correspond for Ś. 960 current, to Friday, 20th May A.D. 1037; *nakshatra* Punarvasu; for Ś. 960 expired, to Wednesday, 10th May A.D. 1038; *nakshatra* Ārdrā or Punarvasu; and for Ś. 961 expired, to Sunday, 29th April A.D. 1039; *nakshatra* Ārdrā. The date works out correctly, if, as suggested by Mr. Kotikalapudi Nrisimha Siddhantin of Bobbili, we assume that the month of Vṛishabha has been quoted erroneously instead of the month of Mēsha. For, with this alteration, it would correspond to Sunday, the 9th April A.D. 1038, when the third *tithi* of the bright half commenced 14 h. 40 m., and when the *nakshatra* was Rōhini from about 14 h., and the *lagna* Dhanus from about 15 h., after mean sunrise. The date shows that the coronation ceremony was performed late in the evening, after 9 p.m.— F. Kielhorn.
- " 186, line 1 from below, for 3rd May, read 9th April.
- " 200, footnote 1, line 2, for Kōlābala, read Kōlāhala.
- " 207, " 11, for Ahavamalla, read Āhayamalla.
- " 211, line 13, for सत्राचारि read सत्राचारि.
- " 225, " 5 from below, for "gifts (?)," read "taxes."
- " 233, " 1, for वल्लम् read वल्लमः.
- " 235, text line 57, for धमः: read धूमः.
- " 237, footnote 3, for भ read मे.
- " " 12, read नैर्सततः.
- " 243, " 2, line 2, for Phāgalpur, read Bhāgalpur.
- " 244, " 8, for Māgadh, read Māgadhi.
- " 252, " 5, line 3, read Nārāyanapāla.
- " 254, " 4, " 3. For "Comparo also" to the end of the note, read :— "In Pāli tho word *pādamālika*, 'a servant, attendant,' is of frequent occurrence; see, e.g., *Jātaka*, Vol. I. p. 122, l. 4, and p. 438, l. 11; Vol. II. p. 328, l. 13, and p. 401, l. 3; Vol. III. p. 417, l. 3; *rāja-pādamālika*, *ibid.* Vol. V. p. 128, l. 18; *dovārika-pādamālik-ādayo*, *ibid.* Vol. I. p. 439, l. 3."—F. Kielhorn.
- " 268, text line 76, for नेया, read neya.—The same correction should be made in the Chōla dates on pp. 67, 68, 69, 72, 216.
- " 274, text line 57, read शीवेगज्ञात्वा०.
- " " footnote 7, read द्रुतिष्ठ.
- " 279, line 6, for Vārunī, read Vārunī.
- " 289, " 11, " withered, read withered.
- " 298, " 28, " السلطان read السلطان.
- " 311, " 17, " Jāpiliya, read Jāpiliya.
- " 312, " 4 from below.—In the *Bombay Gazetteer*, Vol. I. Part I. p. 471 ff., Mr. A. M. T. Jackson, I.C.S., has published (or given an account of) sixteen inscriptions at Bhinnmāl (Śrīmāla), nine of which belong to, or mention, four of the chiefs who are mentioned in the Jōdhpur inscription of Rūpādēvi. Mr. Jackson's Nos. vii-ix of V. 1262, 1274 and 1305 are of the reign of a *Mahārājādhīrāja* Udayasimhadēva,

to whom there is a reference also in No. xi of V. 1330. Nos. xii and xiii of V. 1333 and 1334 are of the reign of the *Mahârâjaka<sub>la</sub>* Châchiga or Châchigadêva; and the second of these two inscriptions mentions, in the Châhumâna lineage, the *Mahârâjaka<sub>la</sub>* Samarasimha and his son, the *Mahârâjâdhirâja* Udayasimhadêva. And Nos. xiv-xvi of V. 1339, 1342 and 1345 are of the reign of a *Mahârâjaka<sub>la</sub>* Sâmvatasiinhadêva (Sâmvatasihadêva, Sâmvatasihadêva, or Sâmvatasiinghadêva). The name of Samarasimha and that of his son Udayasimha also occur in the Jôdhpur inscription. Instead of Châchiga the Jôdhpur inscription has a name which I have read as Châva, but which possibly may be Châcha; and instead of Sâmvatasiinhadêva the Jôdhpur inscription actually has Sâmyatasiinhadêva, which I have taken to stand for Sâmantasiinhadêva. I do not think that Sâmvatasiinhadêva is the correct form of the name.—F. Kielhorn.

Page 322, line 1, insert | after यः.

„ 323, text line 32, insert | after विक्रमतोषितः.

„ 325, line 1 from below, for आध्यः read आच्यः.

„ 326, „ „ „ „ महसेनो read महासेनो.

„ 329, footnote 2, read "The word *naptri* generally means."







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